A

NEW AND LITERAL

TRANSLATION

OF

JUVENAL AND PERSIUS;

WITH

COPIOUS EXPLANATORY NOTES,

BY WHICH THESE DIFFICULT SATIRISTS ARE RENDERED EASY AND FAMILIAR TO THE READER.

IN TWO VOLUMES.

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DECIMI JUNII JUVENALIS AQUINATIS SATIRÆ.

THE SATIRES OF JUVENAL.

DECIMI JUNII JUVENALIS AQUINATIS SATIRÆ.

SATIRA X.

ARGUMENT.

The Poet's deſign in this Satire, which deſervedly holds the firſt rank among all performances of the kind, is to repreſent the various wiſhes and deſires of mankind, and to ſhew the folly of them. He mentions riches, honours, eloquence, fame for martial atchievements, long life, and beauty, and gives inſtances of their having proved ruinous to the poſſeſſors of

OMNIBUS in terris, quæ ſunt à Gadibus uſque
Auroram & Gangem, Pauci dignoſcere poſſunt
Vera bona, atque illis multùm diverſa, remotâ
Erroris nebulâ: quid enim ratione timemus,
Aut cupimus? quid tam dextro pede concipis, ut te 5

* This Satire has been always exceedingly admired; biſhop Burnet goes ſo far, as to recommend it (together with Perſius) to the ſerious peruſal and practice of the divines in his dioceſe, as the beſt common places for their ſermons, as the ſtore-houſes and magazines of moral virtues, from whence they may draw out, as they have occaſion, all manner of aſſiſtance for the accompliſhment of a virtuous life. The tenth Satire (ſays Cruſius in his Lives of the Roman Poets) is inimitable for the excellence of its morality, and ſublime ſentiments.

Line 1. *Gades.*] An iſland without the Streights of Gibraltar, in the ſouth part of Spain, divided from the continent by a ſmall creek. Now called Cadiz, by corruption Cales.

2. *The*

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THE SATIRES OF JUVENAL.

SATIRE X.*

ARGUMENT.

them. He concludes, therefore, that we ſhould leave it to the gods to make a choice for us, they knowing what is moſt for our good. All that we can ſafely aſk, is, health of body and mind: poſſeſſed of theſe, we have enough to make us happy, and therefore it is not much matter what we want beſides.

IN all lands, which are from Gades to
The Eaſt and the Ganges, few can diſtinguiſh
True good things, and thoſe greatly different from them,
the cloud
Of error removed: for what, with reaſon do we fear,
Or deſire? what do you contrive ſo proſperouſly, that you

2. *The Eaſt.*] Aurora (quaſi aurea hora, from the golden-coloured ſplendor of day-break) metonym. the Eaſt.

—— *Ganges.*] The greateſt river in the Eaſt, dividing India into two parts.

3—4. *Cloud of error.*] That veil of darkneſs and ignorance which is over the human mind, and hides from it, as it were, the faculty of perceiving our real and beſt intereſts, as diſtinguiſhed from thoſe which are deceitful and imaginary.

4. *What, with reaſon, &c.*] According to the rules of right and ſober reaſon.

5. *So proſperouſly, &c.*] Tam dextro pede—on ſo proſperous a footing—with ever ſuch hope and proſpect of ſucceſs, that you

Conatûs non pœniteat, votique peracti?
Evertêre domos totas optantibus ipſis
Dî faciles: nocitura togâ, nocitura petuntur
Militiâ. torrens dicendi copia multis,
Et ſua mortifera eſt facundia. viribus ille
Confiſus periit, admirandiſque lacertis.
Sed plures nimiâ congeſta pecunia curâ
Strangulat, & cuncta exſuperans patrimonia cenſus,
Quantò delphinis balæna Britannica major.
Temporibus diris igitur, juſſuque Neronis,
Longinum, & magnos Senecæ prædivitis hortos

may not repent your endeavour (conatûs) and pains to accompliſh it, and of your deſires and wiſhes being fully completed and anſwered?—votique peracti.

The right and left were ominous—dexter -a -um, therefore, ſignifies lucky, favourable, fortunate, propitious—as lævus -a -um, unlucky, inconvenient, unſeaſonable.

Tam dextro pede is equivalent to tam fauſto—ſecundo—proſpero pede.

I pede fauſto—go on and proſper. Hor. Lib. ii. Epiſt. ii. l. 37. So Virg. Æn. viii. l. 302.

Et nos & tua dexter adi pede ſacra ſecundo.

"Approach us, and thy ſacred rites, with thy favourable "preſence."—

Pes—lit. a foot, that member of the body on which we ſtand—ſometimes means the foundation of any thing—a plot for building;—ſo, in a moral ſenſe, thoſe conceptions and contrivances of the mind, which are the foundations of human action, on which men build for profit or happineſs:—this ſeems to be its meaning here.

7. *The eaſy gods, &c.*] The gods, by yielding to the prayers and wiſhes of mankind, have often occaſioned their ruin, by granting ſuch things, as, in the end, proved hurtful. So that, in truth, men, by wiſhing for what appeared to them deſirable, have, in effect, themſelves wiſhed their own deſtruction.

8. *By the gown, &c.*] Toga, here, being oppoſed to militia, may allude to the gown worne by the ſenators and magiſtrates of Rome; and ſo, by meton. ſignify their civil offices in the government of the ſtate.—q. d. Many have wiſhed for a ſhare in the government and adminiſtration of civil affairs, others for high rank and poſts of command in the army, each of which have been

May not repent of your endeavour, and of your accomplished wish?
The easy gods have overturned whole houses, themselves
Wishing it: things hurtful by the gown, hurtful by warfare,
Are asked: a fluent copiousness of speech to many
And their own eloquence is deadly.—He, to his strength
Trusting, and to his wonderful arms, perished.
But money, heap'd together with too much care, destroys
More, and an income exceeding all patrimonies,
As much as a British whale is greater than dolphins.
Therefore in direful times, and by the command of Nero,
A whole troop Longinus, and the large gardens of wealthy
Seneca,

been attended with damage to those who have eagerly sought after them.

9. *A fluent copiousness, &c.*] Many covet a great degree of eloquence; but how fatal has this proved to possessors of it! Witness Demosthenes and Cicero, who both came to violent deaths;—the former driven, by the malice of his enemies, to poison himself; the latter slain by order of M. Antony. See Keysler's Travels, vol. ii. p. 342, note.

10. *To his strength, &c.*] Alluding to Milo, the famous wrestler, born at Croton, in Italy, who, presuming too much on his great strength, would try whether he could not rend asunder a tree which was cleft as it grew in the forest; it yielded at first to his violence, but it closed presently again, and, catching his hands, held him till the wolves devoured him.

12. *Destroys.*] Lit. strangles. Met. ruins, destroys.

The poet is here shewing, that, of all things which prove ruinous to the possessors, money, and especially an overgrown fortune, is one of the most fatal—and yet, with what care is this heaped together!

13. *Exceeding, &c.*] i. e. Beyond the rate of a common fortune.

14. *A British whale.*] A whale found in the British seas.

16. *Longinus.*] Cassius Longinus, put to death by Nero: his pretended crime was, that he had, in his chamber, an image of Cassius, one of Julius Cæsar's murderers; but that which really made him a delinquent, was his great wealth, which the emperor seized.

—— *Seneca, &c.*] Tutor to Nero—supposed to be one in Piso's conspiracy, but put to death for his great riches. Syl-

Clauſit, & egregias Lateranorum obſidet ædes
Tota cohors: rarus venit in cœnacula miles.
Pauca licet portes argenti vaſcula puri,
Nocte iter ingreſſus, gladium contumque timebis,
Et motæ ad lunam trepidabis arundinis umbram.
CANTABIT VACUUS CORAM LATRONE VIATOR.
Prima ferè vota, & cunctis notiſſima templis,
Divitiæ ut creſcant, ut opes; ut maxima toto
Noſtra ſit arca foro: ſed nulla aconita bibuntur
Fictilibus: tunc illa time, cùm pocula ſumes
Gemmata, & lato Setinum ardebit in auro.

vanus the tribune, by order of Nero, ſurrounded Seneca's magnificent villa, near Rome, with a troop of ſoldiers, and then ſent in a centurion to acquaint him with the emperor's orders, that he ſhould put himſelf to death. On the receipt of this, he opened the veins of his arms and legs, then was put into a hot bath, but this not finiſhing him, he drank poiſon.

17. *Surrounded.*] Beſet—encompaſſed.

—— *Laterani.*] Plautius Lateranus had a ſumptuous palace, in which he was beſet by order of Nero, and killed ſo ſuddenly, by Thurius the tribune, that he had not a moment's time allowed him to take leave of his children and family. He had been deſigned conſul.

18. *The ſoldier, &c.*] Cœnaculum ſignifies a place to ſup in—an upper chamber—alſo a garret, a cockloft in the top of the houſe, commonly let to poor people, the inhabitants of which were too poor to run any riſque of the emperor's ſending ſoldiers to murder them for what they have.

19. *Tho' you ſhould carry, &c.*] Though not ſo rich as to become an object of the emperor's avarice and cruelty, yet you can't travel by night, with the paltry charge of a little ſilver plate, without fear of your life from robbers, who may either ſtab you with a ſword, or knock you down with a bludgeon, in order to rob you.

20 *Pole.*] Contus ſignifies a long pole or ſtaff—alſo a weapon, wherewith they uſed to fight beaſts upon the ſtage. It is probable that the robbers about Rome armed themſelves with theſe, as ours, about London, arm themſelves with large ſticks or bludgeons.

21. *Tremble, &c.*] They are alarmed at the leaſt appearance of any thing moving near them, even the trembling and nodding of a bulruſh, when its ſhadow appears by moonlight.

Surrounded, and beſieged the ſtately buildings of the Laterani—
The ſoldier ſeldom comes into a garret.
Tho' you ſhould carry a few ſmall veſſels of pure ſilver,
Going on a journey by night, you will fear the ſword and the pole,
And tremble at the ſhadow of a reed moved, by moon-light.

AN EMPTY TRAVELLER WILL SING BEFORE A ROBBER.

Commonly the firſt things prayed for, and moſt known at all temples,
Are, that riches may increaſe, and wealth; that our cheſt may be
The greateſt in the whole forum: but no poiſons are drunk
From earthen ware: then fear them, when you take cups
Set with gems, and Setine wine ſhall ſparkle in wide gold.

22. *Empty traveller, &c.*] Having nothing to loſe, he has nothing to fear, and therefore has nothing to interrupt his jollity as he travels along, though in the preſence of a robber.

23. *Temples, &c.*] Where people go to make prayers to the gods, and to implore the fulfilment of their deſires and wiſhes.

25. *The greateſt, &c.*] The forum, or market-place, at Rome, was the place where much money-buſineſs was tranſacted, and where money-lenders and borrowers met together; and he that was richeſt, and had moſt to lend, was ſure to make the greateſt ſums by intereſt on his money, and perhaps was moſt reſpected. Hence the poet may be underſtood to mean, that it was the chief wiſh of moſt people to be richer than others.—Or, he may here allude to the cheſts of money belonging to the ſenators, and other rich men, which were laid up for ſafety in ſome of the buildings about the forum, as the temple of Caſtor, and others. Comp. Sat. xiv. l. 258—9.

—— *No poiſons, &c.*] The poorer ſort of people might drink out of their coarſe cups of earthen ware, without any fear of being poiſoned for what they had.

26. *Them.*] Poiſons.

27. *Set with gems.*] See Sat. v. l. 37—45. This was a mark of great riches.

—— *Setine wine.*] So called from Setia, a city of Campania. It was a moſt delicious wine, preferred by Auguſtus, and

Jamne igitur laudas, quòd de ſapientibus alter
Ridebat, quoties à limine moverat unum
Protuleratque pedem: flebat contrarius alter?
Sed facilis cuivis rigidi cenſura cachinni:
Mirandum eſt, unde ille oculis ſuffecerit humor.
Perpetuo riſu pulmonem agitare ſolebat
Democritus, quanquam non eſſent urbibus illis
Prætexta, & trabeæ, faſces, lectica, tribunal.
Quid, ſi vidiſſet Prætorem in curribus altis
Extantem, & medio ſublimem in pulvere circi,
In tunicâ Jovis, & pictæ Sarrana ferentem

the ſucceeding emperors, to all other. Glows with a fine red colour, and ſparkles in the cup.

27. *Wide gold.*] Large golden cups.

Thoſe, who were rich enough to afford theſe things, might indeed reaſonably fear being poiſoned by ſomebody, in order to get their eſtates.

28. *Do you approve.*] Laudas—praiſe or commend his conduct; for while theſe philoſophers lived, many accounted them mad.

—— *One of the wiſe men, &c.*] Meaning Democritus of Abdora, who always laughed, becauſe he believed our actions to be folly: whereas Heraclitus of Epheſus, the other of the wiſe men here alluded to, always wept, becauſe he thought them to be miſery.

29. *As oft as, &c.*] Whenever he went out of his houſe—as oft as he ſtepped over his threſhold.

30. *The other.*] Heraclitus. See note on line 28.

31. *The cenſure, &c.*] It is eaſy enough to find matter for ſevere laughter. Rigidi here, as an epithet to laughter, ſeems to denote that ſort of cenſorious ſneer which condemns and cenſures, at the ſame time that it derides the follies of mankind.

32. *The wonder is, &c.*] How Heraclitus could find tears enough to expreſs his grief at human wretchedneſs, guilt, and woe, the occaſions of it are ſo frequent.

34. *In thoſe cities.*] As there is at Rome.—The poet here ſatirizes the ridiculous appendages and enſigns of office, which were ſo coveted and eſteemed by the Romans, as if they could convey happineſs to the wearers.—He would alſo inſinuate, that theſe things were made ridiculous by the conduct of the poſſeſſors of them.

35. *Senatorial gowns.*] Prætexta—ſo called becauſe they were

Now therefore do you approve, that one of the wiſe men
Laugh'd, as oft as from the threſhold he had moved, and
Brought forward one foot; the other contrary, wept?
But the cenſure of a ſevere laugh is eaſy to any one,
The wonder is whence that moiſture could ſuffice for his eyes.
With perpetual laughter, Democritus uſed to agitate
His lungs, tho' there were not, in thoſe cities,
Senatorial gowns, robes, rods, a litter, a tribunal.
What, if he had ſeen the prætor, in high chariots
Standing forth, and ſublime in the midſt of the duſt of the circus,
In the coat of Jove, and bearing from his ſhoulders the Tyrian

were faced and bordered with purple—worne by the patricians and ſenators.

35. *Robes.*] Trabeæ—robes worne by kings, conſuls, and augurs.

—— *Rods.*] Faſces—bundles of birchen rods carried before the Roman magiſtrates, with an axe bound up in the middle of them, ſo as to appear at the top. Theſe were enſigns of their official power to puniſh crimes, either by ſcourging or death.

—— *A litter.*] Lectica.—See Sat. i. 32, note.

—— *Tribunal.*] A ſeat in the forum, built by Romulus, in the form of an half-moon, where the judges ſat, who had juriſdiction over the higheſt offences: at the upper part was placed the ſella curulis, in which the prætor ſat.

36. *The prætor, &c.*] He deſcribes and derides the figure which the prætor made, when preſiding at the Circenſian games.

—— *In high chariots.*] In a triumphal car, which was gilt, and drawn by four white horſes—perhaps, by the plur. curribus, we may underſtand that he had ſeveral for different occaſions.

37. *Duſt of the circus.*] He ſtood, by the height and ſublimity of his ſituation, fully expoſed to the duſt, which the chariots and horſes of the racers raiſed.

38. *Coat of Jove.*] In a triumphal habit; for thoſe who triumphed wore a tunic, or garment, which, at other times, was kept in the temple of Jupiter.

Ex humeris aulæa togæ, magnæque coronæ
Tantum orbem, quanto cervix non ſufficit ulla?
Quippe tenet ſudans hanc publicus, & ſibi Conſul
Ne placeat, curru ſervus portatur eodem.
Da nunc & volucrem, ſceptro quæ ſurgit eburno,
Illinc Cornicines, hinc præcedentia longi
Agminis officia, & niveos ad fræna Quirites,
Defoſſa in loculis quos ſportula fecit amicos.
Tunc quoque materiam riſûs invenit ad omnes
Occurſus hominum; cujus prudentia monſtrat,
Summos poſſe viros, & magna exempla daturos
Vervecum in patriâ, craſſoque ſub aëre naſci.

38—9. *The Tyrian tapeſtry, &c.*] Sarra (from Heb. צר) a name of Tyre, where hangings and tapeſtry were made, as alſo where the fiſh was caught, from whence the purple was taken with which they were dyed. This muſt be a very heavy material for a gown, eſpecially as it was alſo embroidered with divers colours; and ſuch a garment muſt be very cumberſome to the wearer, as it hung from his ſhoulders.

40. *So large an orb, &c.*] Add to this, a great heavy crown, the circumference of which was ſo large and thick, that no neck could be ſtrong enough to avoid bending under it.

41. *A ſweating officer.*] Publicus ſignifies ſome official ſervant, in ſome public office about the prætor on theſe occaſions, who ſat by him in the chariot, in order to aſſiſt in bearing up the crown, the weight of which made him ſweat with holding it up.

—— *Leſt the conſul, &c.*] The antients had an inſtitution, that a ſlave ſhould ride in the ſame chariot when a conſul triumphed, and ſhould admoniſh him to know himſelf, leſt he ſhould be too vain.

This was done with regard to the prætor at the Circenſian games, who, as we have ſeen above, appeared like a victorious conſul, with the habit and equipage of triumph—Juvenal ſeems to uſe the word conſul, here, on that account.

43. *Add the bird, &c.*] Among other enſigns of triumph, the prætor, on the above occaſion, held an ivory rod, or ſceptre, in his hand, with the figure of an eagle, with wings expanded, as if riſing for flight, on the top of it.

44. *The trumpeters.*] Or blowers of the horn, or cornet. Theſe, with the Tubicines, which latter ſeem included here under the general name of Cornicines, always attended the camp,

Tapeſtry of an embroider'd gown, and, of a great crown
So large an orb, as no neck is ſufficient for?
For a ſweating officer holds this, and leſt the conſul ſhould
Pleaſe himſelf, a ſlave is carry'd in the ſame chariot.
Now add the bird which riſes on the ivory ſceptre,
There the trumpeters, here the preceding offices of a long
Train, and the ſnowy citizens at his bridles,
Whom the ſportula, buried in his coffers, has made his friends.
Then alſo he found matter of laughter at all
Meetings of men; whoſe prudence ſhews,
That, great men, and thoſe about to give great examples,
May be born in the country of blockheads, and under thick air.

camp, and, on the return of the conqueror, preceded the triumphal chariot, ſounding their inſtruments.

44. *The preceding offices, &c.*] Officium ſignifies, ſometimes, a ſolemn attendance on ſome public occaſion, as on marriages, funerals, triumphs, &c. (ſee Sat. ii. l. 132.) Here it denotes, that the prætor was attended, on this occaſion, by a long train of his friends and dependents, who came to grace the ſolemnity, by marching in proceſſion before his chariot.

45. *Snowy citizens, &c.*] Many of the citizens, as was uſual at triumphs, dreſſed in white robes, walking by the ſide of the horſes, and holding the bridles.

46. *The ſportula.*] The dole-baſket. See Sat. i. l. 95.

——— *Buried in his coffers.*] The meaning of this paſſage ſeems to be, that theſe citizens appeared, and gave their attendance, not from any real value for him, but for what they could get.

He is ſuppoſed to have great wealth hidden, or buried, in his coffers, which this piece of attention was calculated to fetch out, in charity to his poor fellow-citizens that attended him on this occaſion.—q. d. All this formed a ſcene which would have made Democritus ſhake his ſides with laughing. Comp. l. 33—4.

47. *Then alſo he.*] Democritus in his time.

47—8. *At all meetings of men.*] Every time he met people as he walked about—or, in every company he met with.

48. *Whoſe prudence.*] Wiſdom, diſcernment of right and wrong.

50. *Of blockheads.*] Vervex—literally ſignifies a wether-ſheep, but was proverbially uſed for a ſtupid perſon: as we uſe

Ridebat curas, nec non & gaudia vulgi,
Interdum & lachrymas; cùm fortunæ ipſe minaci
Mandaret laqueum, mediumque oſtenderet unguem,
Ergo ſupervacua hæc aut pernicioſa petuntur,
Propter quæ fas eſt genua incerare Deorum. 55

Quoſdam præcipitat ſubjecta potentia magnæ
Invidiæ; mergit longa atque inſignis honorum
Pagina; deſcendunt ſtatuæ, reſtemque ſequuntur;
Ipſas deindè rotas bigarum impacta ſecuris

uſe the word ſheepiſh, and ſheepiſhneſs, in ſomething like the ſame ſenſe, to denote an awkward, ſtupid ſhyneſs.

The poet therefore means, a country of ſtupid fellows. Plaut. Perſ. Act ii. has—Ain' verò vervecum caput?

50. *Thick air.*] Democritus was born at Abdera, a city of Thrace, where the air, which was foggy and thick, was ſuppoſed to make the inhabitants dull and ſtupid.

So Horace, ſpeaking of Alexander the Great, as a critic of little or no diſcernment in literature, ſays—Bœotum in craſſo jurares aëre natum. Epiſt. i. Lib. ii. l. 244. By which, as by many other teſtimonies, we find, that the inhabitants of Bœotia were ſtigmatized alſo in the ſame manner. Hence Bœoticum ingenium was a phraſe for dulneſs and ſtupidity.

52. *Preſent a halter, &c.*] Mandare laqueum alicui, was a phraſe made uſe of to ſignify the utmoſt contempt and indifference, like ſending a halter to a perſon, as if to bid him hang himſelf. Democritus is here repreſented in this light, as continually laughing at the cares and joys of the general herd, and as himſelf treating with ſcorn the frowns of adverſe fortune.

53. *His middle nail.*] i. e. His middle finger, and point at her in deriſion. To hold out the middle finger, the reſt being contracted, and bent downwards, was an act of great contempt; like pointing at a perſon among us. This mark of contempt is very antient. See Iſ. lviii. 9.

54. *Therefore, &c.*] It follows, therefore, from the example of Democritus, who was happy without the things which people ſo anxiouſly ſeek after, and petition the gods for, that they are ſuperfluous and unneceſſary.—It likewiſe follows, that they are injurious, becauſe they expoſe people to the fears and dangers of adverſe fortune; whereas Democritus, who had them not, could ſet the frowns of fortune at defiance, poſſeſſing a mind which carried him above worldly cares or fears.

55. *Lawful.*] Fas ſignifies that which is permitted, and therefore lawful to do.

55. To

He derided the cares, and alſo the joys of the vulgar,
And ſometimes their tears; when himſelf could preſent a halter
To threatening fortune, and ſhew his middle nail.
Therefore, theſe (are) unprofitable, or pernicious, things, (which) are aſk'd,
For which it is lawful to cover with wax the knees of the gods.
Power, ſubject to great envy, precipitates ſome,
A long and famous catalogue of honours overwhelms,
Statues deſcend and they follow the rope;
Then, the driven axe, the very wheels of two-horſe cars

55. *To cover with wax, &c.*] It was the manner of the antients, when they made their vows to the gods, to write them on paper (or waxen tables) ſeal them up, and, with wax, faſten them to the knees of the images of the gods, or to the thighs, that being ſuppoſed the ſeat of mercy. When their deſires were granted, they took away the paper, tore it, and offered to the gods what they had promiſed. See Sat. ix. l. 139. The gods permit us to aſk, but the conſequences of having our petitions anſwered are often fatal. Comp. l. 7, 8.

56. *Precipitates ſome.*] viz. Into ruin and deſtruction.

57. *Catalogue, &c.*] Pagina, in its proper and literal ſenſe, ſignifies a page of a book, but here alludes to a plate, or table of braſs, fixed before the ſtatues of eminent perſons, and containing all the titles and honours of him whoſe ſtatue it was.

—— *Overwhelms.*] With ruin, by expoſing them to the envy and malice of thoſe, in whoſe power and inclination it may be to diſgrace and deſtroy them.

58. *Statues deſcend.*] Are pulled down.

—— *Follow the rope.*] With which the populace (ſet on work by a notion of doing what would pleaſe the emperor, who had diſgraced his prime-miniſter Sejanus) firſt pulled down all the ſtatues of Sejanus, of which there were many ſet up in Rome, and then dragged them with ropes about the ſtreets.

59. *The driven axe.*] Impacta—driven—forced againſt.—There were ſome ſtatues of Sejanus, by which he was repreſented on horſeback; others in a triumphal car, drawn by two horſes (comp. Sat. viii. l. 3.); all which were broken to pieces, the very chariots and horſes demoliſhed, and, if made of braſs, carried to the fire and melted.

60. *Undeſerving*

Cædit, & immeritis franguntur crura caballis.
Jam ſtrident ignes, jam follibus atque caminis
Ardet adoratum populo caput, & crepat ingens
Sejanus: deinde ex facie toto orbe ſecundâ
Fiunt urceoli, pelves, ſartago, patellæ.
Pone domi lauros, duc in Capitolia magnum,
Cretatumque bovem: Sejanus ducitur uncо
Spectandus: gaudent omnes: quæ labra? quis illi
Vultus erat? nunquam (ſi quid mihi credis) amavi
Hunc hominem: ſed quo cecidit ſub crimine? quiſnam
Delator? quibus indiciis? quo teſte probavit?
Nil horum: verboſa & grandis epiſtola venit

60. *Undeſerving horſes, &c.*] Their ſpite againſt Sejanus, who could alone deſerve their indignation, carried them to ſuch fury, as to demoliſh even the moſt innocent appendages to his ſtate and dignity.

61. *The fires roar, &c.*] From the force of the bellows, in the forges prepared for melting the braſs of the ſtatues.

—— *Stoves.*] Or furnaces.

62. *The head adored, &c.*] Of Sejanus, once the darling of the people, who once worſhipped him as a god.

63. *Cracks.*] By the violence of the flames.

—— *Second face, &c.*] Sejanus was ſo favoured by Tiberius, that he raiſed him to the higheſt dignity next to himſelf.

64. *Water-pots, &c.*] The meaneſt houſehold utenſils are made from the braſs, which once conferred the higheſt honour on Sejanus, when repreſenting him in the form of ſtatues.

65. *Laurels, &c.*] Here the poet ſhews the malicious triumph of envy. It was cuſtomary to adorn the doors of their houſes with crowns, or garlands of laurel, on any public occaſion of joy—ſuch was the fall of poor Sejanus to his enemies.

66. *A white bull.*] The beaſts ſacrificed to the cœleſtial gods were white (cretatum, here, lit. chalked, whited); thoſe to the infernal gods were black. This offering to Jupiter, in his temple on the capitol hill, muſt be ſuppoſed to have been by way of thankſgiving for the fall of Sejanus. A lively mark of the hatred and prejudice which the people had conceived againſt him, on his diſgrace—as it follows—

—— *Dragg'd by a hook, &c.*] To the Scalæ Gemoniæ, and then thrown into the Tiber.

67. *To be look'd upon.*] As a ſpectacle of contempt to the whole city.

67. *All*

Demoliſhes, and the legs of the undeſerving horſes are broken.
Now the fires roar, now with bellows and ſtoves,
The head adored by the people burns, and the great Sejanus
Cracks: then, from the ſecond face in the whole world,
Are made water-pots, baſons, a frying-pan, platters.
Place laurels at your houſe, lead to the capitol a large
White bull, Sejanus is dragg'd by a hook
To be look'd upon: all rejoice: "what lips? what a coun-
"tenance
"He had? I never (if you at all believe me) loved
"This man:—but under what crime did he fall? who was
"The informer? from what diſcoveries? by what witneſs
"hath he prov'd it?"
"Nothing of theſe: a verboſe and great epiſtle came from

67. *All rejoice.*] At his diſgrace and miſery the people triumph.

—— "*What lips, &c.*] The poet here ſuppoſes a language to be holden, which is very natural for a prejudiced, ignorant people to utter on ſuch an occaſion, as they ſaw him dragging along by the hands of the executioner, or perhaps as they viewed him lying dead on the bank of the Tiber (comp. l. 86.) before his body was thrown into it.

What a blubber-lipp'd, ill-looking fellow! ſay they.

69. *What crime, &c.*] What was charged againſt him (ſays one) that he ſhould be brought to this?

70. *Informer.*] Delator—his accuſer to the emperor.

—— *What diſcoveries, &c.*] Of the fact, and its circumſtances? and on what evidence hath he (i. e. the informer) proved the crime alledged againſt him?

71. "*Nothing of theſe*] ſays the anſwerer—i. e. there was no regular form of conviction.

—— *A great epiſtle, &c.*] It, ſome how or other, came to the ears of Tiberius, that his favourite Sejanus had a deſign upon the empire, on which he wrote a long pompous epiſtle to the ſenate, who had Sejanus ſeized, and ſentenced him to be puniſhed, as is mentioned above:—viz. that he ſhould be put to death, then have an hook fixed in him, be dragged through the ſtreets of Rome to the Scalæ Gemoniæ, and thrown at laſt into the Tiber.

Tiberius was at that time at Capreæ, an iſland on the coaſt of Naples,

A Capreis—benè habet; nil plus interrogo: ſed quid
Turba Remi? Sequitur fortunam, ut ſemper, & odit
Damnatos. Idem populus, ſi Nurſcia Thuſco
Faviſſet, ſi oppreſſa foret ſecura ſenectus
Principis, hâc ipſâ Sejanum diceret horâ
Auguſtum. Jampridem, ex quo ſuffragia nulli
Vendimus, effudit curas—nam qui dabat olim
Imperium, faſces, legiones, omnia, nunc ſe
Continet, atque duas tantùm res anxius optat,
Panem & Circenſes. perituros audio multos:

Naples, about twenty-five miles ſouth of that city, indulging in all manner of exceſs and debauchery.

The Scalæ Gemoniæ was a place, appointed either for torturing criminals, or for expoſing their bodies after execution. Some derive the name Gemoniæ from one Gemonius, who was firſt executed there; others from gemere, to groan, becauſe the place rang with the groans and complaints of thoſe who were put to death. It was on the hill Aventinus, and there were ſeveral ſteps led up to it, whence the place was called Scalæ Gemoniæ. The dead bodies of thoſe who died under the hands of the executioner were dragged thither by an iron hook, and after they had been ſome time expoſed to public view, were thrown into the Tiber. See Ant. Univ. Hiſt. vol. xii. p. 214, note F.

73. *Mob of Remus, &c.*] i. e. The people in general; ſo called becauſe deſcended from Romulus and Remus. How did they behave? ſays the queriſt.

—— "*It follows fortune, &c.*] It is anſwered—The common people behaved as they always do, by changing with the fortune of the condemned, and treating them with the utmoſt ſpite.

74. *Nurſcia, &c.*] Sejanus was a Tuſcan, born at Volſcinium, where the goddeſs Nurſcia, the ſame as fortune, was worſhipped.—q. d. If fortune had favoured Sejanus.

75. *Secure old age, &c.*] If Tiberius had thought himſelf ſecure from any plot againſt him, and therefore had taken no meaſures to prevent the conſequences of it.

76. *Oppreſs'd.*] By death, from the hands of Sejanus.—q. d. If the plot of Sejanus had ſucceeded, and the emperor dethroned.

76. *It would, &c.*] That very populace who now treat the poor fallen Sejanus ſo ill, would have made him emperor, and have changed his name to the imperial title of Auguſtus.

—— *That very hour.*] Inſtead of his being put to death, dragged by the hook, and inſulted by the populace, they would,

at

" Capreæ:" " It is very well, I aſk no more: but what did
" The mob of Remus?"—" It follows fortune, as always,
" and hates
" The condemn'd—The ſame people, if Nurſcia had favour'd
" The Tuſcan—if the ſecure old age of the prince had
" been
" Oppreſſed, it would, in that very hour, have called Sejanus,
" Auguſtus. Long ago, ever ſince we ſell our ſuffrages
" To none, it has done with cares; for it, which once gave
" Authority, faſces, legions, all things, now itſelf
" Refrains, and anxious only wiſhes for two things,
" Bread and the Circenſes."—" I hear many are about to
" periſh"—

at that very hour, have been heaping the higheſt honours upon him. So precarious, fluctuating, and uncertain, is the favour of the multitude!

77. *We ſell, &c.*] The poorer ſort of plebeians uſed to ſell their votes to the candidates for public offices, before Julius Cæſar took from them the right of electing their magiſtrates. Since that time——

78. *It.*] The populace.

—— *Done with cares.*] Effudit, literally, has poured out, as a perſon empties a veſſel by pouring out the liquor. The poet means, that ſince the right of electing their magiſtrates was taken from them, and they could no longer ſell their votes, they had parted with all their cares about the ſtate.

—— *For it.*] That ſame populace.

—— *Which gave, &c.*] By their having the right of election, conferred public offices on whom they choſe.

79. *Authority.*] Power, or government: this alludes to the great offices in the ſtate, which were once elective by the people.

—— *Faſces.*] Conſuls and prætors, who had the faſces carried before them.

—— *Legions.*] Military præfectures.

—— *All things.*] All elective offices.

79—80. *Itſelf refrains.*] From concerns of ſtate.

80. *Only wiſhes, &c.*] Now they care for nothing elſe, at leaſt with any anxiety, but for bread to be diſtributed to them as uſual, by the command of the emperor, to ſatisfy their hunger; and the games in the circus to divert them: of theſe laſt the populace were very fond. See Sat. xi. 53.

81. " *I hear many, &c.*] Here begins a freſh diſcourſe on the occaſion and circumſtances of the time.

Nil dubium: magna eſt fornacula: pallidulus mî
Brutidius meus ad Martis fuit obvius aram—
Quàm timeo, victus ne pœnas exigat Ajax,
Ut malè defenſus! curramus præcipites, &,
Dum jacet in ripâ, calcemus Cæſaris hoſtem.
Sed videant ſervi, ne quis neget, & pavidum in jus
Cervice aſtrictâ dominum trahat: hi ſermones
Tunc de Sejano: ſecreta hæc murmura vulgi.
Viſne ſalutari ſicut Sejanus? habere
Tantundem, atque illi ſummas donare curules?
Illum exercitibus præponere? tutor haberi

I hear, ſays one of the ſtanders by, that Sejanus is not the only one who is to ſuffer; a good many more will be cut off, as well as he, about this plot.—No doubt, ſays the other—

82. *The furnace is large.*] And made to hold more ſtatues for melting than thoſe of Sejanus. See l. 61.

82—3. *Brutidius met me.*] This was a rhetorician and famous hiſtorian, a great friend of Sejanus, and therefore was horridly frightened, leſt it ſhould be his turn next to be apprehended and put to death, as concerned in the conſpiracy.

84. *Leſt Ajax conquer'd, &c.*] Alluding to the ſtory of Ajax, who, being overcome in his diſpute with Ulyſſes about the armour of Achilles (ſee Ovid, Met. Lib. xiii.) went mad, fell upon man and beaſt, and afterwards deſtroyed himſelf.

Theſe ſeem to be the words of Brutidius, expreſſing his fears of being ſuſpected to have been concerned in the conſpiracy with Sejanus; and, in order to wipe off all imputation of the kind, not only from himſelf, but from the perſon he is ſpeaking to, he adviſes, that no time ſhould be loſt, but that they ſhould haſten to the place where the corpſe of Sejanus was expoſed, and do ſome act, which might be conſtrued into an abhorrence of Sejanus, and conſequently into a zeal for the honour and ſervice of the emperor.

"How I fear (ſays Brutidius, looking aghaſt) leſt the emperor, thinking his cauſe not cordially eſpouſed, and that he was badly defended, ſhould wreak his vengeance on ſuch as he ſuſpects to have been too remiſs, and, like the furious Ajax, when overcome—like another victus Ajax—deſtroy all that he takes to be his enemies, as Ajax deſtroyed the ſheep and oxen, when he ran mad on his defeat, taking them for the Grecians on whom he vowed revenge." Other expoſitions are given to this place, but I think this ſuits beſt with l. 82—3.

85. *Let us run, &c.*] As precipitately, as faſt as we can—

" No doubt: the furnace is large: my friend Brutidius
" Met me, a little pale, at the altar of Mars"—
" How I fear leſt Ajax conquer'd ſhould exact puniſhment,
" As defended badly!—let us run headlong, and, while
" he
" Lies on the bank, trample on the enemy of Cæſar.
" But let the ſlaves ſee, leſt any ſhould deny it, and drag into
" Law their fearful maſter with ſhackled neck:" theſe were
the
Diſcourſes then about Sejanus: theſe the ſecret murmurs of
the vulgar.
Will you be ſaluted as Sejanus? have
As much—and give to one the chief chair of ſtate—
Set another at the head of armies? be accounted guardian

let us loſe no time to avoid the emperor's ſuſpicion of our favouring Sejanus, and wreaking his vengeance upon us.

85. *While he.*] Sejanus—i. e. his corpſe.

86. *Lies on the bank.*] i. e. Expoſed on the bank, before it is thrown into the river Tiber.

—— *Trample, &c.*] Set our feet upon his corpſe, to ſhew our indignation againſt this ſuppoſed enemy of Tiberius.

87. *Let the ſlaves ſee, &c.*] That they may be witneſſes for their maſters, in caſe theſe ſhould be accuſed of not having done it, or of having ſhewn the leaſt reſpect to Sejanus, and ſo be brought under the diſpleaſure of the emperor, and hurried to judgment.

88. *Shackled neck.*"] Thoſe who were dragged to puniſhment, had a chain or halter faſtened about the neck: this was the condition of ſome when brought to trial; ſo, among us, felons, and others accuſed of capital offences, are uſually brought to their trial with gyves or fetters upon their legs.

88—9. *The diſcourſes, &c.*] Thus do the people talk about poor Sejanus, the remembrance of his greatneſs being all paſſed and gone, and his ſhameful ſufferings looked upon with the moſt ignominious contempt.

90. *Saluted, &c.*] You, who think happineſs to conſiſt in the favour of the prince, in great power, and high preferment, what think you?—do you now wiſh to occupy the place which Sejanus once held—to have as much reſpect paid you—to accumulate as many riches—to have as many preferments and places of honour in your gift?

92. *Guardian, &c.*] Who, in the abſence of Tiberius, at his

Principis Auguſtâ Caprearum in rupe ſedentis
Cum grege Chaldæo? vis certè pila, cohortes,
Egregios equites, & caſtra domeſtica—quidni
Hæc cupias? & qui nolunt occidere quenquam,
Poſſe volunt. ſed quæ præclara, & proſpera tanti,
Cùm rebus lætis par ſit menſura malorum?
Hujus, qui trahitur, prætextam ſumere mavis,
An Fidenarum, Gabiorumque eſſe poteſtas,
Et de menſurâ jus dicere, vaſa minora
Frangere pannoſus vacuis Ædilis Ulubris?
Ergo quid optandum foret, ignorâſſe fateris

palace on the rock at Capreæ (ſee note on l. 71—2, ad fin.) amidſt a band of aſtrologers from Chaldea (who amuſed the prince with their pretended knowledge of the ſtars, and their government of human affairs) governed all his affairs of ſtate, and managed them, as a tutor or guardian manages the affairs of a youth under age. Thus high was Sejanus in the opinion and confidence of Tiberius—but do you envy him?

94. *Javelins.*] Pila were a kind of javelins with which the Roman foot were armed: therefore the poet is here to be underſtood as ſaying to the perſon with whom he is ſuppoſed to diſcourſe—"You certainly wiſh to be an officer, and to have "ſoldiers under your command."

—— *Cohorts.*] A cohort was a tenth part of a legion.

95. *Domeſtic tents, &c.*] The caſtra domeſtica were compoſed of horſe, who were the body-guards of the prince or prætor—hence called alſo prætoriani. Theſe ſeem to have been ſomething like our life-guards.

—— "*Why ſhould you not, &c.*] What harm, ſay you, is there in ſuch a deſire?—"I don't deſire this for the ſake of "hurting or killing any body."—"Aye, that may be—but "ſtill to know that ſuch a thing may be in your power, upon "occaſion, gives you no ſmall idea of ſelf-importance."

97. *What renowned, &c.*] But, to conſider coolly of the matter, what is there ſo valuable in dignity and proſperity, ſince, amid the enjoyment of them, they are attended with an equal meaſure of uneaſineſs, and when a fatal reverſe, even in the ſecureſt and happieſt moments, may be impending? the evil, therefore, may be ſaid, at leaſt, to counterbalance the good.

99. *Of this man, &c.*] Of Sejanus.—Had you rather be inveſted with his dignity?

100. *The power.*] The magiſtrate of ſome little town, like Fidena,

Of a prince, ſitting in the auguſt rock of Capreæ,
With a Chaldæan band? you certainly would have javelins, cohorts,
Choice horſemen, domeſtic tents. "Why ſhould you "not
"Deſire theſe things?" Even thoſe who would not kill any one
Would be able. But what renowned and proſperous things are of ſo much
Value, ſince to proſperity there may be an equal meaſure of evils?
Had you rather take the robe of this man, who is dragg'd
Along, or be the power of Fidenæ, or Gabii,
And judge about a meaſure, and leſſer veſſels
Break, a ragged Ædile at empty Ulubræ?—
Therefore, what was to be wiſh'd for, you will confeſs Sejanus

Fidena, or Gabii, See Sat. vi. l. 56—7. Called in Italy—Podeſtà. Something like what we ſhould call—a country juſtice.

102. *A ragged Ædile.*] Pannoſus ſignifies patched or ragged. The Ædile, in the burghs of Italy, was an officer who had juriſdiction over weights and meaſures, and if theſe were bad, he had authority to break them. He was an officer of low rank, and though, like all magiſtrates, he wore a gown, yet this having been delivered down from his predeceſſors, was old and ragged, very unlike the fine robe of Sejanus, and other chief magiſtrates at Rome. See Perſ. Sat. i. l. 130, and note.

—— *Empty Ulubræ.*] A ſmall town of Campania, in Italy, very thinly inhabited. Comp. Sat. iii. l. 2.

103. *Therefore, &c.*] In this, and the four following lines, the poet very finely applies what he has ſaid, on the ſubject of Sejanus, to the main argument of this Satire; viz. that mortals are too ſhort-ſighted to ſee, and too ignorant to know, what is beſt for them, and therefore thoſe things which are moſt coveted, often prove the moſt deſtructive; and the higher we riſe in the gratification of our wiſhes, the higher may we be raiſing the precipice from which we may fall.

Sejanum: nam qui nimios optabat honores,
Et nimias poſcebat opes, numeroſa parabat
Excelſæ turris tabulata, unde altior eſſet
Caſus, & impulſæ præceps immane ruinæ.
Quid Craſſos, quid Pompeios evertit, & Illum,
Ad ſua qui domitos deduxit flagra Quirites?
Summus nempè locus, nullâ non arte petitus,
Magnaque numinibus vota exaudita malignis.
Ad generum Cereris ſinè cæde & vulnere pauci
Deſcendunt reges, & ſiccâ morte tyranni,
Eloquium ac famam Demoſthenis, aut Ciceronis
Incipit optare, & totis Quinquatribus optat,
Quiſquis adhuc uno partam colit aſſe Minervam,
Quem ſequitur cuſtos anguſtæ vernula capſæ:
Eloquio ſed uterque perît orator: utrumque

107. *Enforced ruin.*] Impulſæ ruinæ—into which he was driven, as it were, by the envy and malice of thoſe enemies, which his greatneſs, power, and proſperity, had created. Impulſæ—metaph. alluding to the violence with which a perſon is thrown, or puſhed, from an high precipice. Immane—dreadful—immenſe—huge—great.

108. *The Craſſi.*] M. Craſſus making war upon the Parthians for the ſake of plunder, Surena, general of the enemy, ſlew him, and cut off his head and his hand, which he carried into Armenia to his maſter.

—— *The Pompeys.*] Pompey the Great, being routed at the battle of Pharſalia, fled into Ægypt, where he was perfidiouſly ſlain. He left two ſons, Cneius and Sextus; the firſt was defeated in a land battle in Spain, the other in a ſea-fight on the coaſt of Sicily. We are not only to underſtand here Craſſus and Pompey, but, by Craſſos & Pompeios, plur. all ſuch great men who have fallen by ill-fated ambition.

109. *Brought down, &c.*] i. e. Julius Cæſar, who, after he had obtained the ſovereignty, partly by arms and violence, partly by art and intrigue, was publicly aſſaſſinated in the ſenate-houſe, as a tyrant and enemy to the liberty of his country. His ſcourges—i. e. made them ſlaves, as it were, and ſubject to his will, liable to be treated in the moſt humiliating manner.

110. *Chief place.*] The ambition of reigning abſolutely. The poet here ſhews the fatal ſource of miſery to the aſpiring and

To have been ignorant; for he who desired too many honours,
And sought too much wealth, was preparing numerous
Stories of an high tower, from whence his fall might be
Higher, and the precipice of his enforced ruin be dreadful.
What overthrew the Crassi, the Pompeys, and him who
Brought down the subdued Romans to his scourges?
Why truly, the chief place, sought by every art,
And great vows listen'd to by malignant gods.
To the son-in-law of Ceres, without slaughter and wound, few
Kings descend, and tyrants by a dry death.
For the eloquence and fame of Demosthenes, or of Cicero,
He begins to wish, and does wish during the whole Quinquatria,
Whoever reveres Minerva, hitherto gotten for three farthings,
Whom a little slave follows, the keeper of his narrow satchel:
But each orator perish'd by eloquence; each

and ambitious; namely, a restless desire after greatness, so as to leave no stone unturned to come at it—nullâ non arte, &c.

111. *Great vows.*] i. e. Wishes and prayers for greatness, honours, riches, &c.

——*By malignant gods*—] Who, provoked by the unreasonable and foolish wishes of mortals, punish them, with accepting their vows, and with granting their desires. Comp. l. 7, 8.

112. *Son-in-law of Ceres.*] Pluto, the fabled god, and king of the infernal regions: he stole Proserpina, the daughter of Jupiter and Ceres, and carried her to his subterranean dominions.

The poet means here to say, that few of the great and successful ambitious die, without some violence committed upon them.

113. *A dry dearth.*] Without bloodshed.

115. *The whole, &c.*] Minerva was the goddess of learning and eloquence; her festival was celebrated for five days, hence called Quinquatria—during this the school-boys had holidays.

116. *Whoever reveres, &c.*] The poor school-boy, who has got as much learning as has cost him about three farthings; i. e. the merest young beginner at the lower end of a school.

117. *A little slave, &c.*] This is a natural image of little master going to school, with a servant-boy to carry his satchel of books after him, and heightens the ridiculous idea of his coveting the eloquence of the great orators.

118. *Each orator, &c.*] See note on l. 9.—i. e. Both Demosthenes

Largus & exundans letho dedit ingenii fons:
Ingenio manus eſt & cervix cæſa; nec unquam
Sanguine cauſidici maduerunt roſtra puſilli.
O fortunatam natam, me Conſule, Romam!
Antonî gladios potuit contemnere, ſi ſic
Omnia dixiſſet: ridenda poëmata malo,
Quàm te conſpicuæ, divina Philippica, famæ,
Volveris à primâ quæ proxima. ſævus & illum
Exitus eripuit, quem mirabantur Athenæ
Torrentem, & pleni moderantem frænа theatri.
Dîs ille adverſis genitus, fatoque ſiniſtro,
Quem pater ardentis maſſæ fuligine lippus,

moſthenes and Cicero. Demoſthenes, to avoid the cruelty of Antipater, poiſoned himſelf.

120. *Hand and neck, &c.*] Of Cicero, which were cut off by the emiſſaries of Antony, when they attacked and murdered him in his litter on the road. They, i. e. Tully's head and hand, were afterwards fixed up at the roſtra, from whence he had ſpoken his Philippics, by order of Antony.

—— *Cut off by genius.*] i. e. His capacity, and powers of eloquence, which he uſed againſt Antony, brought this upon him.

121. *Roſtra.*] A place in the forum, where lawyers and orators harangued. See AINSW. Roſtra, N° 2.—No weak lawyer, or pleader, could ever make himſelf of conſequence enough to be in danger of any deſign againſt his life, by what he was capable of ſaying in public.

122. *O fortunatam, &c.*] Mr. Dryden renders this line—

Fortune fore-tun'd the dying notes of Rome,
Till I, thy conſul ſole, conſol'd thy doom:

And obſerves, that, "the Latin of this couplet is a verſe of "Tully's (in which he ſets out the happineſs of his own conſul-"ſhip) famous for the vanity and ill poetry of it."

It is bad enough; but Mr. Dryden has made it ſtill worſe, by adding more jingles to it.—However, to attempt tranſlating it is ridiculous, becauſe it diſappoints the purpoſe of the paſſage, which is to give a ſample of Tully's bad poetry in his own words.

123. *If thus, &c.*] q. d. If Tully had never written or ſpoken better than this, he needed not to have dreaded any miſchief to himſelf; he might have defied the ſwords which Antony employed againſt him.

124. *Laughable*

A large and overflowing fountain of genius conſigned to death.
The hand and neck was cut off by genius; nor ever
Were roſtra wet with the blood of a weak lawyer.
O fortunatam natam, me conſule, Romam!
He might have contemn'd the ſwords of Antony, if thus
He had ſaid all things. I like better laughable poems,
Than thee, divine Philippic of conſpicuous fame,
Who art roll'd up next from the firſt. Him alſo a cruel
Death ſnatched away, whom Athens admired,
Rapid, and moderating the reins of the full theatre.
He was begotten, the gods adverſe, and fate unpropitious,
Whom his father, blear-eyed with the reek of a burning maſs,

124. *Laughable poems.*] Ridenda—ridiculous—that are only fit to be laughed at.

125. *Divine Philippic.*] Meaning Cicero's ſecond Philippic, which, of all the fourteen orations which he made againſt Antony, was the moſt cutting and ſevere, and this probably coſt him his life.

He called theſe orations Philippics, as he tells Atticus, becauſe in the freedom and manner of his ſpeech he imitated the Philippics (φιλιππικοι λογοι) of Demoſthenes, whoſe orations againſt Philip were ſo called.

126. *Roll'd up, &c.*] Volveris.—The books of the antients were rolled up in volumes of paper or parchment—this famous Philippic ſtood ſecond in the volume. See Sat. xiv. l. 102.

127. *Athens admired.*] Demoſthenes. See note on l. 9.

128. *Rapid.*] Torrentem—his eloquence rapid and flowing, like the torrent of a river.

—— *Moderating*—] Or governing the full aſſembly of his hearers as he pleaſed, as a horſe is managed and governed by a rein; ſo Demoſthenes regulated and governed the minds of his auditory.

129. *Gods adverſe, &c.*] It was a current notion among the antients, that where people were unfortunate in their lives, the gods were diſpleaſed at their birth, and always took a part againſt them.

130. *His father.*] Demoſthenes is ſaid to have been the ſon of a blackſmith at Athens.

—— *Of a burning maſs.*] Large maſſes of iron, when red-hot

A carbone & forcipibus, gladioſque parante
Incude, & luteo Vulcano ad rhetora miſit.
Bellorum exuviæ, truncis affixa trophæis
Lorica, & fractâ de caſſide buccula pendens,
Et curtum temone jugum, victæque triremis
Apluſtre, & ſummo triſtis captivus in arcu,
Humanis majora bonis creduntur: ad hæc ſe
Romanus, Graiuſque ac Barbarus induperator
Erexit: cauſas diſcriminis atque laboris
Inde habuit. TANTÒ MAJOR FAMÆ SITIS EST, QUAM VIRTUTIS: QUIS ENIM VIRTUTEM AMPLECTITUR IPSAM,
PRÆMIA SI TOLLAS? patriam tamen obruit olim

hot out of the forge, are very hurtful to the eyes of the workmen, from their great heat.

131. *Coal and pincers, &c.*] His father at firſt thought of bringing up his ſon Demoſthenes to his own trade; but he took him from this, and put him to a rhetorician to be taught eloquence.

132. *Dirty Vulcan.*] Vulcan was the fabled god of ſmiths, whoſe trade is very filthy and dirty. Sat. xiii. l. 44—5.

133. *Maimed trophies.*] The trophy was a monument erected in memory of victory. The cuſtom came from the Greeks, who, when they had routed their enemies, erected a tree, with all the branches cut off, on which they ſuſpended the ſpoils of armour which they had taken from them, as well as other enſigns of victory: ſeveral of which the poet here enumerates; but as nothing was entire, the poet calls them maimed trophies.

134. *A beaver.*] Buccula, from bucca, the cheek, ſeems to have been that part of armour which was faſtened to the helmet, and came down over the cheeks, and faſtened under the chin.

135. *Beam.*] Temo was the beam of the wain, or the draught-tree, whereon the yoke hung: by this the chariot was ſupported and conducted, while drawn by the yoke.

136. *A ſad captive, &c.*] On the top of the triumphal arch, which was built upon theſe occaſions, they made ſome wretched captive place himſelf, and there ſit bemoaning his wretched fate, while the conquerors were exulting in their victory. So Mr. DRYDEN—

——an arch of victory,
On whoſe high convex ſits a captive foe,
And ſighing caſts a mournful look below.

137. *To be greater, &c.*] Such is the folly of mankind, that theſe

From coal and pincers, and from the anvil preparing
Swords, and from dirty Vulcan, ſent to a rhetorician.
The ſpoils of war, to maimed trophies a breaſt-plate
Fixed, and a beaver hanging from a broken helmet,
A yoke deprived of its beam, the flag of a conquer'd
Three-oar'd veſſel, and a ſad captive at the top of an arch,
Are believed to be greater than human goods: for theſe
The Roman, Greek, and Barbarian commander, hath
Exerted himſelf: the cauſes of danger and labour hath had
From thence. So much greater is the thirſt of fame
than
Of Virtue: for WHO EMBRACES EVEN VIRTUE ITSELF,
IF YOU TAKE AWAY ITS REWARDS?—yet formerly the
glory of a few

theſe wretched trifles are looked upon, not only as bearing the higheſt value, but as ſomething more than human.

137. *For theſe, &c.*] Commanders of all nations have exerted themſelves, through every ſcene of danger and fatigue, in order to get at theſe enſigns of fame and victory. Erexit ſe—hath rouſed himſelf to mighty deeds.

138. *The Roman.*] By the Roman, perhaps, we may underſtand Julius Cæſar, M. Anthony, and others, who, while they were greedily following military glory, were preparing ruin for themſelves, as well as many ſad calamities to their country.

—— *Greek.*] Here Miltiades and Themiſtocles, the two Athenian generals, may be alluded to, who, while they were catching at military fame, periſhed miſerably.

—— *Barbarian.*] A name which the Greeks and Romans were fond of fixing on all but themſelves.

Here may be meant Hannibal, the great Carthaginian general, who, while he vexed the Romans with continual wars, occaſioned the overthrow of his country, and his own miſerable death.

139. *Cauſes of danger, &c.*] Theſe things have been the grand motives of their exertions, in the very face of difficulty, and even of death.

140. *So much greater, &c.*] i. e. All would be great; how few wiſh to be good!

142. *If you take away, &c.*] Who is ſo diſintereſtedly virtuous, as to love and embrace virtue, merely for the ſake of being and doing good? indeed, who would be virtuous at all, unleſs

Gloria paucorum, & laudis, titulique cupido
Hæſuri ſaxis cinerum cuſtodibus; ad quæ
Diſcutienda valent ſterilis mala robora ficûs,
Quandoquidem data ſunt ipſis quoque fata ſepulchris.
Expende Hannibalem: quot libras in duce ſummo
Invenies? hic eſt, quem non capit Africa Mauro
Perfuſa oceano, Niloque admota tepenti.
Rurſus ad Æthiopum populos, alioſque elephantos
Additur imperiis Hiſpania: Pyrenæum
Tranſilit: oppoſuit natura Alpemque nivemque:

leſs the fame and reputation of being ſo brought ſomething with them to gratify the pride and vanity of the human heart? Virtue ſeldom walks forth, ſaith one, without vanity at her ſide.

142. *The glory of a few.*] As Marius, Sylla, Pompey, Antony, &c.—q. d. Many inſtances have there been, where a few men, in ſearch of fame, and of the gratification of their ambition, have been the deſtroyers of their country.

144. *A title, &c.*] An inſcription to be put on their monuments, in which their remains were depoſited—this has often proved a motive of ambition, and has urged men to the moſt dangerous, as well as miſchievous, exploits.

145. *Evil ſtrength, &c.*] There was a ſort of wild fig-tree, which grew about walls and other buildings, which, by ſpreading and running its roots under them, and ſhooting its branches into the joinings of them, in length of time weakened and deſtroyed them, as we often ſee done by ivy among us. See Perſ. Sat. i. l. 25. Evil here is to be underſtood in the ſenſe of hurtful, miſchievous.

A poor motive to fame, then, is a ſtone monument with a fine inſcription, which, in length of time, it will be in the power of a wild fig-tree to demoliſh.

146. *Fates are given, &c.*] Even ſepulchres themſelves muſt yield to fate, and, conſequently, the fame and glory, which they are meant to preſerve, muſt periſh with them—how vain then the purſuit, how vain the happineſs, which has no other motive or foundation!

147. *Weigh Hannibal.*] Place him in the ſcale of human greatneſs—i. e. conſider him well, as a great man.

Hannibal was a valiant and politic Carthaginian commander; he gave the Romans ſeveral ſignal overthrows, particularly at Cannæ, a village of Apulia, in the kingdom of Naples.

—— *How many pounds, &c.*] Alas, how little is left of him! a few inconſiderable aſhes! which may be contained within the compaſs

Has ruined a country, and the luſt of praiſe, and of
A title, to be fixed to the ſtones, the keepers of their aſhes; which,
To throw down, the evil ſtrength of a barren fig-tree is able,
Since fates are given alſo to ſepulchres themſelves.
Weigh Hannibal—how many pounds will you find in that
Great General? this is he, whom Africa waſh'd by the Mooriſh
Sea, and adjoining to the warm Nile, does not contain:
Again, to the people of Æthiopia, and to other elephants,
Spain is added to his empires: the Pyrenean
He paſſes: nature oppoſed both Alps and ſnow:

compaſs of an urn, though, when living, Africa itſelf was too ſmall for him! So DRYDEN—

Great Hannibal within the balance lay,
And tell how many pounds his aſhes weigh,
Whom Afric was not able to contain——
&c. &c.

148. *Waſh'd, &c.*] By the Mooriſh ſea. The poet deſcribes the ſituation of Africa, the third part of the globe then known. From Aſia it is ſeparated by the Nile; on the weſt it is waſhed by the Atlantic Ocean, which beats upon the ſhores of Æthiopia and Libya, joining to which were the people of Mauritania, or Moors, conquered by Hannibal.

149. *Warm Nile.*] Made ſo by the great heat of the ſun, it lying under the torrid zone.

150. *Again.*] Rurſùs—i. e. inſuper, moreover—as Sat. vi. 154.

—— *Other elephants.*] Other countries where elephants are bred; meaning, here, Libya and Mauritania, which were conquered by Hannibal.

151. *Spain is added, &c.*] To the empires he had conquered, he added Spain, yet was not content.

—— *The Pyrenean.*] The Pyrenees, as they are now called—that immenſe range of high mountains which ſeparate France from Spain.

152. *Nature oppoſed, &c.*] For nature, as Pliny ſays, raiſed up the high mountains of the Alps, as a wall, to defend Italy from

Diduxit ſcopulos, & montem rupit aceto.
Jam tenet Italiam, tamen ultrà pergere tendit;
Actum, inquit, nihil eſt, niſi Pœno milite portas
Frangimus, & mediâ vexillum pono Suburrâ.
O qualis facies, & quali digna tabellâ,
Cùm Gætula ducem portaret bellua luſcum!
Exitus ergò quis eſt? ô gloria! vincitur idem
Nempe, & in exilium præceps fugit, atque ibi magnus
Miranduſque cliens ſedet ad prætoria Regis,
Donec Bithyno libeat vigilare tyranno.

from the incurſions of the Barbarians. Theſe are conſtantly covered with ſnow.

153. *Severed rocks, &c.*] By immenſe dint of labour and perſeverance he cut a way in the rocks, ſufficient for his men, horſes, and elephants to paſs.

—— *With vinegar.*] Livy ſays, that, in order to open and enlarge the way above mentioned, large trees were felled, and piled round the rock, and ſet on fire; the wind blowing hard, a fierce flame ſoon broke out, ſo that the rock glowed like the coals with which it was heated. Then Hannibal cauſed a great quantity of vinegar to be poured upon the rock, which piercing into the veins of it, which were now cracked by the intenſe heat of the fire, calcined and ſoftened it, ſo that he could the more eaſily cut the path through it.

Polybus ſays nothing of this vinegar, and therefore many reject this incident as fabulous.

Pliny mentions one extraordinary quality of vinegar, viz. its being able to break rocks and ſtones which have been heated by fire. But, admitting this, it ſeems difficult to conceive how Hannibal could procure a quantity of vinegar ſufficient for ſuch a purpoſe, in ſo mountainous and barren a country. See Univ. Ant. Hiſt. vol. xvii. p. 597—8.

154. *Poſſeſſes Italy, &c.*] i. e. Arrives there—comes into Italy—which for ſixteen years together he waſted and deſtroyed, beating the Roman troops wherever he met them; but he was not content with this, he determined to go further, and take Rome.

155. *Nothing is done, &c.*] This is the language of an ambitious mind, which eſteemed all that had been done as nothing, unleſs Rome itſelf were conquered.

—— *Punic army.*] The Pœni (quaſi Phœni a Phœnicibus unde orti) were a people of Africa, near Carthage; but being united

He ſevered rocks, and rent the mountain with vinegar.
He now poſſeſſes Italy, yet endeavours to go farther:
" Nothing is done (ſays he) unleſs, with the Punic army,
" we break
" The gates, and I place a banner in the midſt of Suburra."
O what a face! and worthy of what a picture!
When the Getulian beaſt carried the one-eyed general!
Then what his exit? O glory! for this ſame man
Is ſubdued, and flies headlong into baniſhment, and there a great,
And much-to-be admired client, ſits at the palace of the king,
Till it might pleaſe the Bithynian tyrant to awake.

united to them, Pœni is uſed, per ſynec. for the Carthaginians in general.

156. *Suburra.*] One of the principal ſtreets in Rome. See before, Sat. iii. 5, note.

157. *What a face!*] What a figure was he all this while; how curious a picture would he have made, mounted on his elephant, and exhibiting his one-eyed countenance above the reſt!

When Hannibal came into Etruria (Tuſcany) the river Arno was ſwelled to a great height, inſomuch that it occaſioned the loſs of many of his men and beaſts, particularly of the elephants, of which the only one remaining was that on which Hannibal was mounted. Here, by the damps and fatigue, he loſt one of his eyes.

158. *Getulian beaſt.*] i. e. The elephant. The Getulians were a people of Libya, bordering on Mauritania, where many elephants were found.

159. *His exit?*] What was the end of all his exploits, as well as of himſelf?

—— *O glory!*] Alas, what is it all!

160. *Is ſubdued, &c.*] He was at laſt routed by Scipio, and forced to fly for refuge to Pruſias king of Bithynia.

161. *Client.*] Cliens ſignifies a retainer—a dependent—one who has put himſelf under the protection of a patron, to whom he pays all honour and obſervance.

This great and wonderful man was thus reduced, after all his glorious deeds.

—— *Sits, &c.*] Like a poor and mean dependent.

162. *Till it might pleaſe, &c.*] The word tyrant is not always

Finem animæ, quæ res humanas miſcuit olim,
Non gladii, non ſaxa dabant, non tela; ſed ille
Cannarum vindex, & tanti ſanguinis ultor,
Annulus. I, demens, & ſævas curre per Alpes,
Ut pueris placeas, & declamatio fias.
Unus Pellæo juveni non ſufficit orbis:
Æſtuat infelix anguſto limite mundi,
Ut Gyaræ clauſus ſcopulis, parvâque Seripho.
Cùm tamen à figulis munitam intraverat urbem,
Sarcophago contentus erat. MORS SOLA FATETUR,
QUANTULA SINT HOMINUM CORPUSCULA. Creditur olim

ways to be taken, as among us it uſually is, in a bad ſenſe. It was uſed in old time in a good ſenſe for a king, or ſovereign.

162. *To awake.*] When he came to prefer his petition for protection, he could gain no admiſſion till the king's ſleeping hours were over; Hannibal was now in too abject and mean a condition to demand an audience, or even to expect one, till the king was perfectly at leiſure.

It is the cuſtom of the eaſtern princes to ſleep about the middle of the day (2 Sam. iv. 5.) when the heats are intenſe, and none dare diſturb them. This was the occaſion of the deaths of many in our time at Calcutta, where, when taken by the Subah Surajah Dowlah, a number of gentlemen were put into a place called the Black-hole, where the air was ſo confined, that it ſuffocated the greateſt part of them: but they could not be releaſed while their lives might have been ſaved; for, being put there by order of the Subah, who alone could order their releaſe, the officers of that prince only anſwered their cries for deliverance, by ſaying, that the Subah was lain down to ſleep, and nobody dared to wake him.

163. *Diſturbed human affairs.*] Miſcuit—diſordered—put into confuſion—a great part of the world, by his ambitious exploits and undertakings.

166. *A ring, &c.*] When he overthrew the Romans at Cannæ, he took above three buſhels of gold rings from the dead bodies, which, ſays the poet, were fully revenged by his ring, which he always carried about him, and in which he concealed a doſe of poiſon; ſo that when the Romans ſent to Pruſias to deliver him up, Hannibal, ſeeing there were no hopes of ſafety, took the poiſon and died. Thus fell that great man, who had ſo often eſcaped the ſwords, and the darts, and ſtones hurled by the

The end of that life, which once diſturbed human affairs,
Nor ſwords, nor ſtones, nor darts gave, but that
Redreſſer of Cannæ, and avenger of ſo much blood,
A ring.—Go, madman, and run over the ſavage Alps,
That you may pleaſe boys, and become a declamation.
One world did not ſuffice the Pellæan youth;
He chafes unhappy in the narrow limit of the world,
As one ſhut up in the rocks of Gyaras, or ſmall Seriphus.
Yet when he had enter'd the city fortified by brickmakers,
He was content with a Sarcophagus. DEATH ONLY DISCOVERS

HOW LITTLE THE SMALL BODIES OF MEN ARE.

It is believed, that, formerly,

the enemy, as well as the dangers of the horrid rocks and precipices of the Alps! See Sat. ii. 155, and note 2.

166. *Go madman.*] For ſuch wert thou, and ſuch are all who build their greatneſs and happineſs on military fame.

167. *Pleaſe the boys, &c.*] The boys in the ſchools uſed to be exerciſed in making and ſpeaking declamations, the ſubjects of which were uſually taken from hiſtories of famous men. A fine end, truly, of Hannibal's Alpine expedition, to become the ſubject of a ſchool-boy's theme or declamation! well worthy ſo much labour, fatigue, and danger!

168. *Pellæan youth.*] Alexander the Great, born at Pella, a city of Macedon, died of a fever, occaſioned by drinking to exceſs at Babylon. He had lamented, that, after having conquered almoſt all the Eaſt, all Greece, and, in ſhort, the greateſt part of the world, that there were no more worlds for him to conquer. He died three hundred and twenty-three years before Chriſt, æt. thirty-three.

170. *Gyaras.*] One of the Cyclades (iſlands in the Ægean Sea) whereto criminals were baniſhed: it was full of rocks. Sat. i. 73.

—— *Seriphus.*] See Sat. vi. 563, and note.

171. *The city.*] Babylon.

—— *Brickmakers.*] This city was ſurrounded by a wall of brick, of an immenſe height and thickneſs. Ov. Met. iv. l. 58.—Figulus ſignifies any worker in clay; ſo a maker of bricks.

172. *Sarcophagus.*] A grave, tomb, or ſepulchre. Ἀ σαρξ, fleſh, and φαγειν, to eat—becauſe bodies there conſume and waſte away.

—— *Death only, &c.*] Death alone teaches us how vain and empty the purſuits of fame and earthly glory are; and that,

Vellificatus Athos, & quicquid Græcia mendax
Audet in hiſtoriâ; conſtratum claſſibus iſdem,
Suppoſitumque rotis ſolidum mare: credimus altos
Defeciſſe amnes, epotaque flumina Medo
Prandente, & madidis cantat quæ Soſtratus alis.
Ille tamen qualis rediit Salamine relictâ,
In Corum atque Eurum ſolitus ſævire flagellis
Barbarus, Æolio nunquam hoc in carcere paſſos,
Ipſum compedibus qui vinxerat Ennoſigæum?
Mitius id ſanè, quòd non & ſtigmate dignum

however the ambitious may ſwell with pride, yet, in a little while, a ſmall urn will contain the hero, who, when living, thought the world not ſufficient to gratify his ambition.

174. *Athos, &c.*] A mountain in Macedon, running like a peninſula into the Ægean Sea. Xerxes is ſaid to have digged through a part of it to make a paſſage for his fleet.

175. *Adventurer in hiſtory.*] i. e. Dares to record in hiſtory. The Grecian hiſtorians were very fond of the marvellous, and, of courſe, were apt to introduce great improbabilities and falſehoods in their narrations.

—— *Strowed.*] Covered, paved, as it were—for Xerxes is ſaid to have had twelve thouſand ſhips with him in his expedition, with which he formed the bridge after mentioned.

176. *Thoſe very ſhips.*] Which had ſailed through the paſſage at Mount Athos.

—— *Put under wheels.*] He, in order to march his forces from Aſia into Europe, made a bridge with his ſhips over the ſea, which joined Abydus, a city of Aſia, near the Helleſpont, to Seſtos, a city of the Thracian Cherſoneſus, which was oppoſite to Abydus, and ſeparated by an arm of the ſea: this part is now known by the name of the Dardanelles. The ſea being thus made paſſable by the help of the bridge, the army, chariots, horſes, &c. went over, as if the ſea had been ſolid under them; therefore the poet ſays, Sepoſitum rotis ſolidum mare, the firm ſea. Hor.

—— *We believe.*] i. e. If we give credit to ſuch hiſtorians.

177. *Rivers failed, &c.*] It is ſaid that Xerxes's army was ſo numerous, as to drink up a river at once, whenever they made a meal. Herodot. Lib. ii.

—— *The Mede.*] The Medes and Perſians compoſed the army of Xerxes.

178. *Soſtratus.*] A Greek poet, who wrote the Perſian expedition into Greece.

—— *Wet wings.*] The fancy of a poet may be compared to

Athos was ſailed thro', and whatever lying Greece
Adventures in hiſtory; the ſolid ſea ſtrowed with
Thoſe very ſhips, and put under wheels: we believe deep
Rivers to have failed, and their waters drunk up when the Mede
Dined, and what things Soſtratus ſings with wet wings.
But what did that barbarian return, Salamis being left,
Who was wont to rage with whips, againſt the north-weſt and
Eaſt wind (which never ſuffered this in the Æolian priſon)
Who bound Ennoſigæus himſelf with fetters?
That indeed was rather mild, that not worthy a mark alſo

wings, for it is by this he takes his flight into the regions of invention.—The fancy of Soſtratus is here ſuppoſed to have been moiſtened with wine; in ſhort, that no man who was not drunk, which is ſignified by madidus, could ever have committed ſuch improbabilities to writing.

179. *What, &c.*] What manner of man—qualis—How wretched, how forlorn, how changed from what he was! Comp. l. 185.

—— *That Barbarian.*] Xerxes. See Sat. vi. l. 157, note.

—— *Salamis being left.*] When he left and fled from Salamis, an iſland and city in the Ægean Sea, near which Themiſtocles, the Athenian general, overcame him in a ſea-fight, and forced him to fly.

180. *Rage with whips, &c.*] When he found the ſea raging, and, being raiſed by thoſe winds, to have deſtroyed his bridge, he was mad enough to order the Helleſpont to be ſcourged with three hundred laſhes.—I don't read any where, but in this paſſage of Juvenal, of his whipping the winds.

181. *Never ſuffered, &c.*] The poet here alludes to Æn. i. l. 56—67. where Æolus is repreſented as holding the winds in priſon, and giving them liberty to come forth as he pleaſed.

182. *Who bound Ennoſigæus, &c.*] Xerxes was mad enough alſo to caſt iron fetters into the ſea, as if to bind Neptune in chains; who was called Ennoſigæus, the earth-ſhaker, from the notion that he preſided over the waters of the ſea, which made their way into the earth, and cauſed earthquakes.—From Gr. νωσις, concuſſio, and γαια, terra. See Gellius. See the Orphic hymn, quoted in Parkh. Heb. Lex. under רעש, N° 1.

183. *Rather mild, &c.*] The poet ironically ſays, "that, to be ſure, all this was very gentle in Xerxes, and, that he did not carry the matter farther, muſt be conſidered as very gracious in a man who might have thought proper to have marked him as his ſlave." Stigma ſignifies a brand or mark ſet on the fore-

Credidit: huic quiſquam vellet ſervire deorum.
Sed qualis rediit? nempe unâ nave cruentis
Fluctibus, ac tardâ per denſa cadavera prorâ.
Has toties optata exegit gloria pœnas.
Da ſpatium vitæ, multos da, Jupiter, annos:
Hoc recto vultu, ſolum hoc & pallidus optas.
Sed quàm continuis & quantis longa ſenectus
Plena malis! deformem, & tetrum ante omnia vultum,
Diſſimilemque ſui, deformem pro cute pellem,
Pendenteſque genas, & tales aſpice rugas,
Quales, umbriferos ubi pandit Tabraca ſaltus,
In vetulâ ſcalpit jam mater ſimia buccâ,

head of fugitive ſlaves, to which, no doubt, this paſſage alludes.

184. *Any of the gods,*] As well as Neptune, would, doubtleſs, without murmuring, have ſerved ſo mild and gracious a prince!—Still ſpeaking ironically, in deriſion of the pride and folly of Xerxes.

185. *What manner, &c.*] After all this extravagance of pride.—See note on l. 179.

—— *One veſſel.*] Navis ſignifies any veſſel of the ſea or river. The veſſel in which Xerxes made his eſcape, after his defeat near Salamis, was a poor fiſhing-boat.

186. *Bloody waves.*] Made ſo by the ſlaughter of ſuch numbers of the Perſian army.

—— *Slow prow, &c.*] The ſea was ſo crowded with the floating carcaſes of the ſlain, that the boat could hardly make its way.

187. *Glory, &c.*] This haughty prince, who had collected ſo vaſt a force together, in order to carry on the war with the Athenians, begun by his father Darius, and invading Greece with ſeven hundred thouſand men of his own kingdoms, three hundred thouſand auxiliaries, and with twelve thouſand ſhips, after beating Leonidas and taking Sparta, is defeated by Themiſtocles, his army cut to pieces, his fleet deſtroyed, and himſelf forced to eſcape in a wretched fiſhing-boat. All this might well be called the juſt demand of vengeance againſt his pride, and mad thirſt after glory.

188. *Give, &c.*] The poet now ſatirizes the folly of wiſhing for long life: he ſuppoſes one praying for it.

189. *Upright countenance, &c.*] i. e. Looking up to heaven—pale, with fear of death, or leſt the petition ſhould be refuſed.

But,

He thought him.—Any of the gods would be willing to ſerve him.
But what manner of man returned he? Truly with one veſſel in the
Bloody waves, and, with ſlow prow, thro' thick carcaſes.
Glory ſo often wiſhed for exacted this puniſhment.
Give length of life, give, O Jupiter, many years!
This with upright countenance, and this, pale, alone you wiſh.—
But with what continual, and with how great evils is old age
Full! See the countenance deform'd, and hideous beyond every thing,
And unlike itſelf, an unſightly hide inſtead of a ſkin:
And pendent cheeks, and ſuch wrinkles,
As, where Tabracha extends its ſhady foreſts,
A mother-ape ſcratches in her old cheek.

But, perhaps, recto vultu may, here, be a phraſe to expreſs one in youth and health; and the following pallidus may denote a ſtate of old age and ſickneſs—comp. l. 191.

"Both ſick and healthful, old and young, conſpire
"In this one ſilly, miſchievous deſire." DRYDEN.

192. *Itſelf.*] Its former ſelf.

—— *Unſightly hide.*] Here is a diſtinction between cutis and pellis, the former ſignifying the ſkin of a man, the other the hide of a beaſt; to the laſt of which, by an apt catachreſis, the poet compares the coarſe and rugged appearance of an old man's ſkin.

193. *Pendent cheeks.*] It is obſervable, that, in old perſons, the cheeks, not only in that part of them which is immediately below the eyes, hang in purſes downwards, but alſo in that part, which, in youth, forms the roundneſs, and contributes ſo much to the beauty and comelineſs of the face, hang downwards in a relaxed and pendent ſtate.

194. *Tabracha, &c.*] Now called Tunis, on the Mediterranean, near which was a wood, wherein was a vaſt quantity of apes.

195. *Her old cheek.*] Bucca properly ſignifies the cheek, or that part of it which ſwells out on blowing; but here it ſeems

Plurima ſunt juvenum diſcrimina, pulchrior ille
Hoc, atque ille alio: multùm hic robuſtior illo:
Una ſenum facies, cum voce trementia membra,
Et jam læve caput, madidique infantia naſi.
Frangendus miſero gingivâ panis inermi:
Uſque adeò gravis uxori, gnatiſque, ſibique,
Ut captatori moveat faſtidia Coſſo.
Non eadem vini atque cibi, torpente palato,
Gaudia: nam coitûs jam longa oblivio: vel ſi
Coneris, jacet exiguus cum tamice nervus;
Et quamvis totâ palpetur nocte, jacebit.
Anne aliquid ſperare poteſt hæc inguinis ægri
Canities? quid, quòd meritò ſuſpecta libido eſt,
Quæ Venerem affectat ſine viribus? aſpice partis
Nunc damnum alterius: nam quæ cantante voluptas,
Sit licèt eximius, citharœdo, ſive Seleuco,
Et quibus auratâ mos eſt fulgere lacerna?
Quid refert, magni ſedeat quâ parte theatri,

(by ſynec.) to denote the whole face, every part of which, in the animal he ſpeaks of, eſpecially when old, is in a wrinkled ſtate. Dryden has well preſerved the humour of this ſimile.

Such wrinkles as a ſkilful hand would draw,
For an old grandam-ape, when, with a grace,
She ſits at ſquat, and ſcrubs her leathern face.

196. *The differences, &c.*] The poet is here to be underſtood as obſerving, that, however, in the days of youth, one is diſtinguiſhable from another by different beauties of countenance, and ſtrength of body, old age renders all diſtinctions void; and, in ſhort, one old man is too like another to admit of them, both with reſpect to countenance and bodily ſtrength.

199. *Smooth head.*] Bald with the loſs of hair.

—— *Infancy, &c.*] A running and drivelling noſe, like a young child.

200. *Unarm'd gum.*] Having loſt all his teeth, he has nothing left but his bare gums, to mumble his food withal.

202. *The flatterer Coſſus.*] Captator ſignifies one who endeavoureth to get or procure any thing, particularly he who flattereth a man to be his heir. (See Sat. v. l. 98, note.) This mean occupation was frequent in Rome, and this Coſſus ſeems to have

The differences of youths are very many, one is handſomer than
This, and he than another: this far more robuſt than that:
The face of old men is one, the limbs trembling with the voice,
And now a ſmooth head, and the infancy of a wet noſe.
Bread is to be broken by the wretch with an unarm'd gum:
So very burthenſome, to wife, and children, and himſelf,
That he would move the loathing of the flatterer Coſſus.
The palate growing dull, the joys of wine and food are not
The ſame: a long oblivion of thoſe pleaſures,
Which are in vain invited to return,
Tho' every means be uſed to reſtore them.
Has this impotent ſtate any thing to hope for?
What, but that the deſire be deſervedly ſuſpected,
Which, without power, affects gallantry? now ſee
The loſs of another part—for what pleaſure (has he) when a
Harper (tho' even the beſt) or Seleucus performs,
And thoſe whoſe cuſtom it is to ſhine in a golden habit?
What ſignifies it in what part of a great theatre he may ſit,

have been famous for it; yet old age, like what the poet has been deſcribing, is ſufficient, ſays he, even to diſguſt Coſſus himſelf, ſo as to keep him away from paying his court.

203. *The palate, &c.*] Every thing now grows inſipid; all difference of meats and drinks is loſt. See this ſymptom of age mentioned by Barzillai, 2 Sam. xix. 35.

210. *Another part.*] The hearing.

211. *A harper.*] Citharœdus denotes that ſpecies of muſician, who ſung, and played the harp at the ſame time.

—— *Seleucus.*] A noted muſician, who, according to the faſhion of thoſe times, wore a rich embroidered garment when he ſang upon the ſtage. This is meant in the next line, by aurata lacerna, as not only the caſe of Seleucus, but of others. Of this incapacity for reliſhing muſic, Barzillai alſo ſpeaks, 2 Sam. xix. 35.

Qui vix cornicines exaudiat, atque tubarum
Concentus? clamore opus eſt, ut ſentiat auris,
Quem dicat veniſſe puer, quot nunciet horas.
Prætereà minimus gelido jam in corpore ſanguis
Febre calet ſolâ: circumſilit agmine facto
Morborum omne genus, quorum ſi nomina quæras;
Promptiùs expediam, quot amaverit Hippia mœchos,
Quot Themiſon ægros autumno occiderit uno;
Quot Baſilus ſocios, quot circumſcripſerit Hirrus
Pupillos: quot longa viros exſorbeat uno
Maura die, quot diſcipulis inclinet Hamillus,
Percurram citiùs, quot villas poſſideat nunc,

214. *The cornets.*] Cornicen (from cornu, an horn, and cano, to ſing) ſignifies a blower on the horn, or cornet, the ſound of which was, probably, very loud and harſh, as was that of the trumpets. If he be ſo deaf that he cannot hear theſe, he can't expect to hear the ſingers, and the ſofter inſtruments.

215. *Bawling, &c.*] His boy muſt bawl as loud as he can into his ear, when he would tell him who called to viſit him, or to let him know what o'clock it was. They had not watches and clocks as we have, but ſun-dials and hour-glaſſes, which a boy was to watch, and acquaint the maſter how the time went.—

Horas quinque puer nondum tibi nuntiat, & tu
Jam conviva mihi, Cæciliane venis.
MART. Lib. viii. Ep. 67.

218. *Warm from fever.*] The blood is ſo cold, and circulates ſo ſlowly, that nothing can warm or quicken it, but that hectic, feveriſh habit, which frequently is an attendant on the decays of old age.—

Gelidus, tardante ſenecta
Sanguis hebet, &c. Æn. v. l. 395—6.

—— *Leap around, &c.*] Surround him on all ſides, ready to ruſh upon him, like wild beaſts leaping on their prey.

—— *Form'd into a troop.*] A whole troop of diſeaſes, in array againſt him. Agmine facto. See Virg. Æn. i. 86. from whence our poet borrows this expreſſion. See Sat. iii. 162, and note.

220. *Hippia.*] See Sat. vi. 82.—a woman famous for her debaucheries.

221. *Themiſon.*] A phyſician much commended by Pliny and

Who can hardly hear the cornets, and the ſounding of the
Trumpets? There needs a bawling, that the ear may perceive
Whom his boy may ſay has come, how many hours he may bring word of.
Beſide, the very little blood, now in his cold body,
Is only warm from fever: there leap around, form'd into a troop,
All kind of diſeaſes, the names of which were you to aſk,
I could ſooner unfold, how many adulterers Hippia has loved,
How many ſick Themiſon has killed in one autumn.
How many of our allies Baſilus, how many orphans Hirrus
Has cheated. How many gallants the tall Maura can
Diſpenſe with in a day, how many diſciples Hamillus may defile.
Sooner run over how many country-houſes he may now poſſeſs,

and Celſus, though here ſpoken of in no very favourable light. Perhaps Juvenal gives this name to ſome empiric, in deriſion.

221. *Autumn.*] The autumn was uſually a ſickly time at Rome. See Sat. iv. l. 56, 57, and notes.

222. *Allies, &c.*] When the Romans had conquered any people, they reduced them into the form of a province, which, being ſubject to Rome, was governed by a Roman prætor, and the inhabitants were now called ſocii, allies, and, indeed, looked upon, in all reſpects, as ſuch, not daring to refuſe a confederacy with their conquerors. Baſilus was one of theſe prætors, who ſhamefully plundered his province.

—— *Hirrus.*] Some read Irus.—Whoever this was, his character is here noted, as a cheater and circumventer of youth, committed to his care and guardianſhip.

He that had the tuition of a ward was called tutor. The ward was called pupillus. The pupilli were orphans, who had loſt their parents, and thus fell under the tuition of guardians, who frequently, inſtead of protecting them, plundered and cheated them out of their patrimony.

223. *Maura.*] See Sat. vi. l. 306, note.

224 *Hamillus.*] A ſchoolmaſter, famous for unnatural practices with his ſcholars,

226. *Who*

Quo tondente, gravis juveni mihi barba ſonabat.
Ille humero, hic lumbis, hic coxâ debilis, ambos
Perdidit ille oculos, & luſcis invidet: hujus
Pallida labra cibum capiunt digitis alienis.
Ipſe ad conſpectum cœnæ diducere rictum
Suetus, hiat tantùm, ceu pullus hirundinis, ad quem
Ore volat pleno mater jejuna, ſed omni
Membrorum damno major dementia, quæ nec
Nomina ſervorum, nec vultum agnoſcit amici,
Cum quo præteritâ cœnavit nocte, nec illos,
Quos genuit, quos eduxit: nam codice ſævo
Hæredes vetat eſſe ſuos; bona tota feruntur
Ad Phialen: tantum artificis valet halitus oris,
Quod ſteterat multos in carcere fornicis annos.

226. *Who clipping.*] See Sat. i. 25, and notes.

Cinnamus was a barber at Rome, who got a knight's eſtate, and, growing very rich, had ſeveral villas, and lived in a ſumptuous manner; but, at laſt, he broke, and fled into Sicily. See Mart. vii. Epigr. 64.

227. *One is weak, &c.*] That hoſt of diſeaſes, mentioned l. 218—19. are here repreſented, as making their attacks on different parts of the body.

229. *Of this.*] Hujus—i. e. hominis.

—— *Take food, &c.*] So feeble and childiſh that he can't feed himſelf, and is forced to be fed by another.

230. *He, at the ſight, &c.*] As ſoon as ſupper is ſerved, he, as it were mechanically, ſtretches open his jaws; but, unable to feed himſelf, he only gapes, like a young ſwallow in the neſt, when it ſees the old one flying towards it with food in her mouth. This natural image is beautifully expreſſed.

234. *The names of ſervants.*] The poet, here, brings his old man into the laſt ſtage of ſuperannuation, when the underſtanding and memory fail, which, as he ſays, is worſe than all the reſt.

233—4. *Neither knows.*] i. e. Recollects; his memory now failing.

236. *Brought up.*] Though he has not only begotten, but brought up his children, ſo that they muſt have lived much with him, yet they are forgotten: he makes a will, by which he diſinherits them, and leaves all he has to ſome artful ſtrumpet who has got poſſeſſion of him.

Who clipping, my beard, troubleſome to me a youth, ſounded.
One is weak in his ſhoulder, another in his loins, another in his hip,
Another has loſt both his eyes, and envies the blind of one:
The pale lips of this take food from another's fingers:
He, at the ſight of a ſupper, accuſtomed to ſtretch open his
Jaw, only gapes, like the young one of a ſwallow, to whom
The faſting dam flies with her mouth full. But, than all the loſs
Of limbs, that want of underſtanding is greater, which neither
Knows the names of ſervants, nor the countenance of a friend,
With whom he ſupp'd the night before, nor thoſe
Whom he hath begotten, whom brought up; for, by a cruel will,
He forbids them to be his heirs; all his goods are carried
To Phiale: ſo much avails the breath of an artful mouth,
Which has ſtood for many years in the priſon of a brothel.

236. *A cruel will.*] Codex, or caudex, literally means the trunk, ſtem, or body of a tree. Hence, by metonym. a table-book, made of ſeveral boards joined together, on which they uſed to write—hence any writing, as a deed, will, &c. See Sat. vii. 110.

237. *Forbids them.*] He excludes them from inheriting his eſtate—i. e. he diſinherits them.

—— *Are carried.*] Are diſpoſed of, conveyed by the will.

238. *To Phiale.*] See above, l. 236, note the firſt.

—— *So much avails, &c.*] Such an old dotard as this may be eaſily perſuaded to any thing by an artful ſtrumpet; ſo great an aſcendency does ſhe acquire over him by her artful and inſinuating tongue.

239. *Priſon of a brothel.*] Fornix—lit. an arch or vault in houſes; alſo, meton. a ſtew or brothel, becauſe theſe were in vaults or wells under ground. AINSW. Hence, from the darkneſs and filthineſs of their ſituation, as well as from the confinement of the wretched inhabitants therein, who ſtood ready for every

Ut vigeant ſenſus animi, ducenda tamen ſunt
Funera gnatorum, rogus aſpiciendus amatæ
Conjugis, & fratris, plenæque ſororibus urnæ.
Hæc data pœna diu viventibus; ut renovatâ
Semper clade domûs, multis in luctibus, inque
Perpetuo mœrore, & nigrâ veſte ſeneſcant.
Rex Pylius (magno ſi quicquam credis Homero)
Exemplum vitæ fuit à cornice ſecundæ:
Felix nimirùm, qui tot per ſecula mortem
Diſtulit, atque ſuos jam dextrâ computat annos,
Quique novum toties muſtum bibit: oro, parumper
Attendas, quantùm de legibus ipſe queratur
Fatorum, & nimio de ſtamine, cùm videt acris

every comer, Juvenal repreſents Phiale as having ſtood in carcere fornicis, which is deſcribing her as a common proſtitute.

Hor. Lib. i. Sat. ii. l. 30. alluding to the filth of theſe dungeons, ſays—

Contrà alius nullam niſi olenti in fornice ſtantem.

See Juv. Sat. vi. l. 130—1.

240. *Tho' the ſenſes, &c.*] i. e. Yet allow him to retain his ſenſes in full vigour, what grievous ſcenes of diſtreſs has he to go through!

—— *Children.*] So Virg. Æn. vi. l. 308.

Impoſitiſque rogis juvenes ante ora parentûm.

241. *To be attended.*] Ducere funera is a phraſe peculiarly adapted to the ceremony of funerals, and, probably, it is derived from a cuſtom of the friends of the deceaſed walking in proceſſion before the corpſe. Sat. i. 146.—See Grang. in loc. "Ducere—verbum Sepulturæ. Albinov. ad Liviam. Funera ducuntur Romana per oppida Druſi."

—— *The pile.*] The funeral pile, on which the body was reduced to aſhes.

242. *Urns filled, &c.*] i. e. With their bones and aſhes, which it was cuſtomary to preſerve in pots (after being gathered from the funeral pile) called urns.

243. *This pain, &c.*] This is the ſad lot of long-lived people, as it muſt be their fate to outlive many of their friends.

243—4. *Slaughter of the family, &c.*] Some part or other of which is continually dropping off.

244. *Many ſorrows.*] i. e. Bewailings of the death of friends.

245. *Black*

Tho' the ſenſes of the mind may be ſtrong, yet funerals of children
Are to be attended, the pile to be ſeen of a beloved
Wife, and of a brother, and urns fill'd with ſiſters.
This pain is given to long-livers, ſo that, the ſlaughter
Of the family being continually renewed, in many ſorrows, and in
Perpetual grief, and in a black habit, they may grow old.
The Pylian king (if you at all believe the great Homer)
Was an example of life ſecond from a crow:
Happy, no doubt, who thro' ſo many ages had deferr'd
Death, and now computes his years with the right hand,
And who ſo often drank new muſt: I pray, attend
A little—How much might he complain of the laws
Of the fates, and of too much thread, when he ſaw the beard of

245. *Black habit.*] By this we find, that the wearing mourning for the loſs of relations is very antient; and that black was the colour which the antients uſed on ſuch occaſions. See Sat. iii. l. 213.

246. *Pylian king.*] Neſtor, the king of Pylos, in Peloponneſus, who, according to Homer, is ſaid to have lived three hundred years.

247. *Second from a crow.*] Cornix ſignifies a crow, or rook. This ſpecies of bird is fabled to live nine times the age of a man. Neſtor (ſays the poet) ſtands ſecond to this long-lived bird.

249. *With the right.*] The antients uſed to count their numbers with their fingers; all under one hundred was counted on the left hand, all above on the right.

250. *So often drank, &c.*] Muſtus ſignifies new wine. The vintage, when this was made, was in the autumn; ſo that the poet, here, means to obſerve that Neſtor lived for many returns of this ſeaſon.

—— *Attend.*] The poet calls for attention to what he is going to prove, by various examples, namely, that happineſs does not conſiſt in long life.

251—2. *Laws of the fates.*] The antients believed all things, even the gods themſelves, to be governed by the fates. Old men, who were from various cauſes afflicted, might be apt to complain of their deſtiny, and Neſtor among the reſt.

252. *Of too much thread.*] The fates were ſuppoſed to be three,

Antilochi barbam ardentem: nam quærit ab omni,
Quiſquis adeſt, ſocio, cur hæc in tempora duret;
Quod facinus dignum tam longo admiſerit ævo.
Hæc eadem Peleus, raptum cùm luget Achillem,
Atque alius, cui fas Ithacum lugere natantem.
Incolumi Trojâ Priamus veniſſet ad umbras
Aſſaraci magnis ſolennibus, Hectore funus
Portante, ac reliquis fratrum cervicibus, inter
Iliadum lachrymas, ut primos edere planctus

three ſiſters, who had all ſome peculiar buſineſs aſſigned them by the poets, in relation to the lives of men. One held the diſtaff, another ſpun the thread, and the third cut it.—q. d. How might he complain that the thread of his life was too long.

253. *Antilochus.*] The ſon of Neſtor, ſlain, according to Homer, by Memnon, at the ſiege of Troy; according to Ovid, by Hector. His beard burning—i. e. on the funeral pile. This mention of the beard implies, that he was now grown to man's eſtate.

—— *He demands, &c.*] The poet here very naturally deſcribes the workings and effects of grief, in the afflicted old man, who is now tempted to think, that his great age was granted him as a puniſhment for ſome greater crime than he could recollect to have committed, as he was permitted to live to ſee ſo ſad an event as the death of his brave and beloved ſon. He is therefore repreſented as enquiring of his friends what could be the cauſe of his being reſerved for ſuch an affliction.

256. *Peleus.*] The father of Achilles, ſlain by Paris, who ſhot him in the heel in the temple of Apollo, the only part where he was vulnerable. His father Peleus had to lament his untimely death.

257. *Another.*] Laertes, a prince of Ithaca, father of Ulyſſes. He, during his ſon's abſence, and wanderings over the ſeas, wearied himſelf with daily labour in huſbandry, having no other attendant than an old maid-ſervant, who brought him food: during this period his conſtant petition to Jupiter was, that he might die.

—— *Swimming Ithacus.*] Ulyſſes was called Ithacus, from Ithaca, a country of Ionia where he reigned. After the deſtruction of Troy, he ſuffered many toils and hardſhips, for ten years together, before his return home. The word natantem, perhaps, alludes to his ſhipwreck near the iſland of Calypſo, where he was forced to ſwim to ſave his life; or, perhaps, it may allude, in general, to the length of time he paſſed in ſailing on the ſea.

258. *Troy*

Brave Antilochus burning: he demands of every friend
Which is preſent, why he ſhould laſt till theſe times—
What crime he had committed worthy ſo long life.
The very ſame does Peleus, while he mourns Achilles ſnatch'd away,
And another, to whom it was permitted to lament the ſwimming Ithacus.
Troy being ſafe, Priam had come to the ſhades
Of Aſſaracus with great ſolemnities, Hector carrying
The corpſe, and the reſt of the ſhoulders of his brethren, among
The tears of the Trojans, as ſoon as Caſſandra ſhould begin

258. *Troy being ſafe.*] i. e. Had Troy ſtood, and remained in ſafety.

—— *Priam.*] The laſt king of Troy, who lived to ſee the city beſieged by the Greeks for ten years together, and at length taken.

258—9. *Shades of Aſſaracus, &c.*] Had joined his anceſtors ghoſts, or ſhades, in the infernal regions; i. e. had died in peace, and had been buried with the ſplendid funeral rites belonging to his rank. See Virg. Æn. i. 288; and AINSW. Aſſaracus.

—— *Hector carrying, &c.*] Among the antients, the corpſe of the parent was carried forth to the funeral pile by the ſons of the deceaſed. If Troy had remained in quiet, Priam's ſon Hector had not been ſlain by Achilles, but had ſurvived his father, and have, as the cuſtom was, been one of his bearers to the funeral pile.

260. *The reſt of the ſhoulders, &c.*] Reliquis cervicibus—for cervicibus reliquorum, &c. Hypallage. According to Homer, Priam had fifty ſons and twelve daughters; the former of which would have aſſiſted Hector in carrying their father's corpſe. Pliny ſays (Lib. vii. c. 44.) Quintus Metellus Macedonicus, a quatuor filiis illatus eſt rogo.

Priam was ſlain in the ſiege by Pyrrhus, the ſon of Achilles, and moſt of his children were deſtroyed. See Æn. ii. 501—54.

261. *As ſoon as, &c.*] This was the ſignal for the funeral proceſſion to move forward towards the pile.

—— *Caſſandra, &c.*] She was the daughter of Priam and Hecuba. It was cuſtomary to hire women to mourn at burials, who went before the corpſe to lament the dead: the chief of them who began the ceremony was called præfica (a præficio, planctuum princeps. AINSW.) This part muſt here moſt naturally

Caſſandra inciperet, ſciſſâque Polyxena pallâ,
Si foret extinctus diverſo tempore, quo non
Cœperat audaces Paris ædificare carinas.
Longa dies igitur quid contulit? omnia vidit
Everſa, & flammis Aſiam ferroque cadentem.
Tunc miles tremulus poſitâ tulit arma tiarâ,
Et ruit ante aram ſummi Jovis, ut vetulus bos,
Qui domini cultris tenue & miſerabile collum
Præbet, ab ingrato jam faſtiditus aratro.
Exitus ille utcumque hominis: ſed torva canino
Latravit rictu, quæ poſt hunc vixerat, uxor.
Feſtino ad noſtros, & regem tranſeo Ponti,

turally have been taken by Caſſandra, Priam's daughter, who would, doubtleſs, have put herſelf at the head of the mourning women.—See 2 Chron. xxxv. 25.

After the taking of Troy, ſhe fell to the ſhare of Agamemnon. She was married to Chorœbus, and debauched by Ajax Oileus, in the temple of Minerva. See Æn. i. 44. and ii. l. 403—7.

262. *Polyxena, &c.*] The daughter alſo of Priam, who gave her in marriage to Achilles; but he, coming into the temple of Apollo to perform the nuptial rites, was there treacherouſly ſlain by Paris. She was afterwards ſacrificed at the tomb of Achilles. See before, l. 256, note.

—— *Rent garment.*] Rending the garments, in token of grief, was very antient.

263. *Been extinct.*] i. e. If he had died.

—— *At another time, &c.*] i. e. Before Paris prepared to ſail into Greece, in order to raviſh Helen from her huſband Menelaüs. Had this been the caſe, Priam would have been borne to the grave by his ſons, and his funeral ſolemnized by the public lamentations of his daughters.

264. *Daring ſhips.*] So called, from the daring deſign they were employed in; the execution of which occaſioned the Trojan war, and the deſtruction of the country by the Greeks.

265. *What therefore, &c.*] The poet, here, applies this inſtance of old king Priam to his main argument againſt wiſhing to live to old age, ſeeing with how many ſorrows it may be accompanied.

266. *Aſia falling.*] See Virg. Æn. iii. l. 1. By Aſia is here meant the Leſſer Aſia, containing the Greater and Leſſer Phrygia, the kingdom of Priam.

267. *Trembling*

To utter the firſt wailings, and Polyxena with a rent garment,
Had he been extinct at another time, in which Paris
Had not begun to build the daring ſhips.
What therefore did long life advantage him? he ſaw all things
Overturn'd, and Aſia falling by fire and ſword.
Then, a trembling ſoldier, the diadem being laid aſide, he bore arms,
And fell before the altar of high Jove, as an old ox,
Who, to the maſter's knife, offers his lean and miſerable
Neck, now deſpiſed by the ungrateful plough.
However, that was the exit of a man: but his fierce wife,
Who outlived him, bark'd with a canine jaw.
I haſten to our own, and paſs by the king of Pontus,

267. *Trembling ſoldier.*] Priam, now trembling, and almoſt worne out by age.

—— *Diadem laid aſide.*] Having laid aſide all enſigns of royalty.

—— *Bore arms.*] In defence of his country. See Æn. ii. 507—558. where theſe parts of Priam's hiſtory are deſcribed.

268. *Fell before the altar.*] Of Jupiter Herceus, erected by Priam in an open court belonging to the palace: hither he fled for ſuccour and protection, but was ſlain by Pyrrhus. Æn. ii. 501—2.

270. *Ungrateful plough.*] Proſopopeia.—The plough is here repreſented as ungrateful—as forgetting the labours of the old worne-out ox, and deſpiſing him as now uſeleſs. Some underſtand aratro for agricolâ—meton.

271. *Exit of a man.*] He died, however, like a man—this was not the caſe of his wife.

—— *Fierce wife, &c.*] i. e. Hecuba, wife of Priam, who, after the ſacking of Troy, railed ſo againſt the Greeks, that ſhe is feigned to have been turned into a bitch. Ovid. Met. Lib. xiii. l. 567—9.

273. *To our own.*] To mention inſtances and examples among our own people.

—— *The king of Pontus.*] Mithridates, who maintained a long war with the Romans, but was at laſt routed by Pompey. He would have ſhortened his days by poiſon, but had ſo fortified himſelf by an antidote, invented by him, and which ſtill bears

Et Crœſum, quem vox juſti facunda Solonis
Reſpicere ad longæ juſſit ſpatia ultima vitæ.
Exilium & carcer, Minturnarumque paludes,
Et mendicatus victâ Carthagine panis,
Hinc cauſas habuêre. quid illo cive tuliſſet
Natura in terris, quid Roma beatius unquam,
Si circumducto captivorum agmine, & omni
Bellorum pompâ, animam exhalâſſet opimam,
Cùm de Teutonico vellet deſcendere curru?
Provida Pompeio dederat Campania febres
Optandas; ſed multæ urbes, & publica vota
Vicerunt: igitur fortuna ipſius, & urbis
Servatum victo caput abſtulit. hoc cruciatu

his name, that none would operate upon him. See Sat. vi. l. 660, and note.

274. *Crœſus, whom, &c.*] Crœſus was the laſt king of Lydia, ſo rich, that Crœſi divitiæ was a proverbial ſaying. He aſked Solon (one of the wiſe men of Greece, and lawgiver of the Athenians) who was the happieſt man?—The philoſopher told him—"no man could be ſaid to be happy before death."—This, afterwards, Crœſus found to be true; for, being taken priſoner by Cyrus, and ordered to be burned, he cried out—"Solon! "Solon! Solon!"—Cyrus aſked the reaſon of this, and was told what Solon had ſaid; whereupon, conſidering it might be his own caſe, he ſpared his life, and treated him with much reſpect.—Reſpicere—to conſider—mind—regard.

276. *Marſhes of Minturnæ, &c.*] Caius Marius being overcome in the civil war by Sylla, was forced to ſkulk in the marſhes of Minturnæ, a city by the river Liris, where he was found, taken, and impriſoned; he then eſcaped into Africa, where he lived in exile, and begged his bread in the ſtreets of Carthage, which had been conquered by the Romans.

278. *Hence had their cauſes.*] All theſe misfortunes were owing to Marius's living ſo long—he died in the ſixty-eighth year of his age.

—— *Than that citizen.*] i. e. Than Marius.

280. *If—when, &c.*] If when, in his triumph after conquering the Cimbri, he had numbers of captives led around his triumphal car, and amidſt all the pomp and glory of victory, he had breathed out his mighty ſoul, as he deſcended, after the triumph was over, from his chariot, he had been the happieſt man

in

And Crœsus, whom the eloquent voice of just Solon
Commanded to look at the last period of a long life.
Banishment and a prison, and the marshes of Minturnæ,
And bread begged in conquer'd Carthage,
Hence had their causes—what, than that citizen, had
Nature on the earth, or Rome ever borne, more happy,
If, the troop of captives being led around, and in all
The pomp of wars, he had breath'd forth his great soul,
When he would descend from the Teutonic chariot?
Provident Campania had given Pompey fevers
To be wished for; but many cities, and public vows
Overcame them: therefore his own fortune, and that of the city,
Took off his preserved head from him conquer'd: this torment,

in nature, or that Rome ever bred, and have escaped the miseries which afterwards befel him.

282. *Teutonic chariot.*] The Teutones were a people bordering on the Cimbri, conquered by Marius—the chariot in which Marius rode in his triumph over these people, is therefore called Teutonic, as used on that occasion.

283. *Provident Campania.*] When first Pompey engaged in the civil war against Cæsar, he had a violent fever at Naples, and another at Capua, of which he was like to have died:—these seem to have been provided against the miseries which afterwards befel him.

284. *To be wished for.*] In order to take him out of life, while he was great and happy.

285. *Overcame them.*] The united wishes and prayers of so many cities and people, for his recovery, prevailed against the effects of his sickness, and saved his life.

—— *His own fortune.*] Which reserved him to be slain in his flight to Ægypt, after his defeat by Cæsar.

—— *That of the city.*] Doomed to fall under the dominion of Pompey's enemy, after suffering so much by a civil war.

286. *Took off, &c.*] That life which had been preserved in a dangerous sickness (see note on l. 285.) was destroyed after his defeat, and his head severed from his body by Achillas and Salvius, sent for that purpose from Ptolemy, who intended it as a present to Cæsar.

Of Pompey's death, see Ant. Univ. Hist. vol. xiii. p. 217.

Lentulus, hâc pœnâ caruit, ceciditque Cethegus
Integer, & jacuit Catilina cadavere toto.
Formam optat modico pueris, majore puellis
Murmure, cùm Veneris fanum videt anxia mater,
Uſque ad delicias votorum: cur tamen, inquit,
Corripias? pulchrâ gaudet Latona Dianâ.
Sed vetat optari faciem Lucretia, qualem
Ipſa habuit. cuperet Rutilæ Virginia gibbum
Accipere, atque ſuam Rutilæ dare. filius autem
Corporis egregii, miſeros, trepidoſque parentes
Semper habet. RARA EST ADEÒ CONCORDIA FORMÆ,
ATQUE PUDICITIÆ! ſanctos licèt horrida mores
Tradiderit domus, ac veteres imitata Sabinas:

287. *Lentulus—Cethegus.*] Theſe were in the conſpiracy with Catiline, and being put into priſon, by order of Cicero, then conſul, were ſtrangled, ſo that their bodies were not diſmembered.

288. *Catiline, &c.*] The famous conſpirator, whoſe deſigns were detected and fruſtrated by Cicero, died in battle, without the loſs of any part of his body. See Salluſt. All theſe died young men, and thus were taken away from the miſeries which thoſe meet with who live to old age.

289. *Moderate murmur.*] The word murmur, here, implies that ſort of muttering which they uſed at their prayers to the gods; this was louder, and more diſtinct, on ſome occaſions than on others, according to the degree of fervency in the ſuppliant. Comp. Perſ. Sat. ii. 6—8.

—— *Anxious mother, &c.*] The poet here repreſents another popular folly, in ſuppoſing a mother anxious for having handſome children, and praying for this at the ſhrine of Venus, the fabled goddeſs of beauty.

291. *Even to the delight, &c.*] So that the higheſt and fondeſt of them might be gratified, and the delight of their accompliſhment be equal to that which ſhe felt in making them.

292. *Blame me?*] A queſtion ſuppoſed from the mother to the poet, on his finding fault with her for what ſhe did.

—— *Latona rejoices, &c.*] She defends what ſhe does by quoting an example.—Latona, daughter of Cœus, one of the Titans, bore, to Jupiter, Apollo and Diana at the ſame birth.

293. *Lucretia forbids, &c.*] The poet anſwers the example brought for aſking beautiful children, by the inſtance of Lucretia, whoſe beauty proved her undoing. She was a beautiful Roman

This puniſhment Lentulus was free from; and Cethegus fell
Entire, and Catiline lay with his whole carcaſe.
With moderate murmur, the anxious mother deſires beauty
For her boys—with greater for her girls, when ſhe ſees the
temple of Venus,
Even to the delight of her wiſhes. Yet, why, ſays ſhe,
Should you blame me? Latona rejoices in fair Diana.
But Lucretia forbids a face to be wiſhed for, ſuch
As ſhe had. Virginia would deſire to accept the hump of
Rutila,
And give her (ſhape) to Rutila. But a ſon, with a
Remarkable perſon, always has miſerable and trembling
Parents—So RARE IS THE AGREEMENT OF BEAUTY
AND CHASTITY!—Tho' the homely houſe chaſte morals
ſhould
Have tranſmitted, and imitated the old Sabines.

Roman lady, the daughter of Lucretius, præfect of the city, and wife of Tarquinius Collatinus, raviſhed by Sextus Tarquinius, ſon of Tarquinius Superbus, which ſhe ſo reſented, that ſhe ſent for her father and huſband, and ſtabbed herſelf before them. The people of Rome, on this, roſe in arms, expelled the Tarquins, and changed the monarchy to a commonwealth.

294. *Virginia.*] A Roman virgin exceedingly beautiful, whom her own father, to prevent her being expoſed to the luſt of Appius, one of the Decemviri, ſtabbed in the middle of the forum.

294—5. *Rutila.*] An ugly deformed old woman, above ſeventy-ſeven years old, as Pliny ſays, was in no danger of ſuch a death, and therefore happier in her deformity than Virginia in her beauty; ſo that the latter might have gladly changed her perſon for that of Rutila.

295. *But a ſon, &c.*] i. e. A ſon with an accompliſhed and beautiful perſon, makes his parents unhappy, and keeps them in perpetual fear, ſo very rarely do beauty and modeſty meet together.

296. *Perſon.*] The word corporis, which literally ſignifies the body, is here uſed for the whole perſon of the man, per ſynec.

298. *Homely houſe, &c.*] i. e. Though the plain family, rough and honeſt, ſhould have furniſhed him with the beſt morals, and brought him up in all the plain and virtuous ſimplicity

Præterea, caſtum ingenium, vultumque modeſto
Sanguine ferventem tribuat natura benignâ
Larga manu: (quid enim puero conferre poteſt plus
Cuſtode, & curâ Natura potentior omni?)
Non licet eſſe viros: nam prodiga corruptoris
Improbitas ipſos audet tentare parentes;
Tanta in muneribus fiducia. Nullus ephebum
Deformem ſævâ caſtravit in arce tyrannus:
Nec prætextatum rapuit Nero loripedem, vel
Strumoſum, atque utero pariter, gibboque tumentem.
I nunc, & juvenis ſpecie lætare tui, quem
Majora expectant diſcrimina. fiet adulter
Publicus, & pœnas metuet, quaſcunque maritus
Exigit iratus: nec erit felicior aſtro
Martis, ut in laqueos nunquam incidat: exigit autem
Interdum ille dolor plus, quàm lex ulla dolori

of the old Sabines—(ſee Sat. vi. l. 162—3.)—tranſmitting modeſty and chaſtity by their own examples alſo.

300. *Glowing, &c.*] Eaſily bluſhing at every ſpecies of indecency.

303. *More pow'rful, &c.*] i. e. Who is more powerful than all outward reſtraints.—q. d. Natural good diſpoſitions are more powerful preſervatives againſt vice, than all the watchfulneſs and care of guardians and parents.

304. *Muſt not be men.*] If they are to eſcape "the pollutions "that are in the world through luſt," they muſt die young, and not live to be men.

—— *The prodigal improbity, &c.*] The offers of thoſe who would corrupt their chaſtity, and who think no prodigality too great to ſeduce youth, will even attempt to corrupt the parents themſelves, by bribing them, at any price, over to their ſide. Such is their extravagant wickedneſs.

306. *Confidence in bribes.*] So thoroughly perſuaded are they that a bribe will carry their point.

—— *No tyrant, &c.*] The poet ſhews another danger ariſing from beauty, namely, that of being taken into the palaces of princes and great men, where they were kept for unnatural purpoſes, and caſtrated, in order to make their voices like thoſe of women; now this might be the conſequence of being handſome, but no deformed and ugly youth was ever ſerved ſo. See Sat. vi. 368—72.

Beſide, a chaſte diſpoſition, and a countenance glowing
With modeſt blood, let bounteous nature give him
With a kind hand (for what more upon a boy, can
Nature, more pow'rful than a guardian, and than all care, beſtow)
They muſt not be men; for the prodigal improbity
Of a corrupter, dares to tempt the parents themſelves:
So great is confidence in bribes. No tyrant ever
Caſtrated a deform'd youth in his cruel palace:
Nor did Nero raviſh a noble youth club-footed, or one
With a wen, and ſwelling equally in his belly and hump.
Go now, and delight in the beauty of your young man,
Whom greater dangers await. He will become a public
Adulterer, and will fear whatſoever puniſhment an angry
Huſband exacts: nor will he be happier than the ſtar
Of Mars, that he ſhould never fall into ſnares, but, ſometimes
That pain exacts more than any law to pain

308. *Nero raviſh, &c.*] Alluding to the horrid amours of Nero with Sporus, whom he dreſſed in woman's apparel, and is ſaid to have married. See Sat. i. 60, note.

309. *A wen.*] Struma ſignifies a ſwelling, or wen, ariſing from a ſcrophulous habit, like what we call the king's evil. Strumoſus, one that has this diſorder.

—— *Swelling, &c.*] i. e. Pot-bellied and hump-backed.

310. *Go now, &c.*] An ironical apoſtrophe to the mother (ſee l. 289—91.) who is wiſhing for beautiful children.

311. *Greater dangers, &c.*] The older he grows, the more dangers will he be expoſed to, even greater than thoſe already mentioned.

—— *He will become, &c.*] He will intrigue with married women, and, on detection by the huſbands, be expoſed to all the ſuffering which their rage and jealouſy may inflict.

313. *Happier than the ſtar, &c.*] As all deſtiny was ſuppoſed to be governed by the ſtars, ſo the word ſtar (per metonym.) may ſignify deſtiny.—Will he have better luck than Mars, who, when in an amour with Venus, was ſurpriſed by her huſband Vulcan, who incloſed them with a net, and expoſed them to the ſight of all the gods.

315. *That pain.*] Which an adulterer may have inflicted on him by an enraged huſband.

Conceſſit. necat hic ferro, ſecat ille cruentis
Verberibus, quoſdam mœchos & mugilis intrat.
Sed tuus Endymion dilectæ fiet adulter
Matronæ: mox cùm dederit Servilia nummos,
Fiet & illius, quam non amat: exuet omnem
Corporis ornatum: quid enim ulla negaverit udis
Inguinibus, ſive eſt hæc Hippia, ſive Catulla?
Deterior totos habet illic fœmina mores.
Sed caſto quid forma nocet? quid profuit olim
Hippolyto grave propoſitum? quid Bellerophonti?

315. *Than any law, &c.*] i. e. The pain which the gallant may ſuffer from the huſband may poſſibly exceed any that the law would inflict, or has allowed, for ſuch an offence.

316. *With a ſword.*] Ferrum means any tool or weapon made with iron.—There ſeems here to be an imitation of Hor. Lib. i. Sat. ii. l. 40—46.

316—17. *With bloody ſcourges.*] i. e. Moſt barbarouſly flogs the gallant with ſcourges, the blood following the ſtrokes—

———Ille flagellis
Ad mortem cæſus. HOR. ubi ſupr.

317. *The mullet, &c.*] This was a puniſhment ſometimes inflicted on adulterers, when caught in the fact, and muſt be attended with the moſt excruciating pain. It was done by thruſting the fiſh up the fundament, and then drawing it out, with the fins laying hold of and tearing the part.

318. *But your Endymion.*] Another ironical apoſtrophe to the mother. See before, note on l. 310.

Endymion was a ſhepherd, fabled to have been fallen in love with by Cynthia, or the moon, who, that ſhe might kiſs him, laid him aſleep on Mount Latmus, in Caria, near the coaſt of the Archipelago.

The poet uſes the name Endymion, here, in deriſion of the mother, whom he ſuppoſes to be ſo fond of her ſon, and ſo pleaſed with his beauty, as to think him as handſome, at leaſt, as Endymion himſelf, and as likely to excite the love of ſome favourite lady, as Endymion was to excite the love of Cynthia, and who will think to have him all to herſelf.—No, ſays the poet, this will only laſt till ſome lucrative temptation comes in his way, and then he will be as bad as others, and juſt as profligate—for

319. *When Servilia, &c.*] This name may here be put for any lewd and profligate adultereſs, who hired lovers for her pleaſures. There may probably be an alluſion to Servilia, the mother

Has granted. One kills with a ſword, another cuts with bloody
Scourges, and ſome adulterers the mullet enters.
But your Endymion will become the adulterer of ſome beloved
Matron: preſently when Servilia ſhall give him money
He will become hers too whom he loves not: ſhe will put off
Every ornament of her body: for what will any woman deny to
Thoſe ſhe likes, whether ſhe be Hippia or Catulla?
There a bad woman has her whole manners.
But how does beauty hurt the chaſte? what, once on a time, did
A ſolemn reſolution benefit Hippolytus? what Bellerophon?

ther of Brutus, and ſiſter of Cato, with whom Cæſar lived in illicit commerce.

When ſuch a one pays him well, however he may diſlike her perſon, he will be at her ſervice.

320. *Put off, &c.*] She will ſtrip herſelf of all her jewels and finery, part with every thing that's valuable, to ſupply the means of rewarding her lover.

322. *Hippia.*] See Sat. vi. 82—112. A prodigal adultreſs.

—— *Catulla.*] See Sat. ii. 49. A poor harlot.

q. d. However different in their circumſtances, they will all meet in this point, viz. to ſpare nothing where a lover is in queſtion.

323. *There a bad woman.*] On that one principle of ſelf-gratification ſhe forms all her conduct—there ſhe ſhews herſelf kind, generous, and liberal, however worſe in general than others.

324. *How does beauty, &c.*] Granting that beauty may be pernicious, in inſtances like thoſe above mentioned, yet how can it injure the chaſte and virtuous?

325. *A ſolemn reſolution, &c.*] This was the ſolemn reſolve of Hippolytus, to refuſe the love of his ſtep-mother Phædra, who, for this, accuſed him of tempting her to inceſt. He fled away in a chariot by the ſea-ſide, but the horſes taking fright at the ſea-calves lying on the ſhore, overturned the chariot, and killed him.

—— *Bellerophon?*] Sthenobœa (the wife of Pœtus, king of the

Erubuit nempe hæc, ceu faſtidita repulſâ:
Nec Sthenobœa minùs quàm Creſſa excanduit, & ſe
Concuſſêre ambæ. Mulier ſæviſſima tunc eſt,
Cùm ſtimulos odio pudor admovet. elige quidnam
Suadendum eſſe putes, cui nubere Cæſaris uxor
Deſtinat: optimus hic, & formoſiſſimus idem
Gentis patriciæ rapitur miſer extinguendùs
Meſſalinæ oculis: dudum ſedet illa parato
Flammeolo; Tyriuſque palam genialis in hortis
Sternitur, & ritu decies centena dabuntur
Antiquo: veniet cum ſignatoribus auſpex.

the Argives) falling in love with him, he refuſed her; at which ſhe was ſo incenſed, that ſhe accuſed him to her huſband: this forced him upon deſperate adventures, which he overcame. Sthenobœa, hearing of his ſucceſs, killed herſelf.

326. *This redden'd, &c.*] Phædra reddened with anger and reſentment, as thinking herſelf deſpiſed.

327. *Sthenobœa, &c.*] See note on l. 325.

—— *The Cretan.*] Phædra was the daughter of Minos, king of Crete.

—— *Both.*] Phædra and Sthenobœa.

328. *Vexed themſelves.*] Concuſſêre.—The verb concutio, literally ſignifies to ſhake, jog, or ſtir; and, when applied to the mind, to trouble, vex, or diſquiet. Here it intimates, that theſe women ſhook, or ſtirred themſelves, into a fit of rage and vexation. It ſeems to be uſed metaphorically, from the cuſtom of the wreſtlers and boxers at the theatres, who, before they engaged, gave themſelves blows on the breaſt, or ſides, to excite anger and fury. Thus the lion is ſaid to ſhake his mane, and laſh himſelf with his tail, when he would be furious.

—— *Moſt cruel, &c.*] A woman is then moſt ſavage and relentleſs, when, on being diſappointed, the fear of ſhame adds ſpurs to her reſentment, and her paſſion of love is changed to hatred. See Gen. xxxix. 7—20.

Virgil repreſents Juno, as ſtirred up to her relentleſs hatred to Æneas, and the Trojans, from ſeveral motives; among the reſt, from the contempt which had been ſhewn her by Paris, in his judgment againſt her at Mount Ida.

Necdum etiam cauſæ irarum, ſævique dolores,
Exciderant animo, manet alta mente repoſtum
Judicium Paridis, ſpretæque injuria formæ,
&c. &c. Æn. i. 29, 30, 31.

See alſo Æn. v. 5—7.

329. *Chuſe,*

Truly this redden'd as if ſcorned by a repulſe:
Nor was Sthenoboea leſs on fire than the Cretan, and both
Vexed themſelves. A woman is then moſt cruel
When ſhame adds goads to hatred. Chuſe what
You think to be adviſed, to him whom Cæſar's wife deſtines
To marry: this the beſt and moſt beautiful too
Of a patrician family, is hurried, a wretch, to be deſtroy'd
By the eyes of Meſſalina: long ſhe ſits in her prepared
Bridal-veil, and openly the Tyrian marriage-bed is ſtrowed
In the gardens, and ten times an hundred will be given by antient
Rite: the ſoothſayer, with the ſigners, will come.

329. *Chuſe, &c.*] i. e. Think it over, and determine, all things conſidered, what advice you would give.

330. *To him whom, &c.*] Silius is meant here, a noble Roman, whom the empreſs Meſſalina ſo doated upon, that ſhe made him put away his wife Julia Syllana, and reſolved to marry him in the abſence of her huſband, the emperor Claudius, who was gone no farther than Oſtia, a city near the mouth of the Tiber.

333. *By the eyes, &c.*] By her having fixed her eyes upon him, ſo as to become enamoured with him.—Of the horrid lewdneſs of this empreſs, ſee Sat. vi. 115—31.

—— *Long ſhe ſits, &c.*] The time ſeems long to her, while waiting for Silius.

333—4. *Prepared bridal veil.*] Which ſhe had prepared for the ceremony. See Sat. ii. l. 124, note on the word flammea; and Sat. vi. 224.

334. *Openly, &c.*] She tranſacts the matter openly, without fear or ſhame; accordingly ſhe omits nothing of the marriage ceremony—ſhe put on the flame-coloured marriage-veil—the conjugal bed was ſumptuouſly adorned with purple, and prepared in the Lucullan gardens, a place of public reſort. See note on l. 338.

335. *Ten times an hundred.*] She had her portion ready, according to antient cuſtom. On this inſtance it amounted to the vaſt ſum of one thouſand ſeſtertia. See Sat. i. l. 106, note. This was ſuppoſed to be given to the huſband, in conſideration of the burdens of matrimony.

336. *Soothſayer, ſigners, &c.*] The ſoothſayer, who always attended on ſuch occaſions. Valer. Lib. ii. ſays, that, among the antients, nothing of conſequence was undertaken, either in private

Hæc tu ſecreta, & paucis commiſſa putabas?
Non niſi legitimè vult nubere. quid placeat, dic:
Ni parere velis, pereundum eſt antè lucernas:
Si ſcelus admittas, dabitur mora parvula, dum res
Nota urbi & populo, contingat principis aures:
Dedecus ille domûs ſciet ultimus. interea tu
Obſequere imperio, ſi tanti eſt vita dierum
Paucorum, quicquid melius, leviuſque putâris,
Præbenda eſt gladio pulchra hæc & candida cervix.
Nil ergo optabunt homines? ſi conſilium vis,
PERMITTES IPSIS EXPENDERE NUMINIBUS, QUID
CONVENIAT NOBIS, REBUSQUE SIT UTILE NOSTRIS.

private or public, without conſulting the auſpices—hence a ſoothſayer attended on marriages. Auſpex—quaſi aviſpex—becauſe they divined from the flight and other actions of birds.

The ſignatores were a ſort of public notaries, who wrote and atteſted wills, deeds, marriage-ſettlements, &c. Theſe alſo were preſent; for, before the marriage, they wrote down in tables (tabulis—ſee Sat. ii. 58, note) by way of record, the form of the contract, to which they, with the witneſſes, ſet their ſeals.

337. *Theſe things ſecret, &c.*] That ſhe does things privately, ſo that only a few choſen ſecret friends ſhould know them? by no means.

338. *Unleſs lawfully.*] She determines to marry publicly, with all the uſual forms and ceremonies; and this, ſays Tacitus, in the face of the ſenate, of the equeſtrian order, and of the whole people and ſoldiery. See Ant. Univ. Hiſt. vol. xiv. p. 344, note I.

—— *Say, what like you?*] Quid placeat—what it may pleaſe you to do.—Say, Silius, which part will you take in ſuch a ſituation—what do you think beſt to do, under ſo fatal a dilemma?

339. *Unleſs, &c.*] If you refuſe this horrid woman's offer, ſhe will have you murdered before night.

340. *If you commit the crime.*] Of marrying the wife of another.

—— *A little delay, &c.*] You will probably live for a few days; the public rumour will reach the prince's ears, though later than the ears of others, as he will probably be the laſt who hears of the diſhonour done to his family, few, perhaps, daring to break ſuch a thing to him.

343. *The command.*] Of Meſſalina.

—— *If the life of a few days, &c.*] If you think that living a few

Do you think theſe things ſecret, and committed to a few?
She will not marry unleſs lawfully. Say—what like you?—
Unleſs you will obey, you muſt periſh before candle-light.
If you commit the crime, a little delay will be given, till the thing,
Known to the city and to the people, reaches the prince's ears
(He will laſt know the diſgrace of his houſe). In the mean while
Do thou obey the command, if the life of a few days is
Of ſuch conſequence; whatever you may think beſt and eaſieſt,
This fair and white neck is to be yielded to the ſword.
Shall men therefore wiſh for nothing? If you will have advice,
PERMIT THE GODS THEMSELVES TO CONSIDER WHAT
MAY SUIT US, AND BE USEFUL TO OUR AFFAIRS.

a few days more or leſs is of ſo much conſequence, that you will ſooner commit a crime of ſuch magnitude to gain a ſhort reſpite, than riſque an earlier death, by avoiding the commiſſion of it, then to be ſure you muſt obey; but whichever way you determine—

345. *Neck, &c.*] This beautiful perſon of yours will be ſacrificed—either to Meſſalina's reſentment, if you don't comply, or to the emperor's, if you do. However, the marriage took place, and they pleaſed themſelves in all feſtivity that day and night; afterwards Silius was ſeized, by the emperor's command, and put to death—thus exhibiting a ſtriking example of the ſad conſequences which often attend being remarkable for beauty. Meſſalina, ſoon after, was killed in the gardens of Lucullus, whither ſhe had retired. See Univ. Ant. Hiſt. vol. xiv. p. 348—9.

346. *Shall men therefore, &c.*] If all you ſay be conſidered, the conſequence ſeems to be, that it is wrong to wiſh, or pray, for any thing.

—— *Have advice.*] If you will be adviſed what is beſt to do, I anſwer—

347. *Permit the gods, &c.*] Leave all to the gods; they know what is beſt for us, and what is moſt ſuitable to our circumſtances and ſituations.

Nam pro jucundis aptiſſima quæque dabunt Dî.
CARIOR EST ILLIS HOMO, QUAM SIBI: nos animorum
Impulſu, & cæcâ magnâque cupidine ducti,
Conjugium petimus, partumque uxoris: at illis
Notum, qui pueri, qualiſque futura ſit uxor.
Ut tamen & poſcas aliquid, voveaſque ſacellis
Exta, & candiduli divina tomacula porci;
ORANDUM EST, UT SIT MENS SANA IN CORPORE SANO.
Fortem poſce animum, & mortis terrore carentem;
Qui ſpatium vitæ extremum inter munera ponat

349. *Inſtead of pleaſant things, &c.*] They can, though we cannot, foreſee all conſequences which will ariſe, and therefore, inſtead of beſtowing what may be pleaſing, they will give what is moſt proper, moſt ſuitable, and beſt adapted to our welfare; and this, becauſe mortals are dearer to them than we are to ourſelves. Comp. 1 Pet. v. 7.

349—50. *By the impulſe, &c.*] We are impelled to wiſh for things, merely from the ſtrong deſire we have to poſſeſs them; and do not reflect, as we ought, on the blindneſs of our minds, which cannot ſee farther than preſent things, and therefore are led to judge amiſs of what may be for our good in the end.

352. *Wedlock, and bringing forth, &c.*] We pray for a wife, and that that wife may bring forth children; but the gods only can foreſee how either the wife or children may turn out, conſequently, whether the gratification of our wiſhes may be for our happineſs.

354. *Aſk ſomething.*] In the former part of this fine paſſage, the poet ſpeaks of leaving all to the gods, in ſuch an abſolute and unreſerved manner, as ſeemingly to exclude the exerciſe of prayer: as to outward things, ſuch as power, riches, beauty, and the like, he certainly does, inaſmuch as theſe matters ought to be left entirely to Providence, we not being able to judge about them; and, indeed, as he has ſhewn throughout the preceding part of the Satire, the having theſe things may prove ruinous and deſtructive, therefore are not proper ſubjects either of deſire or prayer: but now the poet finely ſhews, that there are ſubjects of prayer, which are not only deſirable, but to be petitioned for, as conducive to our real good and happineſs.

—— *Vow in chapels.*] Sacellum ſignifies a chapel, a little temple, or perhaps any place conſecrated to divine worſhip. Here it may ſignify the ſacred ſhrines of their gods, before which they offered their vows, prayers, and ſacrifices.

355. *En-*

For, inſtead of pleaſant things, the gods will give whatever are fitteſt.

MAN IS DEARER TO THEM, THAN TO HIMSELF: we, led by the
Impulſe of our minds, and, by a blind, and great deſire,
Aſk wedlock, and the bringing forth of our wife: but to them
Is known, what children, and what ſort of a wife ſhe may be.
However, that you may aſk ſomething, and vow in chapels
Entrails, and the divine puddings of a whitiſh ſwine,

YOU MUST PRAY, THAT YOU MAY HAVE A SOUND MIND IN A SOUND BODY.

Aſk a mind, ſtrong, and without the fear of death;
Which puts the laſt ſtage of life among the gifts of

355. *Entrails.*] The bowels, or inwards, of animals, which were execta (unde exta) cut out, and offered in ſacrifice.

—— *Divine puddings, &c.*] Tomacula, or tomacla, from Gr. τεμνω, to cut, were puddings, or ſauſages, made of the liver and fleſh of the animal, chopped and mixed together, and were called alſo farcimina—gut-puddings; and, like our ſauſages, were made by ſtuffing a gut taken from the animal with the above ingredients. Theſe accompanied the ſacrifices, and were therefore called divine.

—— *Whitiſh ſwine.*] This was offered to Diana, under the name of Lucina, in order to make her propitious to child-bearing women, as alſo on other occaſions. See Hor. Lib. iii. Ode xxii.

356. *You muſt pray, &c.*] As if the poet had ſaid—"I by "no means object either to ſacrifices or prayers to the gods— "provided what is aſked be reaſonable and good, we cannot be "too earneſt."

—— *A ſound mind, &c.*] q. d. Health of body and mind is the firſt of bleſſings here below—without a ſound mind we can neither judge, determine, or act aright—without bodily health there can be no enjoyment.

357. *A mind ſtrong, &c.*] Fortitude, by which, unmoved and undiſmayed, you can look upon death without terror.

358. *The laſt ſtage, &c.*] Ultimum ſpatium, in the chariot and horſe-racing, ſignified the ſpace between the laſt bound or mark, and the goal where the race ended. Hence, by an eaſy metaphor,

Naturæ, qui ferre queat quoſcunque labores;
Neſciat iraſci; cupiat nihil; & potiores
Herculis ærumnas credat, ſævoſque labores,
Et Venere, & cœnis & plumis Sardanapali.
Monſtro, quod ipſe tibi poſſis dare: Semita certè
TRANQUILLÆ PER VIRTUTEM PATET UNICA VITÆ.

metaphor, it denotes the latter part of life, when we are near our end, and are about to finiſh our courſe of life.

So the apoſtle, 2 Tim. iv. 7. ſays—τον δρομον τετελεκα—I have finiſhed my courſe.

358—9. *Gifts of nature.*] The word munus either ſignifies a gift, or a duty of office. If we take munera, here, in the former ſenſe, we muſt underſtand the poet to mean, that true fortitude, ſo far from fearing death as an evil, looks on it as a gift or bleſſing of nature. So Mr. Dryden—

A ſoul that can ſecurely death defy,
And count it nature's privilege to die.

In the other ſenſe, we muſt underſtand the poet to mean, that death will be looked upon, by a wiſe and firm mind, as an office, or duty, which all are to fulfil, and therefore to be ſubmitted to as ſuch, not with fear and diſmay, but with as much willingneſs and complacency as any other duty which nature has laid upon us.

359. *Any troubles, &c.*] Any misfortunes, without murmuring and repining, much leſs ſinking under them.

360. *Knows not to be angry.*] Can ſo rule the tempers and paſſions of the ſoul, as to controul, on all occaſions, thoſe perturbations which ariſe within, and produce a violence of anger.

—— *Covets nothing.*] Being content and ſubmiſſive to the will of Providence, deſires nothing but what it has, neither coveting what others have, or uneaſy to obtain what we ourſelves have not.

361. *The toils of Hercules, &c.*] Alluding to what are uſually called—the twelve labours of Hercules.

362. *Than the laſciviouſneſs, &c.*] Such a mind as has been deſcribed, eſteems the greateſt ſufferings and labours, even ſuch as Hercules underwent, more eligible than all the pleaſures and enjoyments of ſenſuality.

—— *Sardanapalus.*] The laſt king of Aſſyria, whoſe life was ſuch a ſcene of laſciviouſneſs, luxury, and effeminacy, that he fell into the utmoſt contempt in the eyes of his ſubjects, who revolted; and he, being overcome, made a pile, ſet it on fire, and burnt himſelf, and his moſt valuable moveables, in it: "The only thing (ſays Juſtin) he ever did like a man."

As

Nature; which can bear any troubles whatſoever;
Knows not to be angry; covets nothing; and which thinks
The toils of Hercules, and his cruel labours, better
Than the laſciviouſneſs, and luxury, and plumes of Sardanapalus.
I ſhew what yourſelf may give to yourſelf: SURELY THE ONLY
PATH TO A QUIET LIFE LIES OPEN THROUGH VIRTUE.

As the word venere, in this line, is metonymically uſed for lewdneſs, or laſciviouſneſs, Venus being the goddeſs of theſe, and cœnis for all manner of gluttony and luxury, ſo plumis may here be uſed to denote ſoftneſs and effeminacy of dreſs.

Plumæ, in one ſenſe, is uſed ſometimes to denote plates, ſcales, or ſpangles, wrought on the armour or accoutrements of men or horſes, one whereof was laid upon another. Garments alſo were adorned with gold and purple plumage, feather-work. AINSW. See Æn. xi. l. 770—1.

363. *What yourſelf may give, &c.*] While others are diſquieting themſelves, and aſking for the gratification of their fooliſh and hurtful deſires, let me tell you the only way to ſolid peace and comfort, and what it is in your own power to beſtow upon yourſelf—I mean, and it is moſt certainly true, that there is no other way to happineſs, but in the paths of virtue. Comp. Eccl. xii. 13, 14. The heathen thought that every man was the author of his own virtue and wiſdom—but there were ſome at Rome, at that time, who could have taught Juvenal, that—EVERY GOOD GIFT, AND EVERY PERFECT GIFT, IS FROM ABOVE, AND COMETH DOWN FROM THE FATHER OF LIGHTS.—Comp. Jer. x. 23.

Hor. Lib. i. Epiſt. xviii. l. 111—12, ſays—

Sed ſatis eſt orare Jovem qui donat & aufert,
Det vitam, del opes, æquum mî animum ipſe parabo.

Cic. Nat. Deorum, Lib. iii. c. xxxvi. declares it as a general opinion, that mankind receive from the gods the outward conveniences of life—virtutem autem nemo unquam acceptam Deo retulit—"but virtue none ever yet thought they received from "the Deity." And again—"this is the perſuaſion of all, that "fortune is to be had from the gods, wiſdom from ourſelves." Again—"who ever thanked the gods for his being a good man?—"men pray to Jupiter, not that he would make them juſt, tem-"perate, wiſe, but rich and proſperous." Thus—"they be-"came vain in their imaginations, and their fooliſh heart was

Nullum numen habes, ſi ſit prudentia: ſed te 365
Nos facimus, Fortuna, deam, cœloque locamus.

" darkened; profeſſing themſelves to be wiſe, they became " fools." Rom. i. 21—2.

365. *You have no deity, &c.*] If men would act prudently and wiſely, we ſhould no more hear of good or ill luck, as if the affairs of men were left to the diſpoſal of Fortune, or chance, who manages them in a way of ſport and caprice, independently of any endeavours of their own—ludum inſolentem ludere pertinax. (See Hor. Lib. iii. Ode, l. 49—52.) The goddeſs Fortune would no longer be a divinity in the eyes of mortals, if they were themſelves prudent and careful in the management of themſelves and their affairs.

It is not eaſy to do juſtice to the word numen, in this place, by any ſingle one in the Engliſh language; at leaſt I am not acquainted with any that can at once comprehend all its meanings: it includes the will, pleaſure, and determination or decree of a deity—power, authority, a divine impulſe—divine protection and favour—influence—alſo a deity, a god;—all this the heathen attributed to their goddeſs FORTUNE.

366. *Thee we make a goddeſs, &c.*] The antient Greeks and Romans made a goddeſs of Fortune, which is, in reality, nothing more than a ſudden and unexpected event of things—from FORS, luck, chance, hazard. Theſe the heathen, who knew not GOD, deified in the imaginary being FORTUNE, which they ſubſtituted in the place of that wiſe, though myſterious, government of the world, and all things in it, by HIM " whoſe judgments are unſearchable, and whoſe ways are paſt finding out!"—He has given to man, that " wiſdom which is profitable to direct" (Eccl. x. 10.) in the affairs and concerns of common life; the due and proper exerciſe of which is the duty of man towards himſelf. This neglected, leaves him without excuſe, whatever evil may happen: yet, under the ſtricteſt exerciſe of human wiſdom and prudence, let us remember, that diſappointment may defeat the ends propoſed—this ought to awaken our confidence in the SUPREME DISPOSER OF ALL EVENTS, who knows what is beſt for us—

" And that ſhould teach us,
" There's a divinity that ſhapes our ends,
" Rough-hew them how we will."
HAMLET, Act v. Sc. ii.

The Greeks had many temples dedicated to Fortune, under the name of TYXH. Pindar makes her one of the deſtinies, the daughter of Jupiter. Ancus Martius, king of the Romans, firſt built a temple at Rome to this deity. Servius Tullus alſo built one at the capitol. Afterwards the Romans conſecrated temples to her under various titles, as Fortuna libera, redux, pub-

You have no deity, O Fortune, if there be prudence;
but
Thee we make a goddeſs, and place in heaven.

lica, equeſtris, &c. See BROUGHTON, Bibl. Hiſt. Sacr. tit. FORTUNE.

Horace's deſcription of this goddeſs, and her great power, forms one of the moſt beautiful of his odes. See Lib. i. Ode xxxv.

O Diva gratum quæ regis Antium,
Præſens, &c. &c.

366. *Place in heaven.*] Give her a place among the gods.—q. d. As things are, men are fooliſh enough to erect temples to Fortune, make her a goddeſs, worſhip her as ſuch, and attribute all their miſcarriages and troubles, not to their own neglect, folly, and miſmanagement, but to the power and influence of this imaginary deity.

For the ideas which the Romans entertained about the goddeſs Fortune, ſee Sat. iii. l. 39, 40. Sat. vi. l. 604—8.

I ſhould obſerve, that ſome copies read, l. 365,

Nullum numen abeſt, &c. No deity is abſent, &c.

As if it were ſaid, that if there be prudence, that is, if a man acts wiſely and prudently, all the gods are preſent with him, not one abſents himſelf from him; or, prudence is all-ſufficient, and no other deity can be wanting. But the ſenſe firſt above given, on the reading—nullum numen habes—appears to be moſt conſonant to the intention of the two lines taken together.

I know not how to end my obſervations on this Tenth Satire of Juvenal, without calling it the fineſt piece, in point of compoſition, matter, and ſentiment, which we have derived from heathen antiquity.—I ſhould call it inimitably fine, had not the late Dr. SAMUEL JOHNSON's poem, on "THE VANITY OF "HUMAN WISHES," appeared—ſuch a copy, of ſuch an original, is rarely to be met with.

END OF THE TENTH SATIRE.

SATIRA XI.

ARGUMENT.

The Poet takes occaſion, from an invitation which he gives to his friend Perſicus to dine with him, to commend frugality, and to expoſe and reprehend all manner of intemperance and debauchery; but more particularly the luxury uſed by the Romans in their feaſting. He inſtances ſome lewd practices at their feaſts, and reproves the nobility for making lewdneſs

ATTICUS eximiè ſi cœnat, lautus habetur:
Si Rutilus, demens: quid enim majore cachinno
Excipitur vulgi, quàm pauper Apicius? omnis
Convictus, thermæ, ſtationes, omne theatrum
De Rutilo. nam dum valida ac juvenilia membra
Sufficiunt galeæ, dumque ardens ſanguine, fertur

Line 1. *If Atticus, &c.*] The name of a very eminent perſon in Rome; but, here, it is meant to ſignify any one of great wealth and quality. If ſuch a one gives a great entertainment, it being agreeable to his rank and fortune, deſerves not any other name than that of ſplendour and munificence.

2. *If Rutilus, &c.*] One, who, by his extravagant gluttony, was reduced to the moſt ſhameful degree of poverty.

This, likewiſe, is here made uſe of as a common name for all ſuch characters.

If ſuch a one make a ſplendid feaſt, we muſt call him mad.

2—3. *A greater laugh, &c.*] What can be a greater ſubject of ridicule among the vulgar, than Apicius in rags?

3. *Apicius.*] A noted epicure in the time of Nero; he ſpent an immenſe eſtate in eating and drinking: growing poor and deſpiſed, he hanged himſelf. See Sat. iv. l. 23.

4. *Company.*] Convictus ſignifies a living together in one houſe, or at one table, and, perhaps, what we call clubs, or ordinaries.

—— *Baths.*] Thermæ—hot baths. Theſe were much reſorted

SATIRE XI.

ARGUMENT.

and debauchery the chiefeſt of their pleaſures. He oppoſes the temperance and frugality of the greateſt men in former ages, to the riot and intemperance of the preſent. He concludes with repeating his invitation to his friend, adviſing him to a neglect of all care and diſquiet for the preſent, and a moderate uſe of pleaſures for the future.

IF Atticus ſups ſumptuouſly, he is accounted ſplendid:
If Rutilus, mad: for what is received with a greater
Laugh of the vulgar, than poor Apicius? every
Company, the baths, the ſtations, every theatre, [talk]
Of Rutilus. For while his ſtrong and youthful limbs
Suffice for a helmet, and while ardent in blood, he is reported

ſorted to, and were places of great goſſiping and tattling. See Sat. vii. l. 233, and note.

4. *The ſtations.*] Particular places in the city, where idle people uſed to meet and talk together, perhaps about the market-place, or forum; as in our towns, where there are commonly a number of idle people ſtanding and talking together, in and near the market-place. See AINSW. Statio, N° 6.

5. *Of Rutilus.*] De—about or concerning Rutilus.—q. d. He is the common ſubject of converſation at all theſe places.

—— *Youthful limbs, &c.*] While in the prime of life, and fit to bear arms in the laudable ſervice of his country, he is ſo reduced to poverty, by his luxury and extravagance, as to apply himſelf to the wretched trade of a fencer, or prize-fighter, for bread.

6. *He is reported.*] Or fertur may mean he is carried, by the neceſſity of his circumſtances, to copy out the laws, rules, words of command (regia verba) and other matters of knowledge, neceſſary to make him a fencer, that he may be thoroughly qualified for the art.

(Non cogente quidem, ſed nec prohibente Tribuno)
Scripturus leges, & regia verba laniſtæ.
Multos porrò vides, quos ſæpe eluſus ad ipſum
Creditor introitum ſolet expectare macelli,
Et quibus in ſolo vivendi cauſa palato eſt.
Egregiùs cœnat, meliúſque miſerrimus horum,
Et citò caſurus jam perlucente ruinâ.
Interea guſtus elementa per omnia quærunt,
Nunquam animo pretiis obſtantibus: interiùs ſi
Attendas: MAGIS ILLA JUVANT, QUÆ PLURIS EMUNTUR.
Ergo haud difficile eſt perituram arceſſere ſummam
Lancibus oppoſitis, vel matris imagine fractâ;
Et quadringentis nummis condire guloſum

7. *The tribune not compelling, &c.*] Hinting, that, though he was not compelled to ſuch a practice of fencing, by the magiſtracy, as many had been by Nero for his inhuman diverſion, yet it was a ſhame that he was ſuffered to undertake it, and not adviſed, or commanded, by the magiſtracy, to the contrary. See Sat. viii. 193.

9. *You ſee many, &c.*] Such fellows as Rutilus.

—— *Often-eluded creditor.*] Who had been often promiſed payment, but deceived over and over again; and who in vain had purſued them to come at his money.

10. *Wait for, &c.*] Knowing no place ſo likely to find them at, as in their way to the market for proviſions, at the entrance to which he places himſelf, in hopes to catch them, before they had ſpent the little remains of his money that he had lent them.

11. *The purpoſe, &c.*] Who have no other deſign, or end of living, but eating and drinking.

12. *The moſt wretched, &c.*] When they are viſibly falling into ruin, even the moſt wretched of them will live more expenſively than ever, thinking, perhaps, to put a good face on the matter, the better to conceal their ſituation, and thus to maintain their credit ſome little time longer; or, perhaps, from mere deſperation, ſeeing it is too late to retrieve their affairs, and they can be but ruined.—This is no uncommon thing in our day.

14. *Meantime.*] While they have any thing left.

—— *They ſeek, &c.*] They ranſack, as it were, earth, air, and water, for fleſh of beaſts, fowl, and fiſh, for dainties to pleaſe their taſte.

15. *The*

(The tribune not compelling indeed, but neither prohibiting)
To be about to write the laws, and princely words of a fencer.
Moreover, you ſee many, whom the often-eluded creditor is wont
To wait for at the very entrance of the ſhambles,
And to whom the purpoſe of living is in the palate alone.
The moſt wretched of theſe, and now ſoon to fall (his
Ruin already being clear) ſups the more elegantly, and the better.
Meantime, they ſeek a reliſh thro' all the elements,
The prices never oppoſing their inclination: if you attend
More intimately, THOSE THINGS PLEASE MORE, WHICH ARE BOUGHT FOR MORE.
Therefore it is not difficult to procure a ſum that will be waſted,
Diſhes being pawned, or a broken image of their mother,
And, for four hundred ſeſterces, to ſeaſon a reliſhing

15. *The prices, &c.*] They never conſider or ſcruple the price which they are to pay—theſe do not ſtand in their way.

16. *More intimately, &c.*] More cloſely to the diſpoſitions of ſuch.

—— *Pleaſe more, &c.*] The diſh pleaſes beſt that is deareſt bought; therefore, i. e. to gratify their gluttony—

17. *It is not difficult.*] They make no ſort of difficulty of procuring money, by pawning what they have.

—— *Be waſted, &c.*] Which will ſoon be gone, ſquandered away preſently.

18. *Diſhes pawned.*] Lanx ſignifies, literally, a great broad plate, a deep diſh, or platter, to ſerve meat up in. Here, by lancibus, perhaps, is to be underſtood his plate in general, his family-plate, per ſynec. This he ſends to the pawnbrokers to raiſe money upon for the preſent ſupply of his extravagance.

—— *Broken image, &c.*] A family buſt, or ſtatue, broken to pieces that it may not be known, and pawned for the value of the gold or ſilver only.

19. *Four hundred ſeſterces, &c.*] When ſo many nummi are mentioned, ſeſterces (ſeſtertii) are uſually underſtood; the ſeſtertius is often called abſolutely nummus, becauſe it was in moſt

Fictile: ſic veniunt ad miſcellanea ludî.
Refert ergo quis hæc eadem paret: in Rutilo nam
Luxuria eſt; in Ventidio laudabile nomen
Sumit, & à cenſu famam trahit. illum ego jure
Deſpiciam, qui ſcit quantò ſublimior Atlas
Omnibus in Libyâ ſit montibus, hic tamen idem
Ignoret, quantùm ferratâ diſtet ab arcâ
Sacculus: è cœlo deſcendit, γνῶθι σεαυτὸν,
Figendum, & memori tractandum pectore, ſive
Conjugium quæras, vel ſacri in parte ſenatûs

frequent uſe. Alſo, ſeſtertius nummus, about 1½ d. of our money. See Kennet, Book v. Part ii. p. 13. Four hundred of theſe (about 2l. 10s.) were laid out in ſeaſoning a ſingle diſh.

20. *Earthen diſh.*] Having pawned their plate, they are reduced to earthen-ware. The diſh is put here, by meton. for its contents.

—— *To the diet, &c.*] Miſcellanea—a mixture of things without any order, a gallimawfry, an hotchpotch, ſuch as the ſword-players and prize-fighters uſed to eat.—From their dainties they are at laſt reduced to the coarſe diet, as well as to the mean occupation, of a common prize-fighter. See l. 5, and note 2.

Ludî, for ludii, the gen. of ludius—a ſtage-player, dancer, ſword-player, and the like, who play on a ſtage.

21. *It importeth, therefore.*] q. d. Therefore, that we may judge aright, and not indiſcriminately, it importeth us to conſider, who gives the entertainment, what are his circumſtances—for that may be praiſe-worthy in thoſe who can afford it, which is highly vicious, and blameable, in thoſe who cannot.

—— *In Rutilus.*] Above mentioned. See note on l. 2.—To live ſplendidly, would, in ſuch a one as Rutilus, deſerve the name of extravagance and luxury, becauſe he is poor, and can't afford it.

22. *Ventidius.*] A noble Roman, who lived hoſpitably.

—— *A laudable name.*] The entertainments given by ſuch a one are deſervedly ſtyled generous and magnificent.

23. *Derives its fame.*] The commendation which is juſtly beſtowed upon it—its praiſe.

—— *From his income.*] From the great eſtate of the giver, who only lives in a magnificence ſuitable to his income.

23—4. *By right, deſpiſe, &c.*] Or juſtly, for he deſerves it.

24. *Atlas.*] See Sat. viii. l. 32, note.

26. *A*

Earthen diſh: thus they come to the diet of a prize-
fighter.
It importeth, therefore, who may prepare theſe ſame things—
for, in Rutilus,
It is luxury; in Ventidius a laudable name
It takes, and derives its fame from his income. I ſhould,
by right,
Deſpiſe him, who knows how much higher Atlas is
Than all the mountains in Libya, yet this ſame perſon
Be ignorant, how much a little bag differs from an
Iron cheſt: KNOW THYSELF—deſcended from heaven,
To be fixed, and revolved in the mindful breaſt, whether
You may ſeek wedlock, or would be in a part of

26. *A little bag.*] Sacculus—a little bag, pouch, or purſe, in which money is put.

27. *Iron cheſt.*] The rich uſed to keep their money in large cheſts armed with iron, to prevent their being broken open and robbed.

The poet means, that if a man has ſenſe enough to diſtinguiſh the ſize of Atlas from that of other mountains which are inferior in ſize, and, at the ſame time, is fooliſh enough not to ſee the difference between his own narrow circumſtances, and the fortunes of the rich, ſo as to regulate his manner of living accordingly, he is very deſerving of the utmoſt contempt.

—— *Know thyſelf.*] γνωθι σεαυτον.—This was a ſaying of Chilon the Lacedemonian, and a very important one; for on ſelf-knowledge depends all other that can contribute to the right management and direction of human life: for no man, endowed with this, would plunge himſelf into difficulties, by undertaking what is beyond the reach of his abilities, either of mind, body, or eſtate. This apothegm of Chilo's was, with others, written up in golden letters at the temple of Apollo, at Delphos, and was therefore believed to come from heaven. Not but it is very ſound theology, to ſay, that, to have the veil of pride and ſelf-love taken away, ſo that we know ourſelves aright, is the gift of God, and the foundation of all true and ſaving knowledge. See Jer. xvii. 9, 10.

28. *Fixed, and revolved, &c.*] As a conſtant maxim, and principle of action, and, as ſuch, we ſhould ever be mindful of it. Tracto—lit. ſignifies to handle, which, in a mental ſenſe, by analogy, may ſignify to revolve in the mind.

29. *Wedlock.*] This inſtance of private and domeſtic concern may

Eſſe velis. nec enim loricam poſcit Achillis
Therſites, in quâ ſe traducebat Ulyſſes
Ancipitem: ſeu tu magno diſcrimine cauſam
Protegere affectas; te conſule, dic tibi quis ſis;
Orator vehemens, an Curtius, an Matho. buccæ
Noſcenda eſt menſura tuæ, ſpectandaque rebus
In ſummis, minimiſque; etiam cùm piſcis emetur:
Nec mullum cupias, cùm ſit tibi gobio tantùm
In loculis: quis enim te, deficiente crumenâ,
Et creſcente gulâ, manet exitus; ære paterno,
Ac rebus merſis in ventrem, fœnoris atque
Argenti gravis, & pecorum agrorumque capacem?

may ſtand alſo for all others of the like kind, in which ſelf-knowledge is highly profitable to direct aright.

30. *Senate.*] If you wiſh to be a ſenator, you ought to know yourſelf, that you may be able to judge whether you are fit for ſuch an office; for nothing can be more pernicious to the ſtate than unable ſtateſmen, as well as diſgraceful to thoſe who are ſo.

—— *Therſites.*] See Sat. viii. l. 269, note. Such a fellow as this could never think of contending for the armour of Achilles, or of making a third with Ulyſſes and Ajax in the diſpute about it: he knew himſelf too well.

31. *Expoſed himſelf*] To ridicule—as the daw in the fable expoſed itſelf to the deriſion of the other birds, when it had dreſſed itſelf in the borrowed plumes of the peacock. See AINSW. Traduco, N° 5.

32. *Doubtful.*] As to his appearance, when he had the armour of Achilles on, no longer bearing his own ſemblance. Others give this paſſage another turn, and make it expreſs the modeſty of Ulyſſes, who ſhewed himſelf doubtful whether he ſhould demand the armour or not, looking upon himſelf as unworthy to wear it. So FARNAB.

32—3. *Great difficulty.*] Where the controverſy is very hazardous and difficult, and the cauſe requires an able advocate to defend it.

33. *Conſult thyſelf.*] Before you undertake, conſult well your abilities for it.

—— *Tell thyſelf, &c.*] After much ſelf-examination, let your own conſcience anſwer, and tell you what manner of man you are.

34. *A vehement orator.*] Eloquent and powerful.

34. *Or*

The ſacred ſenate. For Therſites does not demand the
Breaſt-plate of Achilles, in which Ulyſſes expoſed himſelf
Doubtful. Or whether you may affect to defend a cauſe in great
Difficulty; conſult thyſelf, tell thyſelf who thou art,
A vehement orator, or Curtius, or Matho. The meaſure of
Your abilities is to be known, and regarded in the greateſt,
And in the leaſt affairs; even when a fiſh ſhall be bought:
Nor ſhould you deſire a mullet, when you have only a gudgeon
In your purſe: for what end awaits thee, your purſe failing,
Your gluttony increaſing: your paternal fortune,
And ſubſtance, ſunk in your belly, capable of containing
Intereſt, and principal, and fields and flocks?

34. *Or Curtius*] Montanus, a man of very middling abilities.

—— *Or Matho.*] See Sat. i. l. 32, and note; vii. 129.—a fellow of no abilities, who, not ſucceeding at the bar, turned ſpy and informer.

35. *Your abilities, &c.*] Buccæ—lit. cheek, here (by ſynec.) put for the whole mouth, through which we ſpeak; and this, for ſpeaking itſelf, by metonym. The poet means, that the extent of a man's capacity ſhould be conſidered, if he intends to plead at the bar; he ſhould know his own powers of eloquence, and act accordingly.

35. *Regarded.*] This attention to the fitneſs of a man for what he undertakes ſhould be regarded in all concerns whatſoever, from the higheſt to the loweſt.

36. *A fiſh, &c.*] When he goes to the fiſh market, if his purſe will only afford him a gudgeon, he ſhould not think of buying ſo dear a fiſh as a mullet; i. e. a man ſhould always proportion his expences to his pocket.

38. *What end, &c.*] What muſt increaſing expence and gluttony, and a decreaſing and failing purſe, end in?

40. *In your belly.*] Your patrimony, both in goods and land, all ſpent to gratify your luxury and gluttony, all ſwallowed up by your voracious appetite.

—— *Capable of containing, &c.*] Not only the intereſt and principal of what the father left in perſonal eſtate, but alſo all his land, and ſtock thereon, into the bargain.

By argenti gravis (joined with fœnoris, which ſignifies intereſt upon money lent) the principal money itſelf may be underſtood. Or the epithet gravis may, here, ſignify the beſt ſilver money,

Talibus à dominis poſt cuncta noviſſimus exit
Annulus, & digito mendicat Pollio nudo.
Non præmaturi cineres, nec funus acerbum
Luxuriæ, ſed morte magis metuenda ſenectus.
Hi plerumque gradus: conducta pecunia Romæ,
Et coram dominis conſumitur: inde ubi paulum
Neſcio quid ſupereſt, & pallet fœnoris auctor,
Qui vertêre ſolum, Baias, & ad Oſtia currunt.
Cedere namque foro jam non tibi deterius, quàm
Eſquilias à ferventi migrare Suburrâ.
Ille dolor ſolus patriam fugientibus, illa
Mœſtitia eſt, caruiſſe anno Circenſibus uno.
Sanguinis in facie non hæret gutta; morantur

money, in contradiſtinction to the tenue argentum, venæque ſecundæ, Sat. ix. 31.

Many interpret argenti gravis to denote ſilver in the rude heavy maſs.

42. *Such maſters.*] i. e. Owners, poſſeſſors.

—— *After all, &c.*] When all elſe is ſpent and gone.

43. *The ring.*] The mark of honour and diſtinction worne by Roman knights. They muſt be driven very hard to part with this; but having, by their extravagance, reduced themſelves below the fortune and rank of the equeſtrian order, they have no right to claim it, or to wear the badge of it.

—— *Pollio.*] He was brought to that paſs by his gluttony, that he was forced to ſell his ring, and then beg for a livelihood.

—— *Naked finger.*] His finger bare, bereft of the ring which he uſed to wear upon it.

44. *Aſhes, &c.*] Death never comes too ſoon; the funeral pile, which reduces them to aſhes, is never bitter to ſuch as theſe, whoſe maxim is—"a ſhort life and a merry one," or, "let us eat and drink, for to-morrow we die."

45. *To luxury.*] To gluttons and ſpendthrifts.

—— *More to be feared, &c.*] Becauſe it can be attended with nothing but poverty and diſeaſe.

46. *Oftimes the ſteps.*] Plerumque—for the moſt part, moſt commonly, the degrees by which they proceed.

—— *Borrowed at Rome.*] They firſt take up money at Rome.

47. *Before the owners.*] Spent before the face of the late owners—i. e. of the people who lent it.

47. *When*

From ſuch maſters, after all, laſt goes forth
The ring, and Pollio begs with a naked finger.
Aſhes are not premature, nor is a funeral bitter
To luxury, but old age more to be feared than death.
Theſe are oftimes the ſteps; money is borrowed at Rome,
And conſumed before the owners: then, when a little,
I don't know what, is left, and the uſurer is pale,
Thoſe who have changed the ſoil, run to Baiæ, and to Oſtia.
For, to depart from the forum, is not worſe to you, than
To migrate to Eſquiliæ from the hot Suburra.
That is the only grief to thoſe who fly their country, that
The ſorrow, to have been deprived of the Circenſian games
for one year.
Not a drop of blood ſticks in the face, few detain

47. *When a little, &c.*] Before it is all gone, and they have juſt enough to carry them off, whatever the ſum may be I don't know—

48. *The uſurer.*] Lit. the increaſer of intereſt—the money-lender—who, perhaps, may have taken ſuch an advantage of their neceſſities, as to make them pay intereſt upon intereſt—

—— *Is pale.*] With the fear of loſing all his money.

49. *Changed the ſoil.*] Vertere ſolum, ſignifies to run one's country. Cic. pro domo. Thoſe who have made off.

—— *Baiæ, and Oſtia.*] See Sat. iii. l. 4; and Sat. viii. 171, note 2. from whence they might take ſhipping, and make their eſcape into ſome other country.

50. *For, to depart, &c.*] To run away from Rome for debt is ſo common, that there is no more diſcredit in it, than changing the hot ſtreet of the Suburra (ſee Sat. iii. v.) for the cool air of the Eſquilian hill. See Sat. v. l. 77—8. Foro is here put, by ſynec. for Rome itſelf. Or to depart from the forum, may imply their running away from juſtice.

53. *Circenſian games, &c.*] Theſe people have no other ſorrow, or regret, at flying their country, than ariſes from their not being able to partake of the public diverſions during their abſence. See Sat. iii. l. 223, note.

54. *Drop of blood, &c.*] They have loſt all ſhame—they cannot bluſh.

54—5. *Detain modeſty, &c.*] The virtue of Modeſty is laughed at and ridiculed: ſhe is, as it were, taking her flight from

Pauci ridiculum, & fugientem ex urbe pudorem.
Experiêre hodiè numquid pulcherrima dictu,
Perſice, non præſtem vitâ, nec moribus, & re;
Sed laudem ſiliquas occultus ganeo, pultes
Coram aliis dictem puero; ſed in aure placentas.
Nam, cùm ſis conviva mihi promiſſus, habebis
Evandrum, venies Tirynthius, aut minor illo
Hoſpes, & ipſe tamen contingens ſanguine cœlum;
Alter aquis, alter flammis ad ſidera miſſus.
Fercula nunc audi nullis ornata macellis:
De Tiburtino veniet pinguiſſimus agro

from the city, and very few are for ſtopping her, or delaying her retreat.

56. *This day, &c.*] When you are to dine with me.

—— *Experience, &c.*] i. e. You ſhall be convinced, by your own experience, whether I am an hypocrite, ſaying one thing and doing another; and while I have been laying down ſuch fair and becoming rules of œconomy, in what I have been ſaying, I practiſe them not, in fact, neither with reſpect to my way of life, nor my moral conduct.—Re—in reality. Ter. And. Act v. Sc. i. l. 5.

58. *Pulſe.*] Siliquas denotes bean or pea-pods, or the like; alſo the pulſe contained therein—it ſtands for frugal and homely diet in general.

—— *Water-gruel.*] Pultes.—Puls ſignifies a kind of diet which the antients uſed, made of meal and water ſodden together.—This alſo ſtands here for any thing of that homely kind.

59. *Cakes.*] Theſe were dainties made with honey and other ſweetmeats. Hor. Ep. Lib. i. x. l. 11, 12, ſays—

——Libra recuſo,
Pane egeo jam mellitis potiore placentis.

I nauſeate honied cakes, and long for bread.
FRANCIS.

You ſhall ſee, ſays the poet, whether I am a glutton in ſecret, though profeſſedly abſtemious; whether I recommend a meal of herbs, yet ſecretly gormandize on dainties; and when before company I order my ſervant to bring ſome homely fare, I ſecretly whiſper him to bring ſome very luſcious and delicate food.

60. *Promiſed gueſt.*] Since you have promiſed to be my gueſt at dinner.

60. *You*

Modeſty, ridiculous and flying out of the city.
You ſhall this day experience, whether things moſt fair
In word, Perſicus, I cannot practiſe, neither in my life, nor in my morals, and in deed;
But, a ſecret glutton, I can praiſe pulſe, order water-gruel
To the ſervant before others, but, in his ear, cakes.
For, ſince you are a promiſed gueſt to me, you ſhall have
Evander, you ſhall come Tirynthius, or a gueſt leſs
Than he, and yet he akin to heaven in blood,
The one ſent to the ſtars by water, the other by flames.
Now hear of diſhes furniſhed from no ſhambles:
There ſhall come, from my Tiburtine farm, the fatteſt

60. *You ſhall have.*] i. e. You ſhall find in me—

61. *Evander.*] A king of Arcadia, who, having accidentally ſlain his father, ſailed into Italy, and poſſeſſed himſelf of the place where afterwards Rome was built. He entertained Hercules, and hoſpitably received Æneas when he landed in Italy. See Virg. Æn. viii. 154, & ſeq.

—— *Tirynthius.*] A name of Hercules, the ſon of Jupiter and Alcmena—ſhe being born at Tiryns, a city of Peleponneſus, he was therefore called Tirynthius.

—— *A gueſt leſs, &c.*] Meaning Æneas—inferior in birth.

62. *Yet he akin, &c.*] Æneas was the ſon of Anchiſes and the goddeſs Venus.

63. *By water.*] Æneas was drowned in the Numicus, a river in Italy, which on that account was fabulouſly conſecrated.

—— *The other by flames.*] Hercules burnt himſelf to death on Mount Oeta, in Theſſaly.

The poet ſeems to mean, that Perſicus, his friend, ſhould, on his coming to dine with him, find him another Evander with reſpect to the homelineſs and ſimplicity of his entertainment; and that Perſicus might conſider himſelf as Hercules, or Æneas, or indeed both, with regard to the welcome he would find, and the hoſpitable reception he would meet with.

64. *Now hear, &c.*] Now hear your bill of fare, not a ſingle article of which is furniſhed from the butcher's or poulterer's. Macellum ſignifies a market for all manner of proviſions.

65. *Tiburtine farm.*] Tibur, a pleaſant city of Italy, ſituate on the river Anio, about ſixteen miles from Rome—in the neighbourhood of this, Juvenal had a farm. See Hor. Ode. Lib. i. Ode vii. & al.

66. *Not*

Hœdulus, & toto grege mollior, inſcius herbæ,
Necdum auſus virgas humilis mordere ſalicti;
Qui plus lactis habet quàm ſanguinis; & montani
Aſparagi, poſito quos legit villica fuſo.
Grandia prætereà, tortoque calentia fœno
Ova adſunt ipſis cum matribus; & ſervatæ
Parte anni, quales fuerant in vitibus uvæ:
Signinum, Syriumque pyrum: de corbibus iſdem
Emula Picenis, & odoris mala recentis,
Nec metuenda tibi, ſiccatum frigore poſtquàm
Autumnum, & crudi poſuêre pericula ſucci.
Hæc olim noſtri jam luxurioſa ſenatûs
Cœna fuit: Curius, parvo quæ legerat horto,
Ipſe focis brevibus ponebat oluſcula: quæ nunc

66. *Not knowing graſs.*] Never ſuffered to graze, but, like our houſe-lamb, fatted by ſuckling.

67. *Nor yet daring.*] Or attempting to browſe on the twigs of the willow, which kids are very fond of, but they are apt to make the fleſh bitter.

68—9. *Mountain Aſparaguſes.*] Some wild ſorts that grew on the mountains, inferior in flavour to the aſparagus altilis, or that which was carefully cultivated in garden-beds. Aſparagi, plur. may mean the young ſhoots of herbs that are to be eaten. See Sat. v. 81, note.

69. *Bailiff's wife, &c.*] The feminine of villicus, a ſteward or bailiff, ſignifies the wife of ſuch a one, a farmer's wife, and the like. The aſparagus gotten for the dinner was not of the ſort which is raiſed at a great expence, and gathered by people kept for ſuch purpoſes, but the wild ſort, and gathered by a woman, who at other times was employed in ſpinning.

70. *Eggs—warm, &c.*] Large new-laid eggs, brought in the neſt, which was made of hay twiſted together.

71. *Are added.*] i. e. To the bill of fare.

—— *With the mothers, &c.*] The ſame hens that laid them.

72. *Grapes, &c.*] Preſerved for ſome time after their being gathered, ſo as to look quite freſh, as much ſo as when they were upon the vines.

73. *The Signian.*] Signia was a town in Italy, famous for pears and for rough wines—

Spumans immiti Signia muſto. Sil. viii. 380.

73. *The*

Young kid, and more tender than all the flock, ignorant of graſs,
Nor yet daring to bite the twig of the low willow:
Which has more of milk than blood. And mountain
Aſparaguſes, which my bailiff's wife gather'd, laying her ſpindle aſide.
Great eggs beſides, warm in the twiſted hay,
Are added, with the mothers themſelves; and, kept for a
Part of the year, grapes, ſuch as they were upon the vines:
The Signian and Syrian pear: from the ſame baſkets
Apples, rivals to the Picene, and of a recent odour,
Nor to be feared by you, after they have laid aſide
The autumn, dried by cold, and the dangers of a crude juice.
This, a long time ago, was the luxurious ſupper of the
Senate: Curius put ſmall herbs, which he had gather'd in his
Little garden, over his ſmall fire: which now

73. *The Syrian pear.*] Theſe came from Tarentum, a city of Calabria, but were originally brought from Syria.

74. *Apples, rivals to the Picene.*] Horace ſays, that the apples from Tibur were not ſo good as the Picene.

Picenis cedunt pomis Tiburtia ſucco. Lib. ii. Sat. iv. 70.

Therefore it was a high commendation of his apples, to ſay they rivalled thoſe of Picenum.

—— *Recent odour.*] Smelling as freſh as if juſt gathered.

75. *To be feared, &c.*] You need not fear to eat them, ſince the cruder juices which they have in autumn are dried away, and now they are mellowed by the cold of winter, ſo that you are in no danger from the ſour and unripened juice of them, as you might be if you ate them in autumn, ſoon after they were gathered.

By autumnum (ſuccum underſtood) is here meant the autumnal juice of the apple, which is crude, and apt to offend the ſtomach. See autumnus -a -um. AINSW.

77. *A long time ago.*] Jam olim.—q. d. The ſenators of Rome would, in old times, not only have been content with ſuch a ſupper as the above, but even have thought it luxury.

78. *Curius*] Dentatus. When the ambaſſadors of the Samnites came to him, they found him boiling ſome pot-herbs over the fire. See Sat. ii. l. 153, note.

Squallidus in magnâ faſtidit compede foſſor,
Qui meminit, calidæ ſapiat quid vulva popinæ.
Sicci terga ſuis, rarâ pendentia crate,
Moris erat quondam feſtis ſervare diebus,
Et natalitium cognatis ponere lardum,
Accedente novâ, ſi quam dabat hoſtia, carne.
Cognatorum aliquis titulo ter Conſulis, atque
Caſtrorum imperiis, & Dictatoris honore
Functus, ad has epulas ſolito maturiùs ibat,
Erectum domito referens à monte ligonem.

80. *A dirty digger, &c.*] Slaves who had committed certain crimes, were put in irons, and made to dig in mines, or in the fields, or in ſtone-quarries. See Sat. viii. 179, 180.

81. *Who remembers, &c.*] Who ſtill retains the remembrance of his going into a cook's ſhop, and feaſting on a ſow's womb which was dreſſed there.

The paps of a ſow with pig, together with a part of the belly, cut off from the animal, and dreſſed with proper ſeaſoning, was a favourite diſh among the Romans. Another favourite diſh was the womb of a ſow with pig. If this were taken from her while pregnant, it was called ejectitia: if after ſhe had farrowed, porcaria; the former was reckoned the moſt delicious. See Hor. Lib. i. Epiſt. xv. l. 41. Pliny, Lib. viii. c. 51. ſays this was forbidden by the cenſors.

Such homely and frugal fare, as pleaſed that great man Curius, is now, ſuch is the ſtate of luxury among all ranks of people, contemned even by the loweſt and moſt abject of ſlaves, who, in their better days, remember to have taſted faſhionable dainties.

82. *The back, &c.*] What we call a ſlitch of bacon.

—— *Wide rack.*] Crates ſignifies a grate, whatever it be made of—if of wood, we call it a rack, which conſiſts of a frame, in which are inſerted bars of wood at diſtances from each other, and uſed in keeping bacon. The word rarâ intimates, that the bars were few, and at large diſtances from each other.

83. *For feſtal days.*] High days and holidays, as we ſay—as a great treat.

84. *Bacon.*] Lardum (quaſi largè aridum). Sometimes this ſignifies bacon, ſometimes the lard or fat of bacon. Here, perhaps, what we call a raſher, i. e. a ſlice of fat bacon broiled.

—— *Birth-day preſent.*] Natalitium ſignifies a gift, or preſent, ſent to one on his birth-day, or an entertainment made for one's friends and relations on ſuch an occaſion.

85. *Freſh*

A dirty digger, in a large fetter, deſpiſes,
Who remembers how the ſow's womb of a cook's hot ſhop can reliſh.
The back of a dry ſwine, hanging on a wide rack,
It was the cuſtom formerly to keep for feſtal days,
And to ſet bacon, as a birth-day preſent, before relations,
Freſh meat acceding, if the ſacrifice afforded any.
Some one of the kindred, with the title of thrice conſul, and
Who the commands of camps, and the honour of dictator
Had diſcharged, went to theſe feaſts ſooner than uſual,
Bringing back his erect ſpade from a ſubdued mountain.

85. *Freſh meat acceding.*] To this, perhaps, ſome new or freſh-killed meat was added.

—— *If the ſacrifice, &c.*] If they offered a ſacrifice, and any fleſh of the victim remained to ſpare, it was reckoned and prized as an accidental rarity.

86. *Some one of the kindred.*] i. e. Of the perſon's kinſmen who made the feaſt.—Perhaps he alludes particularly here to Curius above mentioned, who was thrice conſul, and a great general: he beat Pyrrhus, king of Epirus, and drove him out of Italy; and was remarkable for his courage, honeſty, and frugality. See AINSW.

87. *The honour of dictator.*] This was a chief magiſtrate, choſen on ſome urgent occaſion, whoſe power was abſolute, from whom lay no appeal: his office was limited to ſix months, when there was a new election, either continuing the ſame, or chuſing a new one. The dictator differed in nothing from a king, but in his name, and in the duration of his power.

88. *Went to theſe feaſts.*] Homely as they were as to a ſumptuous treat.

—— *Sooner than uſual.*] Leaving their work before the uſual hour.

89. *His erect ſpade.*] Raiſed high by being carried on his ſhoulder.

—— *Subdued mountain.*] Where he had been at work, digging the ſoil, and ſubduing its ſtubbornneſs, rendering it fit for the purpoſes of agriculture.

Ovid, Met. xi. 31. uſes the word ſubigere in this ſenſe.

Boves preſſo ſubigebant vomere terram.

Virg. G. ii. l. 114. uſes the word domitum to denote the cultivation of land.

Aſpice & extremis domitum cultoribus orbem.

Cùm tremerent autem Fabios, durumque Catonem,
Et Scauros, & Fabricios, rigidique ſeveros
Cenſoris mores etiam collega timeret:
Nemo inter curas, & feria duxit habendum,
Qualis in oceani fluctu teſtudo nataret,
Clarum Trojugenis factura ac nobile fulcrum:
Sed nudo latere, & parvis frons ærea lectis
Vile coronati caput oſtendebat aſelli,
Ad quod laſcivi ludebant ruris alumni.
Tales ergo cibi, qualis domus atque ſupellex.

90. *Trembled, &c.*] In old time, when the people ſtood in awe of great and good men.

—— *Fabii, &c.*] Theſe names ſtand here, not only as perſonally referring to the great men mentioned, but referring alſo to all the grave and virtuous magiſtrates of old time, who, like them, reproved and cenſured vice.

Fabius was the name of a noble family in Rome, many of which had borne great offices with the higheſt credit. They are often mentioned by our poet.

—— *Severe Cato.*] Cato, called Cenſorius, is here meant, who was ſo called for his gravity and ſtrictneſs in his cenſorſhip.

91. *The Scauri.*] See Sat. ii. l. 35, note.

—— *Fabricii.*] The name of a family, of which was C. Fabricius Luſcinus, a famous conſul, who conquered Pyrrhus king of Epirus. One of this name was alſo cenſor. See Sat. ix. 142.

92. *His colleague feared.*] Alluding to Fabius Maximus, who found fault with his colleague, P. Decius, for being too remiſs in his office of cenſor. See Sat. ii. l. 121, note 2.

93. *Nobody, &c.*] No one thought it worth their care, or a matter of ſerious concern.

94. *What ſort of tortoiſe, &c.*] Whether ſmall or great. But in the days of the poet, when luxury was riſen to a great height, people of faſhion were very anxious to inlay their furniture, and particularly the couches which they lay upon at their entertainments, with the largeſt and fineſt pieces of tortoiſe-ſhell, to get at which they ſpared no pains or expence. See Sat. vi. l. 380, and note.

95. *Couch, &c.*] Fulcrum literally ſignifies a ſtay or prop; but, by ſynec. is uſed for the couch or bed itſelf (ſee Sat. vi. l. 22.) which was inlaid and adorned in the moſt expenſive and ſplendid manner.

95. *The*

But when they trembled at the Fabii, and ſevere Cato,
And the Scauri, and Fabricii, and the ſevere manners
Of a rigid cenſor, even his colleague feared;
Nobody eſteemed it to be reckon'd among his cares, and ſerious concerns,
What ſort of tortoiſe might ſwim in the waves of the ſea,
About to make a famous, and noble couch for the Trojugenæ:
But with a naked ſide, and on ſmall beds, a brazen front
Showed the vile head of an aſs wearing a garland,
At which the wanton boys of the country made a jeſt.
Therefore ſuch was their food, as was their houſe, and the furniture;

95. *The Trojugenæ.*] The nobles, whom the poet here, and elſewhere, ſatirically calls Trojugenæ, becauſe they boaſted their deſcent from the antient Trojans, the firſt founders of the Roman empire after the ſiege of Troy. See Sat. i. l. 100, note.

96. *Naked ſide.*] Their couches had plain and ordinary ſides, or ſides which had no backs riſing from them, to lean upon for their eaſe.

—— *Small beds.*] They were frugal even in the ſize of their couches.

—— *A brazen front, &c.*] Having no other ornament than a plain piece of braſs in front, with an aſs's head, crowned with a garland, fixed, or, perhaps, carved upon it. This, from a ſuperſtition which prevailed in Tuſcany, that it operated as a charm to protect their lands from damage, and made them fruitful, uſed ordinarily to be hung up in their fields and gardens.

98. *Which.*] The aſs's head, when hung out in the fields, &c.

—— *Boys of the country, &c.*] Was laughed at by the ruſtic children, who made ſport at its awkward appearance. It may be doubted, whether the ornament of the aſs's head crowned with a garland, perhaps of vine leaves, and put, or carved, it may be, on the antient feſtal couches, had not ſome reference to Bacchus and his foſter-father Silenus, the former of which was the ſuppoſed inventor of wine, and repreſented with a thyrſus, and garlands of vine leaves; the other, as a drunken old man, riding upon an aſs.

99. *Such was their food, &c.*] i. e. They were all of a piece, as we ſay.

Tunc rudis, & Graias mirari neſcius artes,
Urbibus everſis, prædarum in parte repertâ,
Magnorum artificum frangebat pocula miles,
Ut phaleris gauderet equus, cælataque caſſis
Romuleæ ſimulacra feræ manſueſcere juſſæ
Imperii fato, & geminos ſub rupe Quirinos,
Ac nudam effigiem clypeo fulgentis & haſtâ,
Pendentiſque Dei, perituro oſtenderet hoſti.
Argenti quod erat, ſolis fulgebat in armis.
Ponebant igitur Thuſco farrata catino
Omnia tunc; quibus invideas, ſi lividulus ſis.

100. *Then rude.*] The ſoldier in thoſe days was rough and hardy, and unſkilled in the refinements of luxury.

—— *Unknowing, &c.*] The Romans copied their luxury from the Greeks, the imitation of whom was, among them, as faſhionable as of the French among us. See Sat. iii. l. 60—1, where the poet ſpeaks of this with the higheſt indignation.

101. *Cities being overturned.*] When beſieged towns were taken and plundered.

—— *A found part, &c.*] i. e. In ſome part of a heap of ſpoils which the ſoldier met with in his plundering the place.

102. *Brake the cups, &c.*] When the rude and unpoliſhed ſoldier poſſeſſed himſelf of veſſels, curiouſly emboſſed or engraved by the hands of ſome of the chief Grecian artiſts, ſo far from prizing them, he brake them to pieces, in order to adorn his horſe, as with pompous trappings.

103. *Emboſſed helmet.*] The ſoldier having found ſome fine large pieces of plate, with the deſigns under mentioned wrought upon it, brake out the figures, and faſtened them to his helmet, that he might exhibit them to the eyes of a vanquiſhed enemy, whom he was going to put to the ſword, as enſigns of triumph.

104. *Likeneſſes, &c.*] Of the wolf which ſuckled Romulus and Remus—of Romulus and Remus, and of the god Mars.

—— *Commanded to grow tame.*] So as not only not to hurt the two children, but to nouriſh them with her milk.

105. *Fate of the empire.*] That deſtiny, which had appointed Romulus to be the founder of the city and commonwealth of Rome, ordered alſo the means of his preſervation when an infant, by ordaining that a ſavage beaſt ſhould grow tame.

—— *Under a rock.*] The figures of the two brothers were deſcribed as lying under a rock, and ſucking the ſhe-wolf.

—— *Twin Quirini, &c.*] Romulus and Remus are here underſtood, though the name of Quirinus was given to Romulus only,

Then rude, and unknowing to admire the Grecian arts,
Cities being overturned, in a found part of the ſpoils,
The ſoldier brake the cups of great artificers,
That his horſe might rejoice in trappings, and that the
embоſſed helmet
Likeneſſes of the Romulean wild-beaſt, commanded to grow
tame
By the fate of the empire, and under a rock the twin Quirini,
And a naked image of the god (ſhining with ſhield and
Spear, and impending) might ſhew to the foe about to periſh.
What was of ſilver, ſhone in arms alone.
Therefore, they then put all their food of corn in a Tuſcan
Diſh; which you would envy, were you a little envious.

only, after his conſecration. The Roman people were alſo called Quirites. See Sat. iii. l. 60, note.

106. *A naked image, &c.*] The image of Mars, the father and founder of the Roman name.

107. *Impending.*] Pendentis—hanging, or hovering over the children as their protector, with his glittering ſhield and ſword.

—— *Might ſhew, &c.*] q. d. That the embоſſed helmet might exhibit to the foe about to die, the likeneſſes, &c.

108. *What was of ſilver, &c.*] All the ſilver gotten in war was only made uſe of to adorn their military accoutrements.

109. *Food of corn.*] Farrata ſignifies all ſorts of food made of corn, and here ſtands for the coarſe and homely food of the antient Romans, before luxury got in among them.

109—10. *Tuſcan diſh.*] i. e. Earthen-ware, which was made at Aretum, a city of Tuſcany; veſſels made of it were called, therefore, vaſa Aretina.

Aretina nimis ne ſpernas vaſa monemus,
Lautus erat Tuſcis Porſena fictilibus.
MART. Lib. xiv. Ep. 98.

110. *Would envy, &c.*] Though the luxury of our preſent times has taught us to deſpiſe ſuch things, yet if we had lived then, we ſhould have been ready to envy their plain, but wholeſome fare, and the happineſs which our anceſtors derived from their plain, frugal, and homely way of living.

Templorum quoque majeſtas præſentior, & vox
Nocte ferè mediâ, mediamque audita per urbem,
Littore ab oceani Gallis venientibus, & Dîs
Officium vatis peragentibus, his monuit nos.
Hanc rebus Latiis curam præſtare ſolebat
Fictilis, & nullo violatus Jupiter auro.
Illa domi natas, noſtrâque ex arbore menſas
Tempora viderunt: hos lignum ſtabat in uſus,
Annoſam ſi fortè nucem dejecerat Eurus.
At nunc divitibus cœnandi nulla voluptas,
Nil rhombus, nil dama ſapit: putêre videntur
Unguenta, atque roſæ; latos niſi ſuſtinet orbes
Grande ebur, & magno ſublimis pardus hiatu,

110. *A little envious.*] Lividulus.—q. d. If you had had a ſpark of envy in your diſpoſition, it would have been excited.

111. *The majeſty, &c.*] i. e. The majeſty of the gods in the temples. Metonym.

—— *More preſent.*] More propitious, more ready to help.

—— *A voice, &c.*] Alluding to the ſtory of M. Cæditius, a plebeian, who acquainted the tribunes, that as he was going along by the temple of Veſta, at midnight, he heard a voice, louder than human, ſay—"the Gauls are coming," and commanded him to tell the magiſtrates of this, that they might be warned of the danger.

113. *Shore of the ocean.*] i. e. From the ſea-ſhore, after having made a deſcent upon Italy, under Brennus, who was the commander of the Galli Senones, they routed the Romans at the river Allia, marched to Rome, and took it; but they were afterwards defeated, and driven out of Italy by Camillus, who was called from exile, and made dictator.

114. *Office of a prophet.*] By thus warning the Romans of their approaching danger. This was particularly the buſineſs of augurs, ſoothſayers, &c.

—— *By theſe.*] q. d. The voice gave warning of the enemy's approach, by theſe means (his) i. e. by the gods, who acted prophetically towards us.

115—16. *Latian affairs.*] The affairs of Italy, antiently called Latium.

116. *Fictile.*] Fictilis—earthen-ware.—In thoſe days of plainneſs and ſimplicity, when the images of Jupiter, and of the other gods, were made of potters clay.

—— *Polluted by no gold.*] i. e. Before he had fine ſtatues, made

The majeſty of the temples was alſo more preſent, and a voice
Almoſt in the midſt of the night, and heard thro' the midſt of the city,
The Gauls coming from the ſhore of the ocean, and the gods,
Performing the office of a prophet, warned us by theſe.
This care Jupiter was wont to afford the Latian
Affairs, fictile, and polluted by no gold.
Thoſe times home-born tables, and out of our own tree, thoſe
Times ſaw: the wood ſtood for theſe uſes,
If haply the eaſt-wind had thrown down an old nut-tree.
But now there is no pleaſure of ſupping, to the rich
The turbot, the veniſon is taſteleſs, the ointments
Seem to ſtink, and the roſes; unleſs the wide orbs large
Ivory ſuſtains, and a lofty leopard, with a great gape,

made out of the gold which had been taken by rapine and plunder. Comp. Sat. iii. l. 20.

117. *Thoſe times.*] Of antient ſimplicity.

—— *Home-made tables, &c.*] Our anceſtors did not ſend into foreign countries for materials to make tables, as it is now the faſhion to do: they were content with the wood of their own trees.

118. *Stood, &c.*] Was reſerved and applied to make ſuch houſehold furniture as was wanted.

119. *Nut-tree.*] All fruits that have an hard ſhell are called nuces, ſuch as almonds, walnuts, and the like. So the nucem, here, may ſignify any tree bearing ſuch fruits—probably a walnut-tree is meant.

121. *Veniſon.*] Dama ſignifies a fallow deer, either buck or doe: here it denotes the fleſh, which we call veniſon.

—— *The ointments.*] Of perfume, with which they anointed their hair at their convivial meetings. See Hor. Ode xxix. l. 3, 4, 5. Lib. iii.

122. *Roſes.*] They made garlands and wreaths of roſes and other flowers, which the gueſts wore on theſe occaſions. See Hor. ubi ſupr. and ſee Ode the laſt, Lib. i.

123. *Ivory ſuſtains, &c.*] Unleſs their tables, which were of a round form (orbes) were ſet on huge pedeſtals of ivory. The circumference meant by orbes, is here put for the tables themſelves. Synec.

—— *A lofty leopard, &c.*] The figure of a great leopard carved in ivory, put by way of pedeſtal to ſupport the table.

123. *A*

Dentibus ex illis, quos mittit porta Syenes,
Et Mauri celeres, & Mauro obſcurior Indus,
Et quos depoſuit Nabathæo bellua ſaltu,
Jam nimios, capitique graves: hinc ſurgit orexis,
Hinc ſtomacho vires: nam pes argenteus illis,
Annulus in digito quod ferreus. Ergo ſuperbum
Convivam caveo, qui me ſibi comparat, & res
Deſpicit exiguas; adeò nulla uncia nobis
Eſt eboris, nec teſſellæ, nec calculus ex hâc
Materiâ; quin ipſa manubria cultellorum
Oſſea: non tamen his ulla unquam opſonia fiunt

123. *A great gape.*] His jaws repreſented as ſtretched wide open.

124. *Thoſe teeth.*] Elephants teeth.

—— *The gate of Syene.*] Porta is here put, as denoting Syene to be the door, or gate, as it were, through which, from the iſland, the paſſage lay into Ægypt, and thence to Rome. Syene was the metropolis of an iſland of that name; and this iſland was called Inſula Elephantina, from the number of its elephants. It belonged to Ægypt, and bordered on Æthiopia. He uſes the word porta here, as Horace uſes januâ, when ſpeaking of the city of Cumæ, as to be paſſed in the way to Baiæ, Sat. iii. 4.

Janua Baiarum eſt.

125. *Swift Moors.*] The poet is deſcribing the places from whence the elephants came. Many came from Mauritania, the inhabitants whereof were called Mauri, who were remarkable for their ſwiftneſs and activity.

—— *The Indian.*] The largeſt elephants came from India.

—— *Darker, &c.*] Of a blacker colour or complexion.

126. *A beaſt has depoſited, &c.*] Bellua ſignifies any great beaſt—here, an elephant. Theſe animals ſhed their teeth, which are often found.

—— *Nabathæan foreſt.*] Some foreſt of Arabia, which was called Nabathæa, from נבית—Nebith, the firſt-born of Ismael, the ſuppoſed father of the Arabs.

127. *Too much and too heavy, &c.*] The teeth of elephants grow to an enormous ſize and weight, ſo as to be burthenſome to the animal when grown old, till they drop out through age.

—— *Hence ariſes appetite, &c.*] Orexis, from Gr. ὀρεγω, appeto, cupio. The ſight of this fine ivory is a ſort of whet to their appetite (comp. l. 121—2.)—gives vigour to the ſtomach.

128. *A*

Out of thoſe teeth, which the gate of Syene ſends,
And the ſwift Moors, and the Indian darker than the Moors,
And which a beaſt has depoſited in a Nabathæan foreſt,
Now too much and too heavy for his head: hence ariſes appetite,
Hence ſtrength to the ſtomach: for, a ſilver foot, to them
Is what an iron ring would be upon the finger. Therefore the proud
Gueſt I am aware of, who compares me to himſelf, and deſpiſes
My little affairs; inſomuch that I have not an ounce of ivory,
Nor are my ſquares, nor a cheſs-man of this
Material: nay the very handles of my knives
Are of bone: yet by theſe no victuals ever become

128. *A ſilver foot, &c.*] A table ſet upon a foot made of ſilver they would ſcorn, as much as to wear a ring made of iron, inſtead of gold, upon their finger. The Romans were very anxious to appear with fine rings, and were ſo luxurious as to have different ſorts for ſummer and winter. See Sat. i. 28, 29. Sat. vii. 140—1.

129—30. *Proud gueſt, &c.*] Who can't ſit down to a plain meal upon a plain table, but expects dainties ſet upon ivory.

130. *Who compares, &c.*] Who meaſures my fortune and expences by his own, and expects me to entertain him as he entertains others.

131. *Little affairs.*] My plain and frugal manner of living, according to the ſmallneſs of my fortune.

—— *Inſomuch that, &c.*] I am ſo much (adeò), ſo totally, without a ſingle ounce of ivory, that even the ſquares of my cheſs-board are without it, nor is one of the cheſs-men made of it.

Teſſellâ is a ſmall ſquare ſtone, or piece of wood, with which they make chequer-work in tables, or boards. Here, probably, teſſellæ means the chequers of a cheſs-board.

Calculus ſignifies a little pebble, or gravel-ſtone, with which they marked—hence calculi, cheſs-men, table-men. AINSW.

The game of cheſs is much more antient than the days of Juvenal; it is a common opinion that it was invented by Palamede, at the ſiege of Troy. See CHAMBERS, art. Cheſs.

134. *Yet by theſe, &c.*] Though the handles of my knives are

Rancidula; aut ideò pejor gallina ſecatur.
Sed nec ſtructor erit, cui cedere debeat omnis
Pergula, diſcipulus Trypheri doctoris, apud quem
Sumine cum magno lepus, atque aper, atque pygargus,
Et Scythicæ volucres, & Phœnicopterus ingens,
Et Gætulus orix, hebeti lautiſſima ferro
Cæditur, & totâ ſonat ulmea cœna Suburrâ.
Nec fruſtum capreæ ſubducere, nec latus Afræ
Novit avis noſter tyrunculus, ac rudis omni
Tempore, & exiguæ fruſtis imbutus ofellæ.
Plebeios calices, & paucis aſſibus emptos
Porriget incultus puer, atque à frigore tutus;

are made of bone, yet my victuals ſuffer no damage, but taſte as well, and are carved as well, as if my knife-handles were made of ivory.

136. *A carver.*] It was, among other inſtances of luxury, a faſhion to have an artiſt, who had been taught to carve dextrouſly, at their entertainments: he, as well as the ſewer who ſet on the diſhes, was called ſtructor, from ſtruo, to prepare, or make ready.

—— *School.*] Pergula, here, ſignifies a place where the profeſſors of any art, or ſcience, taught their ſcholars publicly. I know not that we have an Engliſh word which exactly expreſſes it: in this ſenſe of it—ſchool, or academy, may come the neareſt.

137. *Doctor Trypherus.*] He was eminent for his ſkill in carving, which he taught in a public ſchool; hence Juvenal ludicrouſly calls him doctor.

138. *A large ſumen.*] The udder of a ſow, with the paps and part of the belly, cut from her the day after ſhe has farrowed. See l. 81, note.

—— *Pygarg.*] A ſort of deer; perhaps a roe-buck.

139. *Scythian birds.*] It is thought that pheaſants are meant here; but the deſcription is too vague, to be certain what birds are preciſely meant.

—— *Phœnicopter.*] So called from Gr. φοινικεος, crimſon, and πτερον, a wing—a bird, having its wings of a crimſon colour. The tongue of this bird was a great dainty among the Romans.

140. *Gætulian goat.*] Orix, a ſort of wild goat, from Gætulia, a country of Africa.

—— *Blunt iron.*] Some large knife, or ſome chopping inſtrument of iron, worne blunt with conſtant uſe.

Rank; or is, therefore, a hen cut the worſe.
Nor ſhall there be a carver, to whom every ſchool ought
To yield, a diſciple of doctor Trypherus, at whoſe houſe
An hare with a large ſumen, and a boar, and a pygarg,
And Scythian birds, and a huge Phœnicopter,
And a Gætulian goat, moſt delicious things, with a blunt iron
Are cut, and the feaſt made of elm ſounds thro' all the Suburra.
Neither to take off a piece of a roe, nor the ſide of an African
Bird, does my little novice know, and always rude,
And accuſtomed to the broken pieces of a little ſteak.
Plebeian cups, and bought for a few pence,
The homely boy, and ſafe from cold, ſhall reach forth.

141. *Made of elm, &c.*] Trypherus had all kind of proviſion for a feaſt made in wood, as the beſt material for the conveniency of teaching; the hacking and hewing of which, among the ſcholars, muſt have made no ſmall noiſe.

—— *Thro' all the Suburra.*] A very public ſtreet in Rome, often mentioned before. The idea of carving being erected into a ſcience, and taught by a public profeſſor, but exerciſing his pupils on wooden ſubjects, is truly ludicrous. See Sat. v. 121, note.

142. *To take off, &c.*] To carve according to art.

142—3. *The ſide of an African bird.*] The wing of a turkey. This bird came from Numidia, a country of Africa—hence called Gallus Numidicus.—To take off the wing (as we call the pinion, and part of the breaſt) of a roaſted bird, without leaving ſome part behind, is reckoned to require ſome ſkill in carving.

143. *My little novice.*] Tyrunculus (dim. from tyro) ſignifies a young ſoldier, ſcholar, or a young beginner, in any ſcience. Here it deſcribes Juvenal's boy, as lately come out of the country, and beginning to learn his buſineſs.

—— *Always rude.*] Untaught from his cradle to this hour.

144. *Accuſtomed.*] Uſed only perhaps to cut a piece off a collop, or ſteak, of ſome plain meat.

145. *Plebeian cups.*] Such as the common people uſe.

146. *Homely boy, &c.*] Incultus, here, perhaps, rather means meanly dreſſed, not trimmed up, not ſpruce; and yet ſo clad as to keep him warm, to ſecure him from the cold—A frigore tutus.

—— *Reach forth.*] Porriget, here, deſcribes the act of the ſervant,

Non Phryx, aut Lycius, non à mangone petitus
Quiſquam erit, & magno: cùm poſcis, poſce Latinè.
Idem habitus cunctis, tonſi, rectique capilli,
Atque hodie tantùm propter convivia pexi.
Paſtoris duri eſt hic filius, ille bubulci;
Suſpirat longo non viſam tempore matrem,
Et caſulam, & notos triſtis deſiderat hœdos:
Ingenui vultûs puer, ingenuique pudoris,
Quales eſſe decet, quos ardens purpura veſtit.
Nec pugillares defert in balnea raucus
Teſticulos, nec vellendas jam præbuit alas;
Craſſa nec oppoſito pavidus tegit inguina gutto.
Hic tibi vina dabit diffuſa in montibus illis,

ſervant, when he brings what is called for, and reaches or holds it forth to the gueſt, that he may take it. See Sat. i. l. 70; and Sat. v. l. 67.

147. *Phrygian—Lycian, &c.*] The nobility of Rome purchaſed elegant and handſome ſlaves, which were brought from Phrygia and Lycia, countries of Aſia, by merchants who made it their buſineſs to traffic in ſlaves, and who, by uſing all arts to ſet them off to the beſt advantage, ſold them at an extravagant price. Theſe dealers were called Mangones, becauſe they painted the ſlaves, to make them look the better, and ſell the dearer; from Gr. Μαγγανον, a deceit by ſome contrivance, ſuch as witchcraft. See Ainsw. Or diſguiſing a thing to make it look better than it is.

148. *Aſk in Latin.*] For my poor boy underſtands no other language; therefore, when you aſk, or call, for what you want, do it in Latin, or he won't underſtand you.

149. *The ſame habit, &c.*] All my ſervants are dreſſed and appear alike.

—— *Cropp'd and ſtraight.*] Not long and curled, like the faſhionable waiters at table.

150. *Comb'd only, &c.*] On this occaſion, indeed, their hair is combed out, with a little more care than uſual, that they may appear neat and decent. So Hor. Sat. viii. Lib. ii. l. 69, 70.

——Ut omnes
Præcincti rectè pueri, comptique miniſtrent.

153. *Little cottage.*] Where he was born and brought up. Comp. Sat. ix. l. 60—1.

153. *Known*

There ſhall not be Phrygian or Lycian, nor any bought from
A ſlave-merchant, and coſtly: when you aſk, aſk in Latin.
The ſame habit is to all, the hair cropp'd and ſtraight,
And to-day comb'd only on account of our feaſt.
One is the ſon of an hardy ſhepherd, the other of an herdſman,
He ſighs after his mother not ſeen for a long time;
And ſad, longs for the little cottage, and the known kids.
A lad of an ingenuous countenance, and of ingenuous modeſty,
Such as it becomes thoſe to be, whom glowing purple clothes.
Nor, hoarſe, does he expoſe himſelf,
With indecency, when naked in the baths,
Nor, fearful, practiſe means to hide his nakedneſs.
He ſhall give you wine made in thoſe mountains

153. *Known kids.*] Which he uſed to tend and play with.

154. *Ingenuous countenance, &c.*] An honeſt countenance, and a genuine unaffected modeſty.

155. *Such as it becomes, &c.*] q. d. It would be well if the ſame could be ſaid of our young nobility.

—— *Glowing purple.*] Alluding to the white robe, faced and trimmed with purple, which was worne by the young nobility till ſeventeen years of age. This was called prætexta, and thoſe who wore it prætextati. It was worne alſo by magiſtrates, and other noble perſons, as a mark or badge of honour. See Sat. i. l. 78, note; and Sat. ii. l. 170, note; and Sat. x. 99.

156. *Nor, hoarſe.*] Alluding to the change of the voice in boys at the age of puberty.

157. *In the baths.*] Where youths expoſed their naked perſons, for purpoſes too horrid to explain.

159. *Give you wine.*] This modeſt boy of mine ſhall wait upon you at ſupper, and ſerve you

With wine from his own country brought; and made
From the ſame vines, beneath whoſe fruitful ſhade,
He and his wanton kids have often play'd.

CONGREVE.

A quibus ipſe venit, quorum ſub vertice luſit:
Namque una atque eadem eſt vini patria, atque miniſtri.
Forſitan expectes, ut Gaditana canoro
Incipiat prurire choro, plauſuque probatæ
Ad terram tremulo deſcendant clune puellæ,
Spectant hoc nuptæ, juxtà recubante marito,
Quod pudeat narraſſe aliquem præſentibus ipſis;
Irritamentum Veneris languentis, & acres
Divitis urticæ: major tamen iſta voluptas
Alterius ſexûs: magis illa incenditur, & mox
Auribus atque oculis concepta urina movetur.
Non capit has nugas humilis domus: audiat ille
Teſtarum crepitus cum verbis, nudum olido ſtans
Fornice mancipium quibus abſtinet: ille fruatur
Vocibus obſcœnis, omnique libidinis arte,

162. *A Gaditanian.*] A Spaniſh girl from Gades, now Cadiz. See Sat. x. l. 1, note.

162—3. *Tuneful company.*] An uſual part of the entertainment, when great men feaſted, was to have wanton women dance and ſing in a laſcivious manner. This cuſtom was probably—

163. *Approved.*] i. e. Encouraged by the applauſe of the company.

164. *Lower, &c.*] By degrees, and at laſt ſeat themſelves on the ground.

165. *The huſband lying by.*] The huſband and wife are here ſuppoſed to be both invited to the entertainment, and both, from the couches on which they lay at meals, beholding theſe indecencies, which were ſo great as not even to be related, without ſhame (præſentibus ipſis) in their preſence.

> Which brides do by their huſband's ſide behold,
> Tho' ſhameful before them to be but told.
>
> HOLYDAY.

167. *A provocative, &c.*] To ſtir up the infeebled paſſions.

—— *Sharp incentives.*] See urtica, uſed in a ſimilar ſenſe, Sat. ii. 128.

168. *A rich man.*] Who can afford the expence of ſuch ſcenes as theſe, and is profligate enough to uſe them as incentives to his palled and depraved appetites.

169. *The other ſex.*] Women are moſt delighted with ſuch ſcenes

From whence himſelf comes, under the top of which he played:
For the country of my wine, and of my ſervant, are one and the ſame.
Perhaps you may expect, that, a Gaditanian, with a tuneful
Company, may begin to wanton, and girls approved with applauſe
Lower themſelves to the ground in a laſcivious manner.
Married women behold this, their huſband lying by,
Which it may ſhame any one to have related, they being preſent;
A provocative of languiſhing deſire, and ſharp incentives
Of a rich man: yet that is a greater pleaſure
Of the other ſex, it is moſt affected by it, and ſoon
The eyes and ears are contaminated to a great degree.
An humble houſe does not contain theſe follies: let him hear
The noiſe of ſhells, with words, from which a naked ſlave
Standing in a ſtinking brothel abſtains; let him enjoy
Obſcene expreſſions, and all the art of lewdneſs,

ſcenes as theſe. Neither here, any more than throughout the Sixth Satire, does Juvenal conceal or ſpare the faults of the ladies of his time.

170. *The eyes and ears.*] The former, by beholding the lewd geſtures; the latter, by hearing the obſcene ſongs of the dancing-women.

171. *An humble houſe, &c.*] A ſmall eſtate is not capable of throwing away expence on ſuch follies.

—— *Let him.*] i. e. The rich and luxurious—ſo, ille fruatur, l. 173.

172. *The noiſe of ſhells.*] Theſe were, probably, ſhells jingled together in their hands as they danced, like the Spaniſh caſtanets.

—— *With words.*] With obſcene ſongs accompanying.

—— *From which, &c.*] i. e. Which a common proſtitute, ſtanding naked in a brothel, would be aſhamed to utter. The common harlots in the brothels were ſlaves, purchaſed for that purpoſe by the leno, or pander; they were his property, and therefore Juvenal calls one of theſe mancipium, which ſignifies a thing or perſon bought and made over.

Qui Lacedæmonium pytiſmate lubricat orbem;
Namque ibi fortunæ veniam damus: alea turpis,
Turpe & adulterium mediocribus: hæc tamen illi
Omnia cùm faciant, hilares nitidique vocantur.
Noſtra dabunt alios hodiè convivia ludos:
Conditor Iliados cantabitur, atque Maronis
Altiſoni dubiam facientia carmina palmam:
Quid refert, tales verſus quâ voce legantur?
Sed nunc dilatis averte negotia curis,

175. *Who lubricates, &c.*] Pytiſma (from Gr. πτυω, ſpuo, to ſpit) ſignifies a ſpirting out of wine betwixt the teeth when we taſte it, or a throwing out of the bottom of the cup on the floor. AINSW.

—— *The Lacedemonian orb.*] The Romans were very fond of fine pavements, or floors, made of marble, and inlaid with various kinds of it; among the reſt, ſome came from Sparta, in ſmall round forms, which were inſerted in their proper places by way of ornament. When they had an entertainment, it was given in a room thus ornamented with a fine inlaid marble floor, on which the maſter of the houſe, and the gueſts, when they met at a feaſt, ſcrupled not to ſpirt their wine, or throw out, as the cuſtom was, the bottom of the cup.

This, among the numerous readings and comments which learned men have given of this much-controverted line, ſeems to be the beſt interpretation, becauſe it nearly coincides with a paſſage in Horace to the ſame purpoſe—

Abſumet hæres cæcuba dignior
Servata centum clavibus; & mero
Tinget pavimentum ſuperbum
Pontificum potiore cænis.
Lib. ii. Ode xiv. l. 25, &c.

Then ſhall the worthier heir diſcharge,
And ſet th' impriſon'd caſks at large,
And dye the floor with wine:
So rich and precious not the feaſts
Of pontiffs cheers their raviſh'd gueſts,
With liquor more divine. FRANCIS.

The various readings of this line 175, as well as the various ſenſes given, may be ſeen by conſulting the various commentators in the Leyden quarto edit. 1695. See alſo Hor. Delph. on the above ode.

The poet's meaning is, that ſuch ſcenes of obſcenity, and ſuch arts of lewdneſs, are only fit to be enjoyed by profeſſed ſenſualiſts.

176. *There*

Who lubricates the Lacedemonian orb with ſpirting wine:
For there we give allowance to fortune. The die is baſe,
Adultery is baſe in middling people: yet when they do
All theſe things, they are called joyous and polite.
Our feaſt to-day will give us other ſports:
The author of the Iliad ſhall be repeated, and of lofty Maro
The verſes making a doubtful palm.
What does it ſignify with what voice ſuch verſes may be red?
But now leave off buſineſs, your cares deferr'd,

176. *There we give, &c.*] In the caſe of a rich libertine, we make all due allowance for his large fortune, and don't blame his exceſſes, as we do thoſe of people in a lower claſs of life.

—— *The die is baſe, &c.*] Gaming is reckoned very ſcandalous, adultery vile and abominable, in plebeians.

177. *When they do, &c.*] When people of quality, and of large fortunes practiſe theſe things, they are looked upon as inſtances of chearfulneſs and elegance; in ſhort, as gentleman-like qualifications.

179. *Other ſports.*] Amuſements of a different kind than thoſe above mentioned.

180. *Author of the Iliad, &c.*] Homer—parts of his Iliad ſhall be repeated. Canto may perhaps imply, that the Romans red, or repeated verſes, in a ſort of chant or ſinging. See Sat. vii. 153, note.

—— *Lofty Maro.*] Virgil.—He derived the ſurname of Maro from his father—he was the moſt ſublime of all the Latin poets.

181. *A doubtful palm.*] The palm, or chaplet, made of palm-twigs and leaves, was a token of victory.

Juvenal means to ſay, that it was doubtful which of the two excelled, Homer or Virgil. See Sat. vi. 435—6.

182. *With what voice, &c.*] With what tone of voice—i. e. ſo intrinſically valuable and excellent are the verſes of theſe authors, that they can't looſe their value, though red or repeated by ever ſo indifferent a toned voice. This line alſo ſeems to imply, that verſes were uſually chanted or ſung.

So Mr. CONGREVE—

It matters not with what ill tone they're ſung,
Verſe, ſo ſublimely good, no voice can wrong.

183. *Leave off buſineſs.*] Lay it quite aſide—think not of it.

Et gratam requiem dona tibi; quando licebit
Per totam ceſſare diem: non fœnoris ulla
Mentio; nec, primâ ſi luce egreſſa reverti
Nocte ſolet, tacito bilem tibi contrahat uxor,
Humida ſuſpectis referens multitia rugis,
Vexataſque comas, & vultum, auremque calentem.
Protinus ante meum, quicquid dolet, exue limen:
Pone domum & ſervos, & quicquid frangitur illis,
Aut perit: INGRATOS ANTE OMNIA PONE SODALES.
Intereà Megaleſiacæ ſpectacula mappæ
Idæum ſolenne colunt, ſimiliſque triumpho
Perda caballorum Prætor ſedet: ac (mihi pace

183. *Cares deferr'd.*] All cares put off for the preſent.

185. *Idle, &c.*] Having nothing elſe to do, but to enjoy yourſelf all the day long at my houſe.

—— *Intereſt-money.*] No talk of money matters.

186. *Nor, if, &c.*] Though, like many other huſbands, you ſuffer from the irregularities of your wife.

187. *Provoke you, &c.*] Don't let the thoughts of this vex you, or let her make you angry, or tempt you to ſay a ſingle word upon the ſubject, though, as the two next lines import, you ſhould have found the moſt evident and undeniable circumſtances of her guilt.—Contrahat bilem tibi—lit. contract, or draw together, choler to you.

188. *Fine garments.*] Multitia, or multicia—garments wrought ſo fine that the body might be ſeen through them. See Sat. ii. l. 66.

190. *Put off, &c.*] Exue—a metaphorical expreſſion taken from putting off clothes, &c. Diveſt yourſelf of all uneaſineſs at entering my doors.

191. *Lay aſide, &c.*] Pono alſo ſignifies to put off as clothes. He deſires his friend to lay aſide, or put off, all his domeſtic uneaſineſſes, ariſing from the miſchief or miſconduct of ſervants.

192. *Ungrateful friends.*] Which are the bittereſt trials of all.

193. *Meantime.*] This invitation of the poet to his friend was on a holiday, or day of the public games beginning.

—— *Spectacles.*] The ſhews or games.

—— *Megaleſian towel.*] At the Circenſian and Megaleſian games, they hung out a towel (mappa) to ſhew that the ſports were going to begin.—Nero introduced this cuſtom; for hear-

ing,

And give yourſelf grateful reſt, ſince you may
Be idle throug out the whole day: of intereſt-money
No mention; nor, if gone forth at day-break, ſhe is wont
To be returned at night, let your wife provoke you, ſilent, to anger,
Bringing back her fine garments with ſuſpected wrinkles,
Her hair diſorder'd, and her countenance and ears glowing.
Immediately put off before my threſhold whatever grieves:
Lay aſide home, and ſervants, and whatever is broken by them,
Or is loſt: BEFORE ALL—PUT AWAY UNGRATEFUL FRIENDS.
Meantime, the ſpectacles of the Megaleſian towel
Grace the Idæan ſolemnity, and, like as in triumph,
The prætor, a deſtroyer of horſes, ſits: and (if with the peace

ing, as he ſat at dinner, how impatiently the people expected his coming, he threw out at the window the towel with which he wiped his hands, to give the people notice that he had dined, and would ſoon be at the circus. Ever ſince this, the beginning of theſe games was announced by hanging out a towel.

The Megaleſian games were in honour of Cybele, the mother of the gods. She was called μεγαλη Μητηρ, magna Mater, and from thence theſe games Megaleſia, or Ludi Megalenſes; they began on the fourth of April, and laſted ſix days.

194. *Idæan ſolemnity.*] Cybele was called Idæa, from Ida, a mountain of Phrygia, where ſhe was worſhipped; and hence her feſtival was called Idæum Solenne.

195. *The prætor, a deſtroyer, &c.*] He was an officer not unlike our mayor or ſheriff. Sat. i. 101, note.—He was to overſee theſe ſports, and ſat in great ſtate, while they were acting, to the deſtruction of many horſes, which were ſpoiled on the occaſion. See Sat. x. l. 36—40.

Many are for reading prædo, and ſuppoſe it to denote the prætor's acting ſometimes unjuſtly, and determining the prizes wrongfully, taking them from the winning horſes, and giving them to the loſers, by which he might be ſaid to rob the winners of their due.

Others think the word prædo is uſed, as a jeſt upon the præ-

Immenſæ nimiæque licet ſi dicere plebis)
Totam hodie Romam Circus capit; & fragor aurem
Percutit, eventum viridis quo colligo panni.
Nam ſi deficeret, mœſtam attonitamque videres
Hanc urbem, veluti Cannarum in pulvere victis
Conſulibus. ſpectent juvenes, quos clamor, & audax
Sponſio, quos cultæ decet aſſediſſe puellæ;
Noſtra bibat vernum contracta cuticula ſolem,
Effugiatque togam: jam nunc in balnea ſalvâ
Fronte licet vadas, quanquam ſolida hora ſuperſit
Ad ſextam. facere hoc non poſſis quinque diebus

tor's fine trappings and gawdy dreſs on the occaſion, as if he had robbed the horſes of their finery to put upon himſelf.

There are other conceits upon this ſubject, but perda ſeems to give the moſt natural ſenſe of the paſſage. I am, therefore, with Salmaſius and others, for adopting it.

195. *If with the peace, &c.*] If with their good leave I may take the liberty of ſaying ſo much without offence.—The poet here laſhes the Roman people for their great eagerneſs to crowd after theſe ſhews, as if they thought nothing elſe worthy their attention. Sat. x. l. 80—1.

197. *The circus.*] Where thoſe games were celebrated.

—— *A noiſe ſtrikes, &c.*] I hear a great ſhout, as of victory, which makes me ſuppoſe that the race is determined on the behalf of ſome favourite competitor.

198. *The green cloth.*] The four parties, which ran chariot-races in the circus, were divided in ſeveral liveries, viz. green, ruſſet, blue, and white. One of theſe factions was always favoured by the court, and, at this time, moſt probably, the green; which makes Juvenal fancy that he hears the ſhouts for joy, that their party had won the race.

199. *Should fail.*] If the green cloth ſhould fail of the prize, or if the feſtival, which occaſioned the celebration of theſe games, ſhould be laid aſide, and theſe ſhews fail, or ceaſe.

200. *This city.*] The people of Rome would be ready to break their hearts—reflecting on their immoderate fondneſs for theſe ſhews.

—— *The conſuls.*] Paulus Æmilius and Terentius Varro.

201. *Cannæ.*] A ſmall town, near which Hannibal obtained a great victory over the Romans. See Sat. x. l. 164, note.

—— *Let youths behold.*] i. e. Be ſpectators of theſe ſhews.

—— *Whom clamour, &c.*] Who may, without any indecency, make

Of ſuch an immenſe and ſuperabundant crowd I might ſay it)
This day the circus contains all Rome, and a noiſe ſtrikes
My ear, from whence I gather the event of the green cloth,
For if it ſhould fail, ſad and amazed would you ſee
This city, as when the conſuls were conquered in the duſt
Of Cannæ. Let youths behold, whom clamour, and a bold
Wager becomes, and to ſit by a neat girl.
Let our contracted ſkin drink the vernal ſun,
And avoid the gown: even now to the baths, with a ſafe
Countenance you may go, tho' a whole hour ſhould remain
To the ſixth. You could not do this for five days

make as much noiſe as they pleaſe in clapping and hallooing, and lay what bets they pleaſe on the ſide they take.

202. *By a neat girl, &c.*] By this we ſee that men and women ſat promiſcuouſly together on theſe occaſions. See Sat. iii. l. 65, and note.

203. *Contracted ſkin.*] Once ſmooth, but now through age contracted into wrinkles.

—— *Drink the vernal ſun.*] Let us avoid theſe crowds, and baſk in the reviving rays of the ſun, which now is bringing on the delightful ſpring. This was in the beginning of April. See above, note on l. 193, ad fin.

204. *Avoid the gown.*] The gown was the common habit of the Romans, inſomuch that Virg. Æn. i. 286, calls them gentem togatam. The poet, by togam, here, means the people that wore it, by metonym. i. e. the Romans now crowding to the games—let us keep out of their way, that we may enjoy ourſelves in quiet.

204—5. *Safe countenance, &c.*] Without fear of being put out of countenance. The Romans uſed to follow their buſineſs till noon, that is, the ſixth hour, our twelve o'clock; and then to the ninth hour, our three o'clock in the afternoon, they exerciſed and bathed themſelves, and then went to their meals: but to do theſe ſooner than the appointed hours was allowed only on feſtival days, or to perſons aged and infirm: otherwiſe, to be ſeen going to the baths before the uſual appointed hour was reckoned ſcandalous. See Sat. i. l. 49, and note.

206. *You could not, &c.*] i. e. Frequent feaſts, and indulge in idleneſs;—however theſe may be occaſionally pleaſant, a continuance of them for a week together would grow irkſome.

Continuis: quia ſunt talis quoque tædia vitæ
Magna. VOLUPTATES COMMENDAT RARIOR USUS.

207. *Such a life.*] Of eaſe and voluptuouſneſs.

208. *Rarer uſe, &c.*] The poet concludes with a general ſentiment, very applicable to all pleaſures of ſenſe, which, by continual uſe, pall and grow tireſome—

For frequent uſe would the delight exclude,
Pleaſure's a toil when conſtantly purſued.
CONGREVE.

Shake-

Succeſſively: for the fatigues of ſuch a life alſo
Are great; RARER USE COMMENDS PLEASURES.

Shakeſpeare, 2d part of Hen. IV. Act i. Scene ii. has finely expreſſed the like ſentiment—

If all the year were playing holidays,
To ſport would be as tedious as to work;
But when they ſeldom come, they wiſh'd-for come.

END OF THE ELEVENTH SATIRE.

SATIRA

SATIRA XII.

ARGUMENT.

The Poet having invited Corvinus to aſſiſt at a ſacrifice, which he intended to offer up, by way of thankſgiving for the ſafety of his friend Catullus from the danger of the ſeas, profeſſes his diſintereſtedneſs on the occaſion, and, from thence, takes

NATALI, Corvine, die mihi dulcior hæc lux,
Quâ feſtus promiſſa Deis animalia ceſpes
Expectat: niveam Reginæ cædimus agnam:
Par vellus dabitur pugnanti Gorgone Maurâ.
Sed procul extenſum petulans quatit hoſtia funem,
Tarpeio ſervata Jovi, frontemque coruſcat;

Line 1. *This day.*] On which I am going to offer ſacrifices, on account of my friend Catullus, the merchant's, eſcape from the dangers of the ſea.

—— *Corvinus.*] Juvenal's friend, to whom this Satire is addreſſed.

—— *Birth-day.*] Which was a day of great feſtivity among the Romans; they celebrated it yearly, offering thankſgiving-offerings to the gods, and made feaſts, to which they invited their friends, who made them preſents on the occaſion. See Sat. xi. l. 84, note. See Hor. Ode xi. Lib. iv. l. 1—20. Virg. Ecl. iii. l. 76.

2. *Feſtal turf.*] The altar of green turf, which our poet had built on the occaſion, thus ſuiting his devotion to his circumſtances. Comp. Hor. Lib. iii. Od. viii. l. 2—4.

—— *The animals promiſed.*] i. e. To be offered in ſacrifice to the gods.

3. *Queen.*] Juno, the queen of the gods. See Æn. i. l. 50. The fabled wife of Jupiter, the ſupreme deity of the Romans.

—— *A ſnowy lamb.*] They offered white animals to the ſuperior gods, black to the inferior. See Hor. Lib. i. Sat. viii. l. 27; and Virgil, Æn. iv. l. 61.

4. *Equal fleece.*] A like fleece—i. e. a white one; or fleece, here, may, by ſynec. be put for the whole animal offered—a like offering.

4. *Mi-*

SATIRE XII.

ARGUMENT.

an opportunity to laſh the Hæridepetæ, or Legacy-hunters, who flattered, and paid their court to rich men, in hopes of becoming their heirs.

THIS day, Corvinus, is ſweeter to me than my birth-day,
In which the feſtal turf expects the animals promiſed
To the gods: we kill to the queen a ſnowy lamb:
An equal fleece ſhall be given to Minerva.
But the petulant victim ſhakes his long extended rope,
Kept for Tarpeian Jove, and brandiſhes his forehead:

4. *Minerva.*] Lit. the fighter with the Mooriſh gorgon.—The gorgons were ſuppoſed to be three, who inhabited near Mount Atlas, in Mauritania. Meduſa is ſaid to have been beloved by Neptune, who lay with her in the temple of Minerva, at which the goddeſs, being angry, changed the hair of Meduſa into ſerpents, and ſo ordered it, that whoever beheld her ſhould be turned into ſtone. She was killed by Perſeus, the ſon of Jupiter and Danaë (with the help of Minerva) as ſhe lay aſleep, who cut off her head; this was afterwards placed in the ægis, or ſhield, of Minerva.

Hyginus ſays, that Meduſa was not ſlain by Perſeus, but by Minerva. Britannic. in loc.

Sometimes the head of Meduſa was ſuppoſed to be worne in the breaſt-plate of Minerva. See Æn. viii. l. 435—8.

5. *Petulant victim, &c.*] The wantonneſs and friſkineſs of the calf leading along in a rope, is here very naturally deſcribed.

6. *Tarpeian Jove.*] On the Mons Capitolinus, otherwiſe called the Tarpeian Hill, from the veſtal virgin Tarpeia, who betrayed it to the Sabines, Jupiter had a temple, whence his titles—Tarpeian and Capitoline.

7. *Ripe,*

Quippe ferox vitulus, templis maturus & aræ,
Spargenduſque mero; quem jam pudet ubera matris
Ducere, qui vexat naſcenti robora cornu.
Si res ampla domi, ſimiliſque affectibus eſſet,
Pinguior Hiſpullâ traheretur taurus, & ipſâ
Mole piger, nec finitimâ nutritus in herbâ,
Læta ſed oſtendens Clitumni paſcua ſanguis
Iret, & à grandi cervix ferienda miniſtro,
Ob reditum trepidantis adhuc, horrendaque paſſi
Nuper, & incolumem ſeſe mirantis amici.
Nam præter pelagi caſus, & fulguris ictum

7. *Ripe, &c.*] The beaſts were reckoned of a proper age and ſize for ſacrifice, when the tail reached the hough, or joint, in the hinder leg.

8. *Sprinkled, &c.*] They uſed to pour wine on the heads of the ſacrifices, between the horns. So Virg. Æn. iv. l. 60—1.

Ipſa tenens dextrâ pateram pulcherrima Dido,
Candentis vaccæ media inter cornua fundit.

Hence the Greek epigram on the vine and the goat.

Κἢν με φαγῃς ἑπι ῥισαν ὀμως· ἐλι καρποφορησω
Ὁσσον ἱπισπεισαι σοι, Τραγε, θυομενω. ANTHOL. Ep. i.

"Though thou eateſt me down to the very root, yet I ſhall
"bear fruit,
"Sufficient to pour on thee, O goat, when thou art ſacri-
"ficed."

—— *It ſhameth, &c.*] Hath left off ſucking—is grown above it.

9. *Teazes, &c.*] It is uſual for the young of all horned animals to butt againſt trees, as if practiſing for future fight—ſometimes we ſee them in ſport engaging one another.

10. *If my fortune, &c.*] The poet, throughout the above account of his ſacrifices, as well as of the altar on which they were to be offered, ſhews his prudence and frugality, as well as his friendſhip for his preſerved friend Catullus. He profeſſes to ſhew his affection, not as he would, but as his fortune could afford it. Inſtead, therefore, of a white bull to Jupiter, and white cows to Juno and Minerva, he offers a white ewe-lamb to Juno, the ſame to Minerva, and a calf to Jupiter.

11. *A bull.*] The uſual ſacrifice to Jupiter was a white bull.

11. *Fatter*

For it is a ſtout calf, ripe for the temples and altar,
And to be ſprinkled with wine; which is now aſhamed to draw
Its mother's dugs, and teazes the oaks with its budding horn.
If my fortune had been ample, and like my affection,
A bull, fatter than Hiſpulla, ſhould be drawn, and, with its very
Bulk ſlow, nor nouriſh'd in a neighbouring paſture,
But his blood ſhewing the glad paſtures of Clitumnus,
Should go, and his neck to be ſtricken by a great miniſter,
On account of the return of my yet trembling friend, lately having
Suffer'd dreadful things, and wondering that he is ſafe.
For, beſide the hazard of the ſea, and the ſtroke of lightning

11. *Fatter than Hiſpulla.*] A fat, ſenſual lady, noted as infamous for keeping a player. Sat. vi. l. 74.

—— *Drawn.*] Dragged by ropes, fixed to the horns, to the altar.

11—12. *With its very bulk ſlow.*] So fat that he could hardly ſtir.

12. *In a neighbouring paſture.*] Not bred or fatted in the neighbourhood of Rome.

13. *His blood ſhewing, &c.*] By the colour and richneſs, as well as quantity of it.

—— *Clitumnus.*] A river dividing Tuſcany and Umbria, whoſe water, ſays Pliny, makes the cows, that drink of it, bring white calves:—whence the Romans, as Virgil and Claudian obſerve, were plentifully furniſhed with white ſacrifices for Jupiter Capitolinus. See Virg. Geor. Lib. ii. 146—8.

14. *A great miniſter.*] Some interpret this, as referring to the quality of the perſon giving the blow, as if it were to be the chief pontiff, or ſacrificer, and not one of his popæ, or inferior officers. Others think, that it refers to the ſize and ſtrength of the perſon officiating, able to perform his office at one blow.

15. *Yet trembling friend, &c.*] This is a very natural circumſtance, that a man, for ſome time after a narrow eſcape from an horrible danger, ſhould ſhudder at the very thoughts of it, and ſtand amazed at his deliverance.

17. *The hazard of the ſea.*] i. e. The danger of the waves.

17—18. *Lightning eſcaped.*] By which he might have been killed in an inſtant, but happily eſcaped the blow.

18. *Thick*

Evaſi, denſæ cœlum abſcondêre tenebræ
Nube unâ, ſubituſque antennas impulit ignis;
Cùm ſe quiſque illo percuſſum crederet, & mox
Attonitus nullum conferri poſſe putaret
Naufragium velis ardentibus. Omnia fiunt
Talia, tam graviter, ſi quando poëtica ſurgit
Tempeſtas. Genus ecce aliud diſcriminis: audi,
Et miſerere iterum, quanquam ſint cætera ſortis
Ejuſdem: pars dira quidem, ſed cognita multis,
Et quam votivâ teſtantur fana tabellâ
Plurima. Pictores quis neſcit ab Iſide paſci?
Accidit & noſtro ſimilis fortuna Catullo,
Cùm plenus fluctu medius foret alveus, & jam
Alternum puppis latus evertentibus undis
Arboris incertæ, nullam prudentia cani
Rectoris conferret opem; decidere jactu

18. *Thick darkneſs, &c.*] So that they could take no obſervation, nor know where they were, or which way to ſteer. Such a circumſtance is awfully related, Acts xxvii. 20.

19. *A ſudden fire, &c.*] A flaſh of lightning ſtruck the ſail-yards, and ſet the ſails on fire.

20. *Might believe, &c.*] Each perſon on board might think it levelled at him, it was ſo near him.

21. *Aſtoniſhed, might think, &c.*] For in caſe of a ſhipwreck, ſome might eſcape on parts of the broken ſhip (comp. Acts xxvii. uſt.); but if the ſhip were burnt, all muſt be conſumed together: therefore, horrible as a ſhipwreck might be in the expectation, there could be no compariſon, in point of horror, between this and a ſhip on fire.

22. *All things become, &c.*] The above circumſtances of the danger from the waves, and of the greater horror of the ſhip's being ſtruck with lightning, and the rigging ſet on fire, are ingredients in a poetical deſcription of a tempeſt; even the imagination of the poet could not invent any thing more dreadful and grievous.

24. *Another kind of danger.*] i. e. Which Catullus was in. This, as afterwards appears, was from the ſhip's being half full of water (l. 30.) and he forced to loſe his property to ſave his life.

25. *The reſt, &c.*] Of my friend's diſaſters, which I ſhall relate, are of the ſame unfortunate nature.

26. *Known*

Eſcaped, thick darkneſs hid the ſky
In one cloud, and a ſudden fire ſtruck the ſail-yards;
When every one might believe himſelf ſtruck with it, and preſently,
Aſtoniſh'd, might think that no ſhipwreck could be
Compared with the burning ſails. All things become
Such, as grievouſly, if at any time a poetic tempeſt
Ariſes. Behold another kind of danger, hear,
And again pity, tho' the reſt be of the ſame
Kind: a dire portion indeed, but known to many,
And which many temples teſtify with a votive
Tablet—who knows not that painters are fed by Iſis?
The like fortune alſo happen'd to my Catullus;
When the middle hold was full of water, and now
The waves overturning the alternate ſide of the ſhip
Of uncertain wood, the prudence of the grey maſter
Could confer no help: he began to compound

26. *Known to many.*] Who have been in a like ſituation.

27. *Many temples, &c.*] Perſons that eſcaped ſhipwreck uſed to have a painting made of the ſcene which they had gone through, drawn upon a tablet, which they vowed to Neptune during their diſtreſs, and hung up in ſome temple near the ſea-coaſt.

This was called votiva tabella. To this Horace alludes, Lib. i. Ode v. ad fin. which ſee, and the note, Delph. edit.

28. *Fed by Iſis?*] The Romans made ſo many vows to the Ægyptian goddeſs Iſis, whom the merchants and ſeamen looked on as their patroneſs, that many painters got their bread by drawing the votivæ tabulæ, which were hung up in her temples, ſo great was the number of them.

30. *Middle hold, &c.*] i. e. The hold was half full, or full up to the middle.

31. *Alternate ſide, &c.*] Heeling her from ſide to ſide, by daſhing againſt them alternately.

32. *Uncertain wood.*] It being now doubtful, whether the timbers could much longer ſtand the force of the beating waves upon her ſides, or whether ſhe would not go to pieces.

—— *The prudence, &c.*] All the ſkill and care of the old experienced maſter of the ſhip could afford no help.

33. *He.*] i. e. Catullus.

33. *Began*

Cœpit cum ventis, imitatus Caſtora, qui ſe
Eunuchum ipſe facit, cupiens evadere damno
Teſticulorum: adeò medicatum intelligit inguen.
Fundite quæ mea ſunt, dicebat, cuncta, Catullus;
Præcipitare volens etiam pulcherrima, veſtem
Purpuream, teneris quoque Mæcenatibus aptam:
Atque alias, quarum generoſi graminis ipſum
Infecit natura pecus, ſed & egregius fons
Viribus occultis, & Bæticus adjuvat aër.
Ille nec argentum dubitabat mittere; lances
Parthenio factas, urnæ cratera capacem,
Et dignum ſitiente Pholo, vel conjuge Fuſci.
Adde & baſcaudas, & mille eſcaria, multum

33. *Began to compound, &c.*] To bargain (as it were) for his life at the expence of his goods, by throwing them overboard. See AINSW. Decido, N° 4.

34. *Imitating the beaver, &c.*] This notion of the beaver is very antient, and well introduced by our poet: but it is to be reckoned among thoſe vulgar errors which have no foundation in truth.

In the firſt place, the liquid matter, which is called in medicine caſtoreum, is not found in the teſticles, but incloſed in bags, or purſes, near the anus of the animal.

In the next place, ſuch an inſtance of violence upon itſelf was never known to be committed by the beaver.

See CHAMBERS.—And BROWN's Vulg. Err. book iii. c. iv.

38. *To throw over.*] Into the ſea.

—— *The moſt beautiful things.*] His fineſt and moſt valuable merchandize. See Job ii. 4.

39. *Tender Mæcenaſes.*] Mæcenas, the favourite of Auguſtus, was a very delicate and effeminate perſon, from whom people of ſuch character were denominated Mæcenas. See Sat. i. l. 66, note. Such perſons were very finical and expenſive in their dreſs, and therefore poor Catullus loſt a good market for his purple dreſs, by throwing it overboard in the ſtorm.

40. *The very ſheep, &c.*] In this place the poet means, that the wool, of which theſe other garments were made, had a native tinge of a beautiful colour, owing to the particular nature of the ſoil, and water, and air, where the ſheep were bred, ſo that the garments were made up without receiving any artificial dye.

41. *A remarkable fount, &c.*] The water of which, as well as the

With the winds by throwing overboard, imitating the
beaver, who
Makes himſelf an eunuch, deſiring to eſcape with the loſs
Of his teſticles: thus medicated does he underſtand his groin.
Throw out all things which are mine, ſays Catullus,
Willing to throw over even the moſt beautiful things, a
garment
Of purple, fit alſo for tender Mæcenaſes:
And others, the very ſheep of which the nature of
The generous herbage dyed, but alſo a remarkable fount
With hidden powers, and Bætic air helps.
Nor did he heſitate to throw away his plate; diſhes
Made by Parthenius, a cup holding an urn,
And worthy Pholus thirſting, or the wife of Fuſcus.
Add alſo baſkets, and a thouſand diſhes, a great deal

the paſture where the ſheep fed, was ſuppoſed to contribute to the fineneſs and colour of their wool.

42. *Bætic air.*] The air of Bætica, now Andaluſia, in Spain, through which ran the river Bætis, is here aſſigned its ſhare in the improvement of the wool.

43. *Diſhes.*] Lanx ſignifies a great broad plate, or deep diſh, to ſerve up meat in, which the Romans had carved and imboſſed at a great expence.

44. *Parthenius.*] Some curious artiſt, whoſe works were in high eſtimation.

—— *An urn.*] A meaſure of liquids containing four gallons.

45. *Pholus.*] A drunken Centaur, who, when he entertained Hercules, produced a tun of wine at once.

—— *Wife of Fuſcus.*] Fuſcus was a judge, noted by Martial for drunkenneſs, as his wife is here, in the good company of Pholus the drunken Centaur.

46. *Baſkets.*] The baſcaudæ were a kind of baſkets which the Romans had from the antient Britons. Vox Britannica. AINSW.

Barbara de pictis veni baſcauda Britannis.
MART. xiv. 99.

—— *A thouſand diſhes.*] Eſcaria, from eſca, ſeem to denote veſſels of all ſhapes and ſizes, in which meat was ſerved up to table; alſo plates on which it was eaten.

Cælati, biberat quo callidus emptor Olynthi.
Sed quis nunc alius, quâ mundi parte, quis audet
Argento præferre caput, rebuſque ſalutem?
Non propter vitam faciunt patrimonia quidam,
Sed vitio cæci propter patrimonia vivunt.
Jactatur rerum utilium pars maxima; ſed nec
Damna levant. Tunc, adverſis urgentibus, illùc
Recidit, ut malum ferro ſummitteret, ac ſe
Explicat anguſtum: diſcriminis ultima, quando
Præſidia afferimus navem factura minorem.
I nunc, & ventis animam committe, dolato

47. *Wrought-work.*] Cælati, from cælo, to chaſe, imboſs, or engrave.—This wrought-work here mentioned, is thought, from what follows, to have been the large wrought, i. e. chaſed or imboſſed, gold cup, that Philip, king of Macedon, uſed to drink out of, and to put under his pillow every night when he went to ſleep. This muſt have been a very great, as well as valuable curioſity.

But as it is ſaid multum cælati, one ſhould rather think, that the poet means a great quantity of wrought plate, which had once been the property of Philip; a ſet of plate, as we ſhould ſay. Philip was killed by Pauſanias three hundred and thirty-ſix years before Chriſt.—Juvenal flouriſhed about the latter end of the firſt century: ſo that this plate was very old.

—— *Buyer of Olynthus.*] This cup, and other pieces of valuable plate, he gave to Laſthenes, governor of Olynthus, a city of Thrace, to betray it into his hands. It was, from this, ſaid of Philip, that what he could not conquer by iron (i. e. his arms) he gained by gold.

48. *But who now, &c.*] This implied commendation of Catullus ſeems here to be introduced by the poet, in order to laſh the prevailing vice of covetouſneſs, which was ſo great, as to make men love money beyond even life itſelf. It is ſaid of Ariſtippus the philoſopher, that, being on board a ſhip with pirates, he threw all his money overboard ſecretly, leſt, finding it, they ſhould throw him into the ſea, in order to poſſeſs what he had.

50. *On account of life, &c.*] i. e. That they may ſpend them in the neceſſaries and comforts of life.

51. *Blind, &c.*] With the vice of avarice.

—— *Live for the ſake, &c.*] They do not get money that they may live (ſee note, l. 50.) but only live for the ſake of money.

52. *The*

Of wrought-work, in which the cunning buyer of Olynthus had drunk.
But who now is the other, in what part of the world, who dares
Prefer his life to his plate, his ſafety to his goods?
Some do not make fortunes on account of life,
But, blind with vice, live for the ſake of fortunes.
The greateſt part of uſeful goods is thrown over, but
Neither do the loſſes lighten. Then, the contrary (winds) urging,
It came to that paſs, that he ſhould lower the maſt with an axe,
And free himſelf diſtreſſed: the laſt ſtate of danger is,
When we apply helps to make the ſhip leſs.
Go now and commit your life to the winds, truſting to

52. *Uſeful goods, &c.*] Not only articles of ſuperfluity, ſuch as fine imboſſed plate, and the like, but even uſeful neceſſaries, ſuch as clothes, proviſions, and, perhaps, a great part of the tackling of the ſhip, were thrown overboard on this occaſion.

53. *Loſſes lighten.*] Alleviate their danger; or, what they had loſt by throwing overboard did not ſeem to lighten the ſhip, as ſhe kept filling with water. See l. 30.

54. *It came to that paſs.*] Illùc recidit.—Some read decidit, which has the ſame meaning here. Il en vint là. Fr.

—— *He.*] Catullus, who was probably the owner of the ſhip.

—— *Should lower, &c.*] i. e. Should cut away the maſt, as we term it. Anguſtum, l. 55, has the ſenſe of anguſtatum.

56. *Apply helps, &c.*] It is a ſign of the utmoſt diſtreſs, when we are obliged to uſe helps to make the ſhip lighter, which is ſuppoſed to be the meaning of minorem in this place. Afferimus præſidia ſeems to have the ſame ſenſe as βοηθειας ἐχομεθα, Acts xxvii. 17.

57. *Go now, &c.*] In this apoſtrophe the poet ſeverely reproves thoſe, who, for the ſake of gain, are continually riſquing ſuch dangers as have been deſcribed. Comp. Hor. Lib. i. Ode iii. l. 9—24.

—— *Truſting, &c.*] The timber, of which the ſides of the ſhips were made, were hewn in a rough manner into planks of four or ſeven fingers breadth in thickneſs; ſo that the paſſengers,

Confiſus ligno, digitis à morte remotus
Quatuor, aut ſeptem, ſi ſit latiſſima tæda.
Mox cum reticulis, & pane, & ventre lagenæ,
Aſpice ſumendas in tempeſtate ſecures.
Sed poſtquam jacuit planum mare, tempora poſtquam
Proſpera vectoris, fatumque valentius Euro,
Et pelago; poſtquam Parcæ meliora benignâ
Penſa manu ducunt hilares, & ſtaminis albi
Lanificæ; modicâ nec multò fortior aurâ
Ventus adeſt; inopi miſerabilis arte cucurrit
Veſtibus extenſis, &, quod ſuperaverat unum,
Velo, prora, ſuo: jam deficientibus Auſtris,

gers, having no more between them and the water, might be ſaid to be no farther removed from death. Alluding to a ſaying of Anacharſis the philoſopher, who, on hearing one ſay that a ſhip was three fingers thick, anſwered, "then juſt ſo far from "death are thoſe who ſail in her."

59. *If the pine.*] Teda ſignifies the middle or heart of the pine-tree. AINSW. Of this, it ſeems, they made the ſides of their ſhips, after cutting or hewing it into planks. See note on l. 57. Theſe were, at the thickeſt, ſeven fingers breadth, or thickneſs, meaſuring from one edge to the other on the ſame ſide. Teda, here, means the plank, by ſynec.

60. *Proviſion-baſkets.*] Reticulis—twig baſkets made like a net to carry proviſions in; or bags made of network, uſed for that purpoſe by ſailors, ſoldiers, and travellers, ſomething like our knapſacks as to their purpoſe.

—— *Belly of a flagon.*] Lagena—a flagon, or bottle with a large belly, to keep wine in—q. d: a great-bellied flagon.

61. *Axes to be uſed, &c.*] To cut away the maſt upon occaſion. See l. 54. Theſe may happen to be as neceſſary as your other ſea-ſtores; therefore, in the next place (mox) provide axes. Aſpice—vide & memento. Marſhal. To be uſed, ſumendas—lit. to be taken.

62. *But after, &c.*] The narrative of Catullus's adventure is here reſumed.

—— *Lay ſmooth.*] Became calm, on the ſtorm ceaſing.

—— *Circumſtances, &c.*] When the happy fortune of my friend prevailed (ſee AINSW. Tempus, N° 2.) and things put on a more proſperous appearance.

62—3. *The mariner.*] Vector ſignifies a bearer, or carrier; alſo a paſſenger in a ſhip; likewiſe a mariner. See AINSW.

63. *Fate*

A hewn plank, removed from death four
Fingers, or ſeven, if the pine be very large.
Immediately with your proviſion-baſkets, and bread, and
belly of a flagon,
Remember axes to be uſed in a ſtorm.
But after the ſea lay ſmooth, after the circumſtances of the
Mariner were favourable, and his fate more powerful than
the eaſt wind,
And the ſea; after the chearful deſtinies draw better
Taſks with a benign hand, and of a white thread
Are ſpinſters, nor, much ſtronger than a moderate air
Is there a wind, the miſerable prow ran with a poor device,
With extended garments, and, which alone was left,
With its own ſail: the ſouth winds now failing,

63. *Fate more powerful, &c.*] The Romans believed every thing to be governed by fate, even the gods themſelves.

64. *The chearful deſtinies, &c.*] The parcæ, or fates. See Sat. x. 252, note. Penſa—taſks enjoined to people that ſpin; alſo thread, &c. ſpun. Ducere penſa, to ſpin. AINSW. See Hor. Lib. iii. Ode xxvii. l. 63.

65. *White thread.*] It was the opinion of the antients, that when the deſtinies intended long life to a perſon, they ſpun white thread; when death, black thread.

The phraſe of ducere penſa, to ſpin, taken notice of in the laſt note, alludes to the action of the ſpinſter, who draws the wool, or flax, from the diſtaff as ſhe ſpins it; this ſhe continues, till the taſk (penſum) aſſigned her, is finiſhed.

66. *Spinſters.*] And are now become ſpinſters, &c.

67. *The miſerable, &c.*] The ſhattered veſſel left in a miſerable plight. Prora (by ſynec.) may mean the veſſel itſelf: but it literally ſignifies the fore part, the fore deck or forecaſtle of a ſhip; and ſo it is probably to be underſtood here, as the velo ſuo implies the ſail proper to this part of the ſhip—the fore-ſprit ſail, as we call it. This was the only remaining ſail.

—— *Poor device.*] She made a ſad ſhift to make her way through the water, by the poor contrivance of the ſeamen's clothes ſpred out—veſtibus extenſis—to help her on.

68. *Was left.*] i. e. Had ſurmounted the violence of the ſtorm. Superaverat, quaſi ſupererat—remained; as in Virg. Æn. v. 519—

Amiſſâ ſolus palmâ ſuperabat Aceſtes.

69. *The ſouth winds, &c.*] Which were very dangerous on

Spes vitæ cum ſole redit: tum gratus Iülo,
Atque novercali ſedes prælata Lavino,
Conſpicitur ſublimis apex, cui candida nomen
Scrofa dedit (lætis Phrygibus mirabile ſumen)
Et nunquam viſis triginta clara mamillis.
Tandem intrat poſitas incluſa per æquora moles,
Tyrrhenamque Pharon, porrectaque brachia rurſum,
Quæ pelago occurrunt medio, longéque relinquunt
Italiam: non ſic igitur mirabere portus,
Quos natura dedit: ſed truncâ puppe magiſter
Interiora petit Baianæ pervia cymbæ
Tuti ſtagna ſinûs: gaudent ibi vertice raſo

the coaſts of Italy. See Hor. Sat. i. l. 6; and Lib. iii. Ode iii. l. 4, 5. Ode iii. Lib. i. l. 14—16. Theſe now began to abate.

70. *Return'd with the ſun.*] With the day-light.

—— *Acceptable to Iülus, &c.*] The Alban Mount, on which Iülus Aſcanius, the ſon of Æneas, built Alba longa. This is the ſublime top, mentioned l. 72.

The poet calls it gratus Iülo, becauſe he left Lavinum, built by Æneas, to live at Alba.

71. *Lavinum of his ſtep-mother, &c.*] When Iülus came to live at Alba, he left Lavinum to his mother-in-law Lavinia, the ſecond wife of Æneas (who had named the city Lavinum, after his wife Lavinia.) Hence Juvenal ſays, novercali Lavino.

72—3. *A white ſow, &c.*] From which the city was called Alba—white. See Sat. vi. l. 176, note.

73. *A wonderful udder, &c.*] Sumen—the belly, paps, or udder of a ſow. AINSW.—Here, by ſynec. it is to be underſtood to ſignify the ſow. This was a ſight much admired by the joyful Trojans, who, after all their dangers and toils, diſcovered, by this, their promiſed reſting-place.

Æn. Lib. viii. l. 46—

Hic locus urbis erit, requies ea certa laborum.

Troy was the capital of Phrygia, a country of Leſſer Aſia, and ſometimes taken for the whole country of Phrygia: hence the Trojans were called Phrygians.

74. *Thirty dugs.*] With each a pig ſucking at it. Æn. viii. l. 45.—A ſight never ſeen before.

75. *She enters.*] i. e. The ſhip enters.

—— *Placed moles.*] The moles, or piers, which had been

The hope of life return'd with the ſun: then, acceptable to Iülus,
And an abode preferr'd to the Lavinum of his ſtep-mother,
The ſublime top is beheld, to which the name a white
Sow gave (a wonderful udder to the glad Phrygians)
And famous for thirty dugs never [before] ſeen.
At length ſhe enters the placed moles, thro' the included waters,
And the Tyrrhene Pharos, and again the ſtretched out arms
Which meet the middle ſea, and far leave
Italy: therefore you will not ſo admire the havens
Which nature has given: but the maſter, with mangled ſhip,
Seeks the interior pools of the ſafe bay, pervious to
A Baian boat: there, with a ſhaved head, ſecure,

placed, or built, to keep off the violence of the ſea, and to form a ſafe and quiet harbour.

75. *Included waters.*] The waters included between and within the moles.

76. *Tyrrhene Pharos.*] In this haven of Oſtia, on the ſhore of the Tyrrhene Sea, Claudius built a Pharos, or light-houſe, in imitation of that at Alexandria in Ægypt.

—— *And again.*] We once more return to the ſpot from whence we ſat out.

—— *Stretched-out arms, &c.*] The two ſides of the piers, or artificial mounts, like two arms, ſtretched ſo far into the Tyrrhene Sea, that they ſeemed to incloſe it as far as the middle way, and, as it were, to leave the coaſt of Italy behind.

78. *You will not, &c.*] This port, formed in this manner by art, is much more wonderful than any port naturally formed by the ſhore itſelf; therefore the former is more to be admired than the latter.

80. *The interior pools, &c.*] The innermoſt part of this artificial haven, as the moſt ſecured from the ſea.

81. *A Baian boat.*] Little wherries were uſed at Baia to carry people in ſtill water; perhaps from one ſide of the bay to the other.

—— *Shaved head, &c.*] It was a cuſtom, when in diſtreſs at ſea, to invoke the aid of ſome god or other (ſee Jonah i. 5.) with a ſolemn vow of cutting off their hair, and offering it as an acknowledgment for their preſervation. See Acts xxvii. 34. where Paul ſays, "there ſhall not an hair of your head perish:" alluding, probably, to this cuſtom. As if he had

Garrula ſecuri narrare pericula nautæ.
Ite igitur, pueri, linguis animiſque faventes,
Sertaque delubris, & farra imponite cultris,
Ac molles ornate focos, glebamque virentem.
Jam ſequar, & ſacro, quod præſtat, ritè peracto,
Inde domum repetam, graciles ubi parva coronas
Accipient fragili ſimulachra nitentia cerâ,
Hîc noſtrum placabo Jovem, Laribuſque paternis
Thura dabo, atque omnes violæ jactabo colores.

ſaid, "they ſhould not need to ſhave and devote their hair, for "they ſhould be preſerved without it." See POWER's note.

82. *The ſailors rejoice, &c.*] Take a delight to chatter and prate about what had happened to every body they met. The poet ſays, garrula pericula—quia nautas garrulos reddebant—i. e. becauſe they ſet the ſailors a prating. BRIT. See a like figure of ſpeech, Sat. vii. 49. Hypallage.—q. d. The chattering ſailors delight to relate their dangers.

83. *Boys.*] Go, my boys—ſpeaking to his ſervants. See Sat. xi. l. 151, where he deſcribes his two ſervant-lads.

—— *Favouring, &c.*] Helping on the ſolemnity, by obſerving a profound ſilence and attention; this was always commanded during a ſacrifice, that there might be no diſturbance or interruption. In this view, faveo means to attend with ſilence. AINSW. So Hor. Lib. iii. Ode i. l. 2. Favete linguis, which SMART tranſlates, Give a religious attention; and which is thus commented on in Delph. edit.—Favete linguis. "Vox in "ſacris olim uſitata, quâ ſilentium imperabatur." "An ex-"preſſion formerly uſed at ſacrifices, or ſacred rites, by which "ſilence was commanded."

Go then, my boys, the ſacred rites prepare,
With awful ſilence, and attention hear. POWER.

See Virg. Æn. v. l. 71. Ore favete omnes, &c.

84. *Put garlands, &c.*] On ſolemn occaſions all the temples of the gods were adorned with garlands.

So Virg. Æn. ii. l. 248—9.

Nos delubra Deûm
——feſtâ velamus fronde per urbem.

—— *Meal on the knives.*] The cuſtom was to make cakes with meal and ſalt, with which they ſprinkled the ſacrificing knife, the head of the victim, and the fire. Hence comes the word immolor, from the ſacred mola, or cake.

Virgil

The ſailors rejoice to relate their chattering dangers.
Go then, boys, favouring with tongues and minds,
Put garlands on the temples, and meal on the knives,
And adorn the ſoft hearths, and the green glebe.
I'll ſoon follow, and the ſacred buſineſs, which is beſt, being duly finiſh'd,
I will then return home; where, little images, ſhining
With brittle wax, ſhall receive ſlender crowns.
Here I will placate our Jupiter, and to my paternal Lares
Will give frankincenſe, and will throw down all the colours of the violet.

Virgil calls them, ſalſæ fruges, Æn. ii. 132—3.

——Mihi ſacra parari
Et ſalſæ fruges.

85. *Soft hearths, &c.*] The poet gave us to underſtand, l. 2, that his altar was made of turf, or green ſod.

86. *I'll ſoon follow.*] i. e. After theſe preparations are made.

—— *The ſacred buſineſs, &c.*] That of the public ſacrifice, which I ſhall offer.

—— *Which is beſt.*] Quod præſtat—i. e. which is the moſt material thing, and moſt neceſſary to be done.

87. *Then return home.*] In order to offer private ſacrifices on the little turf-altar to my domeſtic deities.

—— *Little images, &c.*] Little ſtatues of the Lares, or houſehold gods, made of wax, neatly poliſhed, ſo as to ſhine. Hence Hor. Epod. ii. l. 66, calls them—renidentes Lares.

88. *Slender crowns.*] Small garlands, or chaplets.

89. *Placate.*] Appeaſe and render propitious.

—— *Our Jupiter.*] The favourer and guardian of our country; or, as the poet mentions the worſhip of Jupiter after his return home, we may ſuppoſe, that, among his other little ſtatues, there was one of Jupiter, before which, as before the others, he intended to offer incenſe, in order to make him propitious.

—— *Paternal Lares.*] Left me by my forefathers, who uſed to worſhip them as I do.—See note on Sat. viii. l. 110.

The Romans were very ſuperſtitious about theſe little images of the Lares; they thought no houſe ſafe without them, they conſtantly worſhipped them, and, if they removed, they carried their Lares along with them: they were looked upon as tutelar deities, which protected their houſes and lands.

90. *Will give.*] Will offer; which they did, by putting it on the

Cuncta nitent; longos erexit janua ramos,
Et matutinis operatur festa lucernis.
Nec suspecta tibi sint hæc, Corvine: Catullus,
Pro cujus reditu tot pono altaria, parvos
Tres habet hæredes. libet expectare, quis ægram
Et claudentem oculos gallinam impendat amico
Tam sterili. verùm hæc nimia est impensa: coturnix
Nulla unquam pro patre cadet. sentire calorem
Si cœpit locuples Gallita & Paccius, orbi,

the fire, and fumigating the images, or letting the smoke ascend before them.

—— *Throw down.*] i. e. Will strew before them.

—— *All the colours, &c.*] i. e. Violets of every colour.

91. *All things shine.*] Every thing looks gay.

—— *Has erected, &c.*] Over the tops of the doors are long branches of laurel. This was usual on these festal occasions.

92. *Joyful.*] Having a joyful and festival appearance.

—— *Celebrates.*] Operatur. The verb operor, like facio (see Sat. ix. l. 117.) when it stands without any addition, signifies performing sacrifice. See also Virg. Ecl. iii. 77; and Georg. i. l. 339.

So the word עשׂה, in Hebr. See Parkh. Heb. and Eng. Lex. עשׂה, N° 5.

The poet here means to say, that the very gates of his house bore a part in the solemnity on this joyful occasion. Some are for reading operitur, covered—i. e. the gates were covered with lamps as well as with laurel-branches. This makes a very clear sense; but I question whether operatur, as above explained, does not more exactly coincide with the epithet festa in this line. Operatur here is metaphorical, like Virgil's ridet ager.

—— *Morning lamps.*] It was a custom, on any joyful occasion, either of a public or private nature, to adorn the gates of their houses with branches of laurel, and with lamps, even in the day-time; which Tertullian mentions, in his apology, in the following passage:—"Cur die læto non "laureis postes adumbramus? nec lucernis diem infringi-"mus?" "Why, on a joyful day, do we not overshadow our "door-posts with laurels—nor infringe upon the day with "lamps?"

By the word matutinis, the poet means to say, he will light them

All things ſhine. My gate has erected long branches,
And joyful celebrates the feaſt with morning lamps.
Nor let theſe things be ſuſpected by you, Corvinus: Catullus,
For whoſe return I place ſo many altars, has three
Little heirs: I ſhould be glad to ſee who would beſtow
A hen, ſick and cloſing her eyes, on a friend
So barren: but this is an expence too great. No quail
Will ever fall for a father. If rich Gallita and Paccius,
Who are childleſs, begin to perceive heat, every porch

them early, out of zeal to his friend, that they might burn from morning to night.

—— my portal ſhines with verdant bays,
And conſecrated tapers early blaze. POWER.

93. *Suſpected, &c.*] As if done with a mercenary view, or for ſelfiſh ends—as if to flatter my friend Catullus into making me his heir.

94—5. *Three little heirs.*] Has three children to inherit his eſtate.

95. *Glad to ſee.*] Libet expectare—literally, it liketh me to expect; which certainly anſwers to the Engliſh idiom in the tranſlation.

96—7. *A friend ſo barren, &c.*] So unlikely to leave any thing in his will to any body but his own family—who would ſacrifice for ſuch a one, I won't ſay a fine cock to Æſculapius for his recovery, but even an old rotten hen?—even this would not be worth while.

97. *No quail.*] Not even one of the leaſt of birds.

98. *Ever fall.*] i. e. Be killed and offered in ſacrifice.

—— *A father.*] i. e. For a man that is the father of children, and who, like Catullus, has heirs to his eſtate.

—— *Gallita and Paccius.*] Two rich men who were childleſs, which made them fine objects for the hæridepetæ, or legacy-hunters.

99. *Perceive heat.*] To be attacked with a fever.

—— *Every porch, &c.*] Tota is here equivalent to omnis.—q. d. The whole of the porches, i. e. all the porches of the temples, are covered, as it were, with votive tablets for their recovery. Theſe votive tablets were inſcribed with the vows and prayers of thoſe who hung them up. If the party, for whom theſe tablets were hung up, recovered, the offerers of the tablets thought themſelves bound to perform their vows.

100. *According*

Legitimè fixis veſtitur tota tabellis
Porticus. Exiſtunt, qui promittant hecatomben.
Quatenus hîc non ſunt nec venales elephanti,
Nec Latio, aut uſquam ſub noſtro ſidere talis
Bellua concipitur: ſed furvâ gente petita
Arboribus Rutulis, & Turni paſcitur agro
Cæſaris armentum, nulli ſervire paratum
Privato: ſiquidem Tyrio parere ſolebant
Hannibali, & noſtris Ducibus, Regique Moloſſo,
Horum majores, ac dorſo ferre cohortes,
Partem aliquam belli, & euntem in prælia turrim.
Nulla igitur mora per Novium, mora nulla per Iſtrum

100. *According to law.*] Legitimè, here, ſeems to mean, according to the ſtated cuſtom and uſual practice of ſuch people, who made it a kind of law among them to act in this manner on ſuch occaſions; not that there was any public law to compel them to it.

101. *There exiſt, &c.*] Some there are, who would not ſcruple to vow an hundred oxen in ſacrifice. Hecatombe is compounded of Ἑκατὸν, an hundred, and βοῦς, an ox; but it alſo denotes a ſacrifice of an hundred ſheep, or of any other animals, though primarily is to be underſtood of oxen, according to the etymology.

102. *Elephants, &c.*] q. d. They can't get elephants indeed, or elſe they would vow an hecatomb of them.

102—3. *Here—nor in Latium.*] Either here at Rome, or in the country of Italy at large. See note, Sat. xi. 115.

104. *Conceived.*] i. e. Bred.

—— *A duſky nation.*] From the Moors, or the Indians, who are of a ſwarthy or black complexion. See Sat. xi. l. 125, note.

105. *The Rutulian woods, &c.*] In the foreſt near Lavinum, where Turnus the king of the Rutuli reigned, the country was called Etruria; now the dukedom of Tuſcany.

106. *The herd of Cæſar.*] Domitian, as a matter of ſtate and curioſity, tranſported into Italy numbers of elephants; and, in the foreſt above mentioned, an herd of them might be ſeen together.

106—7. *No private man.*] They were not procured to be at any private man's command, but at the emperor's only, for his pleaſure and amuſement, in ſeeing them in the foreſt, and exhibiting them in the public ſhews in the Circus.

107. *Anceſtors*

Is clothed with tablets fixed according to law.
There exiſt who would promiſe an hecatomb,
Inſomuch as here are no elephants, nor to be ſold,
Nor in Latium, nor any where in our climate is ſuch
A beaſt conceived, but, fetched from a duſky nation,
Is fed in the Rutulian woods, and in the field of Turnus,
The herd of Cæſar, procured to ſerve no private
Man: the anceſtors of theſe, indeed, uſed to obey Tyrian
Hannibal, and our generals, and the Moloſſian king,
And to carry cohorts on their back,
Some part of the war, and a tower going to battles.
Therefore there is no delay by Novius, no delay by

107. *Anceſtors of theſe.*] The elephants of former days were put to a nobler uſe.

107—8. *Tyrian Hannibal.*] Who got them from India, with perſons to manage and train them up. Hannibal is called Tyrian, becauſe Dido, who built Carthage, came from Tyre;—for this reaſon Virgil calls Carthage Tyriam Urbem. The Carthaginians Tyrii.—In the ſecond Punic war, when he came over the Alps into Italy, he brought elephants with him. See Sat. x. l. 157, note.

108. *Our generals.*] Who took vaſt numbers of them.—Metellus had two hundred and four elephants which followed his triumph after the defeat of Aſdrubal the Carthaginian general.—Scipio, the father-in-law of Pompey, had alſo elephants in his army in Africa. Appian ſays, thirty.

—— *Moloſſian king.*] Pyrrhus, king of the Moloſſians, firſt uſed elephants in Italy, when he came to help the Tarentines againſt the Romans.

109. *Cohorts.*] A cohort was a tenth part of a legion—ſeveral of theſe were in towers on the backs of elephants, and made part of the warlike force—partem belli.

110. *A tower, &c.*] Towers, made of wood, and filled with armed men, were put on the backs of elephants, and thus carried into battle, where, partly by the trampling of elephants, partly by the arrows, javelins, and other miſſile weapons, diſcharged from the towers, great havoc was made.

111. *Therefore—no delay, &c.*] Therefore it is not the fault of Novius, &c. that elephants are not offered, but becauſe they can't get them.—If theſe legacy-hunters could procure elephants to ſacrifice for the recovery of the people whom they have a deſign upon, they would not heſitate a moment about doing it.

112. *Ivo-*

Pacuvium, quin illud ebur ducatur ad aras,
Et cadat ante Lares Gallitæ victima ſacra,
Tantis digna Deis, & captatoribus horum.
Alter enim, ſi concedas mactare, vovebit
De grege ſervorum magna, aut pulcherrima quæque
Corpora; vel pueris, & frontibus ancillarum
Imponet vittas: &, ſi qua eſt nubilis illi
Iphigenia domi, dabit hanc altaribus, etſi
Non ſperet tragicæ furtiva piacula cervæ.

112. *Ivory.*] Elephants, per ſynec. Here elephants are called ivory, from their large teeth of ivory. Georg. iii. 26. Æn. vi. 895. Virgil, on the contrary, calls ivory, elephant, by the ſame figure.

113. *Before the Lares of Gallita.*] In order to procure their aſſiſtance and favour towards him, that they may recover him from his ſickneſs.

The word Lares, in the largeſt ſenſe, denotes certain demons, genii, or ſpirits, believed to preſide on various occaſions, diſtinguiſhed by their epithets. As, Lares cœleſtes, ſome of the Dii majorum gentium; Lares marini, as Neptune, Palæmon, Thetis, &c.; Lares urbium, who were guardians of cities. The Lares alſo were public, as compitales, or viales, which were worſhipped in the highways; or private, as the Lares domeſtici, or familiares, houſehold or family deities, houſehold gods, the protectors of the houſe and family. Theſe laſt are uſually intended by the word Lares, when uſed ſingly. See l. 89, note. See AINSW. Lar.

The notæ ſelectæ on this line, ſuppoſe this Gallita to have been ſome rich childleſs matron, whom Tacitus calls Cruſpelina. Others believe it to be a rich old man of that name. It matters not to the ſubject which is right. See Juv. edit. 4to. 1695.

114. *Worthy, &c.*] The poet ironically ſtyles theſe elephants worthy victims for ſuch important deities as the Lares, who preſided over the ſafety of ſuch men, and worthy to expreſs the huge friendſhip which the offerers bore them. Or, perhaps, by the word tantis, we may underſtand an humourous contraſt, between the hugeneſs of the animal offered, and the littleneſs of the figures of the Lares before which they were offered; for the images of theſe were very ſmall. See l. 87, note. Captatores were people who flattered rich men, in hopes of being their heirs—legacy-hunters. See Sat. x. l. 202, note; and ſee Hor. Lib. ii. Sat. v. l. 23, &c.

115. *The one.*] Pacuvius.—Alter, where two have been mentioned,

Iſter Pacuvius, but that that ivory ſhould be led to the altars,
And fall a ſacred victim before the Lares of Gallita,
Worthy of deities ſo great, and of the flatterers of theſe men.
For the one, if you allow him to ſlay, will vow
From his flock of ſervants, the great, or all the moſt beautiful
Bodies; or on his boys, and on the foreheads of his maids
Would put fillets: and if he has any marriageable
Iphigenia at home, he will give her to the altars, although
He may not expect the furtive expiation of the tragic hind.

tioned, means one of them. That Pacuvius is here meant, appears from what follows, l. 125—8.

115. *If you allow, &c.*] If he could have his own will, and could be permitted to do ſuch a thing.

—— *Vow.*] i. e. Devote to death.

116. *Flock of ſervants, &c.*] He would pick out, from the number of his ſlaves, the ſtouteſt of the men, or every one (quæque) of the moſt beautiful of either ſex, to ſacrifice.

117. *His boys, &c.*] He would even ſacrifice thoſe who were the inſtruments of his abominable pleaſures.

118. *Put fillets.*] The vittæ were ribbands, or garlands, put on the foreheads both of the prieſts and of the victims.

118—19. *Marriageable Iphigenia.*] Any daughter in the prime of youth and beauty. Matura virgo—Hor. Lib. iii. Od. vi. l. 22. Comp. Hor. Lib. i. Od. xxiii. l. 11, 12.

This alludes to the ſtory of Agamemnon ſacrificing his daughter Iphigenia, in order to procure a favourable wind for the departure of the Grecian fleet from Aulis, where, through the anger of the goddeſs Diana, it had been wind-bound for a conſiderable time, becauſe the Greeks had killed an hind belonging to the goddeſs.

The oracle was conſulted, and the anſwer was returned, that no wind could be had for their purpoſe, unleſs Agamemnon, the chief in the expedition, would offer up his daughter Iphigenia to appeaſe the anger of Diana. Agamemnon, for the public good, brought his daughter to the altar, but the goddeſs, relenting, conveyed her away, and put an hind in her place.

119. *Give her, &c.*] Offer her up as a ſacrifice.

120. *Furtive expiation.*] Alluding to Diana's ſtealing away Iphigenia, and ſubſtituting the hind in her place.

—— *Tragic hind.*] Which had become a ſubject for the tragic writers, as Sophocles, Euripides, and others.

Pacuvius

Laudo meum civem, nec comparo teſtamento
Mille rates: nam ſi Libitinam evaſerit æger,
Delebit tabulas, incluſus carcere naſſæ,
Poſt meritum ſanè mirandum; atque omnia ſoli
Forſan Pacuvio breviter dabit. ille ſuperbus
Incedet victis rivalibus. ergo vides, quàm
Grande operæ pretium faciat jugulata Mycènis.
Vivat Pacuvius, quæſo, vel Neſtora totum:
Poſſideat, quantum rapuit Nero: montibus aurum
Exæquet; nec amet quenquam, nec ametur ab ullo.

Pacuvius would conſent to offer his daughter, though he were certain that nothing of this ſort would happen to ſave her.

121. *I praiſe my citizen.*] I highly commend my fellow-citizen Pacuvius for his wiſdom and addreſs.

—— *Nor do I compare, &c.*] To be ſure the ſafety of a thouſand ſhips, which could bring no peculiar and immediate profit to Agamemnon, and only anſwer a public purpoſe, is not to be compared with the laſt will and teſtament of a rich man, by which Pacuvius was to become ſo richly benefited as to poſſeſs his whole eſtate. Pacuvius therefore is certainly more juſtifiable than Agamemnon, in being willing to ſacrifice his daughter.—A ſtrong irony!

122. *Eſcape Libitina.*] i. e. Should recover from his ſickneſs. Libitina was a name given to Proſerpine, as preſiding over funerals; in her temple at Rome all things pertaining to funerals were ſold, and the undertakers were called Libitinarii: hence, libitina ſometimes ſignifies death itſelf.

123. *Cancel his will.*] Lit. blot out the tables.—It has been before obſerved (Sat. ii. l. 58.) that the Romans wrote on thin planks of wood, called tabulæ: theſe were ſmeared over with wax, on which the letters were made with the point of a ſort of bodkin, called ſtylus, which was flat at one end, in order to blot out, or eraſe, ſuch of the writing as they meant to cancel or alter. See Hor. Sat. x. Lib. i. l. 72.

—— *Priſon of a net.*] Naſſa ſignifies a net made of twigs, with a bait put into it, to catch fiſh.

The rich man is here repreſented as fairly hampered in the net which Pacuvius had laid for him—thoroughly taken in, as we ſay.

124. *Deſert truly wonderful.*] On account of ſuch wonderful merit towards him, as Pacuvius had ſhewn, in laviſhing ſuch ſacrifices for his recovery.

125. *Will give ſhortly, &c.*] Having cancelled his will, and eraſed all the legacies which he had left in it to other people, he now in a few words (breviter) makes Pacuvius his ſole heir.

125. *Then*

I praiſe my citizen, nor do I compare with a laſt will
A thouſand ſhips: for if the ſick man ſhould eſcape Libitina,
He'll cancel his will, incloſed in the priſon of a net,
After deſert truly wonderful; and every thing, perhaps,
Will give ſhortly to Pacuvius alone. He proud will
Strut, his rivals overcome. Therefore you ſee, how
Great a reward of ſervice ſhe ſlaughter'd at Mycenæ may procure.
Let Pacuvius live, I beg, even all Neſtor.
May he poſſeſs as much as Nero plunder'd—may gold equal
Mountains; nor let him love any body, nor be loved by any body.

125—6. *Will ſtrut, &c.*] Incedo ſometimes means to walk or go in ſtate. (Divûm incedo regina, ſays the haughty Juno, Æn. i. l. 50.) The poet here means, that this fellow will take ſtate upon him, and ſtrut with an inſolence in his look and gait, triumphing over all thoſe who had been his competitors for Gallita's favour.

126. *Therefore you ſee, &c.*] q. d. You ſee of what uſe the example of Agamemnon was to Pacuvius; for if that king of Mycenæ had not offered his daughter to have her throat cut, Pacuvius had never thought of ſacrificing his daughter for the recovery of the rich man who made him heir to all his eſtate.

128. *Let Pacuvius live, &c.*] Long live Pacuvius! ſay I (iron.) for the longer ſuch a man lives, the more miſerable muſt he be.

—— *All Neſtor.*] Even to Neſtor's age. See Sat. x. l. 246—7, note.

129. *Nero plunder'd.*] Who, contrary to all laws, human and divine, not only plundered the people, but even the temples of the gods. The prodigious ſums, which he extorted from the provinces, by unreaſonable taxes, confiſcations, &c. are almoſt incredible. He gave no office without this charge to the perſon who filled it—"You know what I want—let us make it "our buſineſs that nobody may have any thing."

—— *May gold, &c.*] May heaps of ill-gotten wealth be his torment, and make him a prey to others, as others have been to him.

130. *Nor let him love, &c.*] This finiſhes completely the poet's imprecatory climax—for how thoroughly miſerable muſt he be, who lives and dies a total ſtranger to the ſweets of friendſhip!

END OF THE TWELFTH SATIRE.

SATIRA XIII.

ARGUMENT.

The Poet writes this Satire to Calvinus, to comfort him under the loſs of a large ſum of money, with which he had intruſted one of his friends, and which he could not get again. Hence Juvenal takes occaſion to ſpeak of the villainy of the times—

EXEMPLO quodcunque malo committitur, ipſi
Diſplicet authori. prima eſt hæc ultio, quòd ſe
Judice nemo nocens abſolvitur; improba quamvis
Gratia fallacis prætoris vicerit urnam.
Quid ſentire putas omnes, Calvine, recenti
De ſcelere, & fidei violatæ crimine? Sed nec
Tam tenuis cenſus tibi contigit, ut mediocris

Line 1. *With bad example.*] Every evil deed which tends to ſet a bad example to others.

—— *Diſpleaſes, &c.*] Gives him unpleaſant ſenſations.

2. *Firſt revenge, &c.*] The vengeance which firſt ſeizes upon him, ariſes from himſelf; his own conſcience will condemn him, though he ſhould have no other judge.

4. *Should overcome the urn, &c.*] Vicerit—i. e. ſhould have defeated the urn's impartial deciſion, and have declared him innocent.—The prætor, who was the chief judge, had others appointed with him as aſſiſtants. The names of theſe were written upon little balls, and caſt into an urn by the prætor: after they were ſhaken together, he drew out as many as the law required for the cauſe; after which the parties had power to reject ſuch as they thought would be partial. The number of thoſe excepted againſt were filled up by the prætor's drawing other names out of the urn. Then the judges, which were thus appointed, took an oath to judge according to law; but, on many occaſions, others were often ſubſtituted by the prætor. The cauſe being heard, the prætor gave to each of the judges three waxen tables. On one was the letter A, to ſignify the acquittal or abſolution of the defendant. On another C, to imply his condemnation.

On

SATIRE XIII.

ARGUMENT.

Shews that nothing can happen but by the permiſſion of Providence—and that wicked men carry their own puniſhment about with them.

WHATEVER is committed with bad example, diſpleaſes even
The author of it. This is the firſt revenge, that, himſelf
Being judge, no guilty perſon is abſolved; altho' the wicked
Favour of the deceitful prætor ſhould overcome the urn.
What do you ſuppoſe all to think, Calvinus, of the recent
Wickedneſs, and crime of violated faith? but neither
Has ſo ſmall an income come to your ſhare, that the burden

On another N L, for non liquet, ſignified that a farther hearing was neceſſary; which delay of the cauſe was called ampliation. Then the judges, being called upon, caſt the billet, expreſſing their opinion, into the urn, according to which the prætor pronounced ſentence. But if the prætor was a wicked judge, and inclined that partiality ſhould get the better of juſtice, he might ſo manage matters, in all theſe many turns of the buſineſs, that the defendant, however guilty, might appear to have the urn in his favour. This our poet very properly calls—Improba gratia fallacis prætoris.

5. *What do you ſuppoſe, &c.*] What, think you, are the opinions of people in general, of this injuſtice which you lately ſuffered, and of the breach of truſt in your friend, of which you ſo loudly complain?

—— *Calvinus.*] Juvenal's friend, to whom he addreſſes this Satire. And here he comforts him by many conſiderations: firſt, that he muſt have all the world on his ſide—every body muſt join with him in condemning ſuch a tranſaction.

7. *So ſmall an income.*] Another comfort is, that his circum-

Jacturæ te mergat onus: nec rara videmus
Quæ pateris; caſus multis hic cognitus, ac jam
Tritus, & è medio Fortunæ ductus acervo.
Ponamus nimios gemitus. flagrantior æquo
Non debet dolor eſſe viri, nec vulnere major.
Tu quamvis levium minimam, exiguamque malorum
Particulam vix ferre potes, ſpumantibus ardens
Viſceribus, ſacrum tibi quòd non reddat amicus
Depoſitum. ſtupet hæc, qui jam poſt terga reliquit
Sexaginta annos, Fonteio Conſule natus?
An nihil in melius tot rerum proficis uſu?
Magna quidem, ſacris quæ dat præcepta libellis,
Victrix Fortunæ Sapientia. Dicimus autem
Hos quoque felices, qui ferre incommoda vitæ,

ſtances are ſuch, that ſuch a loſs won't ruin him. Cenſus means a man's eſtate, or yearly revenue.

7. *The burden, &c.*] A metaphor taken from a ſhip's ſinking by being overloaded.

8. *Rare, &c.*] His caſe was not ſingular, but very commonly happened to many as well as to Calvinus: he therefore muſt not look upon himſelf as a ſufferer beyond others.

10. *Trite.*] Common.

—— *Drawn from the midſt, &c.*] Not taken from the top, or ſummit, of that heap of miſeries, which Fortune ſtores up for mankind, but from the middle, as it were—not ſo ſmall as not to be felt, nor ſo ſevere as to overwhelm you. He calls it, Onus mediocris jacturæ, l. 7, 8.

11. *Too many ſighs.*] Immoderate grief.

—— *More violent, &c.*] A man's concern ſhould never exceed the proper bounds.

12. *Than his wound.*] Should not riſe higher than that which occaſions it requires. Sorrow ſhould be proportioned to ſuffering.

14. *Burning, &c.*] Your very bowels on fire with rage and indignation. We often find the inteſtines, ſuch as the heart, liver, and bowels, or entrails, repreſented as the ſeat of moral feelings.

15. *Your friend, &c.*] The poet calls the money which Calvinus had intruſted his falſe friend with, and which he was afraid to loſe, a ſacred depoſit, becauſe delivered to him to keep, under the ſacred confidence of friendſhip.

16. *Does*

Of a moderate loſs ſhould ſink you: nor do we ſee rare
Thoſe things which you ſuffer. This misfortune is known to many, and now
Trite, and drawn from the midſt of Fortune's heap.
Let us lay aſide too many ſighs. More violent than what is juſt,
The grief of a man ought not to be, nor greater than his wound.
Tho' you can hardly bear the leaſt, and ſmall particle
Of light misfortunes, burning with fretting
Bowels, becauſe your friend may not return to you a ſacred
Depoſit, does he wonder at this, who already has left behind
His back ſixty years, born when Fonteius was conſul?
Do you profit nothing for the better by the experience of ſo many things?
Wiſdom, indeed, which gives precepts in the ſacred books,
Is the great conqueror of Fortune. But we call
Thoſe alſo happy, who, to bear the inconveniences of life,

16. *Does he wonder, &c.*] Does my friend Calvinus, now turned of ſixty, and conſequently well acquainted with the nature of mankind from many years experience, ſtand aſtoniſhed at ſuch a common tranſaction as this?

17. *Fonteius.*] L. Fonteius Capito was conſul with C. Vipſanius, in the reign of Nero.

18. *Of ſo many things?*] Of ſo many things of a like kind, which your knowledge of the world muſt have brought to your obſervation—has all your experience of men and things been of no uſe or profit to you?

19. *Wiſdom, indeed, &c.*] The volumes of philoſophers, held ſacred by the followers of them, contain rules for a contempt of fortune; and the wiſdom by which they were indited, and which they teach, is the great principle which triumphs over the misfortunes we meet with. So Seneca, Epiſt. 98. Valentior omni fortuna eſt animus ſapientis.—The books of moral philoſophy abound in maxims of this kind.

Nec jactare jugum, vitâ didicere magiſtrâ.
Quæ tam feſta dies, ut ceſſet prodere furem,
Perfidiam, fraudes, atque omni ex crimine lucrum
Quæſitum, & partos gladio vel pyxide nummos?
RARI QUIPPE BONI; numero vix ſunt totidem, quot
Thebarum portæ, vel divitis oſtia Nili.
Nunc ætas agitur, pejoraque ſæcula ferri
Temporibus: quorum ſceleri non invenit ipſa
Nomen, & à nullo poſuit natura metallo.

22. *Nor to toſs the yoke.*] A metaphor taken from oxen which are reſtive, and endeavour to get rid of the yoke, by flinging and toſſing their necks about.

The poet means, that much may be learned on the ſubject of triumphing over fortune from the ſacred volumes of philoſophy; but thoſe are to be pronounced happy alſo, who, by the experience of life only, have learned to bear, with quietneſs, ſubmiſſion, and patience, any inconveniences, or misfortunes, which they may meet with.

——Levius ſit patientiâ
Quicquid corrigere eſt nefas.
HOR. Lib. i. Ode xxiv. ad fin.

Superanda omnis Fortuna ferendo eſt. VIRG. Æn. v. l. 710. See Jer. xxxi. 18.

—— *Life being their miſtreſs, &c.*] Their teacher or inſtructor—i. e. who are inſtructed by what they meet with in common life, and profit by daily experience.

——To know
That which before us lies in daily life
Is the prime wiſdom. MILTON.

23. *What day, &c.*] Feſta dies, ſignifies a day ſet apart for the obſervance of ſome feſtival, on which ſome ſacrifices or religious rites were performed; a holiday, as we call it.

Feſtus alſo ſignifies happy, joyful. Perhaps the poet means to ſay, what day is ſo happy as not to produce ſome miſchief or other?

24. *Gain ſought, &c.*] Every ſort of wickedneſs practiſed for the ſake of gain.

25. *Money gotten.*] Somebody or other murdered for their money, either more openly by the ſword, or more ſecretly by poiſon.

—— *Poiſon.*] Pyxis ſignifies a little box; but here, by meton.

Nor to toſs the yoke have learnt, life being their miſtreſs.
What day ſo ſolemn, that it can ceaſe to diſcloſe a thief,
Perfidy, frauds, and gain ſought from every crime,
And money gotten by the ſword, or by poiſon?
For GOOD MEN ARE SCARCE: they are hardly as many in number,
As the gates of Thebes, or the mouths of the rich Nile.
An age is now paſſing, and worſe ages than the times of Iron: for the wickedneſs of which, nature itſelf has not
Found a name, nor impoſed it from any metal.

ton. poiſon, which uſed to be kept in ſuch boxes, by way of concealment and eaſineſs of conveyance.

27. *Thebes.*] A city of Bœotia, built by Cadmus, the ſon of Agenor; it was called Heptapylos, from having ſeven gates.—There was another Thebes in Ægypt, built by Buſiris, king of Ægypt, which was called Heliopolis, famous for an hundred gates. The firſt is meant here.

—— *Mouths of the rich Nile.*] Which were ſeven. The Nile is called rich, becauſe it made Ægypt fruitful by its overflowing, thus enriching all the country within its reach.

28. *An age, &c.*] i. e. The preſent age in which we live, now paſſing on in the courſe of time. The verb ago, when applied to age or life, has this ſignification; hence agere vitam, to live. Si octogemum agerent annum: if they were eighty years old. CIC.

—— *Worſe ages,*] The word ſæculum, like ætas, means an age; a period of an hundred years.—Here the poet would repreſent the age in which he wrote, as worſe than any that had gone before.

28—9. *The times of iron.*] The laſt of the four ages into which the world was ſuppoſed to be divided, and which was worſe than the three preceding. See Ov. Met. Lib. i.

29. *Nature itſelf, &c.*] The wickedneſs of the preſent age is ſo great, that nothing in nature can furniſh us with a proper name to call it by.

30. *Impoſed, &c.*] Lit. put it.—q. d. Nor has any name been affixed to it from any metal.—The firſt age of the world was named Golden, from its reſembling gold in purity—and after this came the Silver, the Brazen, the Iron Age; but now the age is ſo bad, that no metal can furniſh it with a name which can properly deſcribe the nature of it. Nomen ponere ſignifies to put or affix a name—i. e. to name. Nature herſelf can find no metal baſe enough to call it by.

Nos hominum Divûmque fidem clamore ciemus,
Quanto Fæſidium laudat vocalis agentem
Sportula. Dic ſenior bullâ digniſſime, neſcis,
Quas habeat Veneres aliena pecunia? neſcis,
Quem tua ſimplicitas riſum vulgo moveat, cùm
Exigis à quoquam ne pejeret, & putet ullis
Eſſe aliquod numen templis, aræque rubenti?
Quondàm hoc indigenæ vivebant more, priùs quàm
Sumeret agreſtem poſito diademate falcem

31. *We invoke, &c.*] Proh Deûm atque hominum fidem! was a uſual exclamation on any thing wonderful, or ſurpriſing, happening.—q. d. We can ſeem much amazed, and cry out aloud againſt the vices of the age—we can call heaven and earth to witneſs our indignation.

32. *The vocal ſportula.*] The dole-baſket; the hope of ſharing which opens the mouths of the people who ſtand by Fæſidius while he is pleading at the bar, and makes them, with loud ſhouts, extol his eloquence: hence the poet calls it vocalis ſportula. See a like manner of expreſſion, Sat. xii. l. 82. See an account of the ſportula, Sat. i. l. 95, note. Comp. Sat. x. l. 46. Hor. Lib. i. Epiſt. xix. l. 37—8.

Non ego ventoſæ plebis ſuffragia venor
Impenſis cænarum, & tritæ munere veſtes.

"I never hunt th' inconſtant people's vote,
"With coſtly ſuppers, or a threadbare coat."
FRANCIS.

The name Fæſidius, or Feſſidius, as ſome editions have it, may mean ſome vain pleader of the time, who courted the applauſe of the mob, by treating them with his ſportula. Perhaps no particular perſon may be only meant, but ſuch ſort of people in general.

33. *Old man, worthy the bulla.*] The bulla was an ornament worne about the necks of children, or at their breaſts, made like an heart, and hollow within; they wore it till ſeventeen years of age, and then hung it up to the houſehold gods.—Perſ. Sat. v. l. 31.

The poet addreſſes himſelf to his old friend Calvinus, in a joking manner; as if he ſaid—"Well, old gentleman (comp. l. 16, 17.) worthy again to wear your childiſh baubles, are you, at ſixty years old, ſuch a child, as not to know—

34. *What charms, &c.*] i. e. As to be ignorant how great the

 temptation

We invoke the faith of gods and men with clamour,
With as much as the vocal ſportula praiſes Fæſidius
Pleading. Say, old man, worthy the bulla, know you not
What charms the money of another has? know you not
What a laugh your ſimplicity may ſtir up in the vulgar,
when
You require from any not to forſwear, and that he ſhould
think, that to any
Temples there is ſome deity, and to the reddening altar?
Formerly our natives lived in this manner, before
Saturn flying, took the ruſtic ſickle, his diadem

temptation is, when a knave has other people's money in his power?

35. *What a laugh, &c.*] How the whole town will laugh at your ſimplicity.

35—6. *When you require, &c.*] q. d. If you expect that people won't forſwear themſelves, when perjury is ſo common.

36. *Should think.*] i. e. And require that they ſhould think, &c.

37. *Some deity, &c.*] Should believe that religion is not all a farce, but that really there is not any of the temples without ſome deity which notices the actions and behaviour of men, ſo as to puniſh perjury and breach of faith.

—— *The reddening altar.*] i. e. Red with the blood of the ſacrifices, or with the fire upon it.

q. d. How childiſh would you appear, and what a laughter would be raiſed againſt you, if you profeſſed to expect either religion or morals in the preſent age?

38. *Natives.*] Indigenæ.—The firſt natives and inhabitants of Italy, our home-bred anceſtors.

—— *Lived in this manner.*] Avoiding perjury and fraud, and believing the preſence of the gods in their temples, and at their altars.

39. *Saturn flying.*] Saturn was expelled from Crete by his ſon Jupiter, and fled into Italy, where he hid himſelf, which from thence was called Latium, a latendo, and the people Latins. See Virg. Æn. viii. l. 319—20. The poet means the Golden Age (comp. Sat. vi. l. 1, & ſeq. where Juvenal ſpeaks of the ſimplicity of thoſe times) which the poets place during the reign of Saturn.

—— *Ruſtic ſickle*—] Or ſcythe, which Saturn is ſaid to have invented, and to have taught the people huſbandry, after his expulſion from his kingdom; for during the Golden Age, the earth brought

Saturnus fugiens: tunc, cùm virguncula Juno,
Et privatus adhuc Idæis Jupiter antris,
Nulla ſuper nubes convivia Cœlicolarum,
Nec puer Iliacus, formoſa nec Herculis uxor
Ad cyathos; & jam ſiccato nectare, tergens
Brachia Vulcanus Liparæâ nigra tabernâ,
Prandebat ſibi quiſque Deus, nec turba Deorum
Talis, (ut eſt hodie) contentaque ſidera paucis
Numinibus, miſerum urgebant Atlanta minori
Pondere. nondum aliquis ſortitus triſte profundi
Imperium, aut Siculâ torvus cum conjuge Pluto.
Nec rota, nec Furiæ, nec Saxum, aut vulturis atri

brought forth every thing without culture. See Ovid, Met. Lib. i. Fab. iii.

39. *His diadem, &c.*] His kingdom being ſeized by his ſon Jupiter, and he being driven out of it.

40. *When Juno, &c.*] The daughter of Saturn, ſiſter and wife to Jupiter—a little girl—i. e. before ſhe was grown up, and marriageable. In Sat. vi. l. 15, he ſpeaks of Jupiter in a ſtate of impuberty, in the time of the Golden Age.

41. *Idæan caves.*] Jupiter, when born, was carried to Mount Ida, in Crete, where he was concealed, and bred up, leſt his father Saturn ſhould devour him. See Ainsw. Saturnus.

42. *No feaſts, &c.*] No carouſing, as in after times there was ſuppoſed to be. Comp. l. 45.

43. *Iliacan boy.*] Ganymede, the ſon of Tros, king of Troy, or Ilium, whom Jupiter, in the form of an eagle, ſnatched up from Mount Ida, and, diſplacing Hebe, made cup-bearer at the feaſts of the gods.

—— *Wife of Hercules.*] Hebe, the daughter of Juno, and cup-bearer to Jupiter; ſhe happened to make a ſlip at a banquet of the gods, ſo was turned out of her place, and Ganymede put into it: ſhe was afterwards married to Hercules.

44. *The nectar, &c.*] Nectar, a pleaſant liquor, feigned to be the drink of the gods.—Siccato nectare, the nectar being all drunk up, the feaſt now over (ſee Sat. v. l. 47, ſiccabis calicem) Vulcan retired to his forge.—All this happened after the Golden Age, but not during the continuance of it.

45. *Wiping his arms.*] From the ſoot and dirt contracted in his filthy ſhop.

—— *Liparæan.*] Near Sicily were ſeveral iſlands, called the Lipary Iſlands; in one of which, called Vulcania, Vulcan's forge

Laid down: then, when Juno was a little girl,
And Jupiter as yet private in the Idæan caves.
No feaſts of the gods above the clouds,
Nor Iliacan boy, nor handſome wife of Hercules
At the cups; and now the nectar being drunk up, Vulcan
Wiping his arms black with the Liparæan ſhop.
Every god dined by himſelf, nor was the crowd of gods
Such (as it is at this day) and the ſtars content with a few
Deities, urged miſerable Atlas with a leſs
Weight. Nobody as yet ſhared the ſad empire
Of the deep, or fierce Pluto with his Sicilian wife.
Nor a wheel, nor furies, nor a ſtone, or the puniſhment of the black

forge was fabled to be. See Virg. viii. 416, & ſeq. This was in the neighbourhood of Mount Ætna. See Sat. i. l. 8.

46. *Every god dined by himſelf.*] The poet here, and in the whole of this paſſage, ſeems to make very free with the theology of his country, and, indeed, to ſatirize the gods of Rome as freely as he does the people.

—— *Crowd of gods.*] The number of gods which the Romans worſhipped, might well be called turba deorum, for they amounted to above thirty thouſand.

47. *This day.*] The Roman polytheiſm and idolatry went hand in hand with the wickedneſs of the times; they had a god for every vice, both natural and unnatural. The awful origin of all this, as well as its conſequences, is ſet down by St. Paul, Rom. i. ver. 21—32.

—— *The ſtars.*] The heavens, per metonym.

48. *Urged miſerable Atlas.*] A high hill in Mauritania, feigned by the poets to bear up the heavens. See Sat. viii. 32, note.

49. *Shared the ſad empire, &c.*] The world as yet was not divided by lot among the three ſons of Saturn, by which Neptune ſhared the dominion of the ſea—Jupiter heaven—and Pluto the infernal regions.

50. *His Sicilian wife.*] Proſerpine, the daughter of Ceres, whom Pluto raviſhed out of Sicily, and made her his wife.

51. *A wheel.*] Alluding to the ſtory of Ixion, the father of the Centaurs—Jupiter took him up into heaven, where he would have raviſhed Juno, but Jupiter formed a cloud in her ſhape, on which he begat the Centaurs. He was caſt down to hell, for boaſting

Pœna: ſed infernis hilares ſine regibus umbræ.
Improbitas illo fuit admirabilis ævo.
Credebant hoc grande nefas, & morte piandum,
Si juvenis vetulo non aſſurrexerat; & ſi
Barbato cuicunque puer: licèt ipſe videret
Plura domi fraga, & majores glandis acervos.
Tam venerabile erat præcedere quatuor annis,
Primaque par adeò ſacræ lanugo ſenectæ.
Nunc, ſi depoſitum non inficietur amicus,
Si reddat veterem cum totâ ærugine follem,
Prodigioſa fides, & Thuſcis digna libellis;
Quæque coronatâ luſtrari debeat agnâ.

boaſting that he had lain with Juno, where he was tied to a wheel and ſurrounded with ſerpents.

51. *Furies.*] Of which there were three, Alecto, Megæra, Tiſiphone. Theſe were ſiſters, the daughters of Acheron and Nox; they are deſcribed with torches in their hands, and ſnakes, inſtead of hair, on their heads.

—— *A ſtone.*] Alluding to Siſyphus the ſon of Æolus; he greatly infeſted Attica with his robberies, but, being ſlain by Theſeus, he was ſent to hell, and condemned to roll a great ſtone up an hill, which ſtone, when he had got it to the top, rolled back again, ſo that his labour was to be conſtantly renewed.

51—2. *Black vulture.*] Prometheus was chained to Mount Caucaſus for ſtealing fire from heaven, where a black vulture was continually preying on his liver, which grew as faſt as it was devoured.

52. *But the ſhades.*] The ghoſts of the departed—were

—— *Happy without infernal kings.*] For there being, at that time, no crimes, there wanted no laws nor kings to inforce them; of courſe no puniſhments.

53. *Improbity, &c.*] Villainy of all kinds was ſcarcely known—any crime would have been a wonder.

55. *If a youth, &c.*] In thoſe days of purity and innocence, the higheſt ſubordination was maintained. It was a capital crime for a young man even to have ſitten down in the preſence of an old one, or if ſitting, not to have riſen up on his approach. Comp. Job xxix. 8.

So for a boy not to have done the ſame in the preſence of a youth, now arrived at the age of puberty, which was indicated by having a beard.

56. *Tho'*

Vulture: but the ſhades happy without infernal kings.
Improbity was in that age to be wonder'd at.
They believed this a great crime, and to be puniſh'd by death,
If a youth had not riſen up to an old man, and if
A boy to any who had a beard: tho' he might ſee
At home more ſtrawberries, and greater heaps of acorn.
So venerable was it to precede by four years,
And the firſt down was ſo equal to ſacred old age.
Now, if a friend ſhould not deny a depoſit,
If he ſhould reſtore an old purſe with all the ruſt;
Prodigious faithfulneſs! and worthy the Tuſcan books!
And which ought to be expiated by a crowned ſhe-lamb.

56. *Tho' he might ſee, &c.*] Strawberries, acorns, and ſuch-like, are here ſuppoſed to be the firſt food of mankind in the Golden Age. The poet's meaning here is, that ſuperiority in age always challenged the reſpect above mentioned, from the younger to the elder, though the former might be richer, in the poſſeſſions of thoſe days, than the latter.

58. *So venerable, &c.*] So obſervant were they of the deference paid to age, that even a difference of four years was to create reſpect, inſomuch that the firſt appearance of down upon the chin was to be venerated by younger perſons, as the venerable beard of old age was by thoſe grown to manhood; ſo there was an equal and proportionate ſubordination throughout.

60. *Now.*] In our day.

—— *Should not deny.*] Either deny that he received it, or ſhould not refuſe to deliver it.

—— *A depoſit.*] Something committed to his truſt.

61. *With all the ruſt.*] i. e. The coin, which has lain by ſo long as to have contracted a ruſt, not having been uſed. Meton.

62. *Prodigious faithfulneſs!*] Such a thing would be looked upon, in theſe times, as a prodigy of honeſty.

—— *Worthy the Tuſcan books!*] To be recorded there among other prodigies. It is ſaid, that the art of ſoothſaying firſt came from the Tuſcans, which conſiſted in foretelling future events from prodigies; theſe were recorded in books, and were conſulted on occaſion of any thing happening of the marvellous kind, as authorities for the determinations of the aruſpices, or ſoothſayers, thereupon.

63. *Expiated, &c.*] When any prodigy happened, the cuſtom of the Tuſcans was to make an expiation by ſacrifice, in order

Egregium ſanctumque virum ſi cerno, bimembri
Hoc monſtrum puero, vel mirandis ſub aratro
Piſcibus inventis, & fœtæ comparo mulæ;
Sollicitus tanquam lapides effuderit imber,
Examenque apium longâ conſederit uvâ
Culmine delubri, tanquam in mare fluxerit amnis
Gurgitibus miris, & lactis vortice torrens.
Intercepta decem quereris ſeſtertia fraude
Sacrilega? quid ſi bis centum perdidit alter
Hoc arcana modo? majorem tertius illâ
Summam, quam patulæ vix ceperat angulus arcæ?
Tam facile & pronum eſt Superos contemnere teſtes,

order to avert the conſequences of ill omens, which were gathered from prodigies. This the Romans followed.

63. *A crowned ſhe-lamb.*] They put garlands of flowers, or ribbands, on the heads of the victims.—A ſhe-lamb was the offering on ſuch an occaſion.

64. *An excellent.*] Egregium—ex toto grege lectum—i. e. as we ſay, one taken out of the common herd of mankind—choice—ſingular for great and good qualities.

65. *A boy of two parts.*] A monſtrous birth, as prodigious as a child born with parts of two different ſpecies; hence the Centaurs were called bimembres.

—— *Wonderful fiſhes, &c.*] A wondrous ſhoal of fiſh unexpectedly turned up in ploughing the ground.

66. *A mule with foal.*] Which was never known to happen. Though Appian, Lib. i. ſays, that, before the coming of Sylla, a mule brought forth in the city. This muſt be looked on as fabulous.

67. *Anxious.*] Solicitous for the event.

—— *As if a ſhower, &c.*] As if the clouds rained ſhowers of ſtones.

68. *A ſwarm, &c.*] It was accounted ominous if a ſwarm of bees ſettled on an houſe, or on a temple.

—— *Long bunch.*] When bees ſwarm and ſettle any where, they all cling to one another, and hang down, a conſiderable length, in the form of a bunch of grapes. Hence, Virg. Geor. iv. 557—8.

——Jamque arbore ſummâ
Confluere, & lentis uvam demittere ramis.

69. *A river, &c.*] All rivers run into the ſea, and many with great violence; therefore the poet cannot mean that there

is

If I perceive an excellent and upright man, I compare
This monſter to a boy of two parts, or to wonderful fiſhes
Found under a plough, or to a mule with foal.
Anxious as if a ſhower had pour'd forth ſtones,
And a ſwarm of bees had ſettled, in a long bunch,
On the top of a temple, as if a river had flow'd into the ſea
With wond'rous gulfs, and ruſhing with a whirlpool of milk.
Do you complain that ten ſeſtertiums are intercepted by
Impious fraud? what if another has loſt two hundred ſecret
Seſtertiums in this manner? a third a larger ſum than that,
Which the corner of his wide cheſt had ſcarce received?
So eaſy and ready it is, to contemn the gods who are witneſſes,

is any wonder in this—but in flowing with unuſual and portentous appearances, ſuch as being mixed with blood, which Livy ſpeaks of, Lib. xxiv. c. 10, or the like.

70. *Ruſhing.*] Torrens—violent, headlong, running in full ſtream, like the ruſhing of a land-flood, with dreadful violence, eddying in whirlpools of milk.—When we conſider what has been ſaid in the laſt ſeven lines, what an idea does it give us of the ſtate of morals at Rome in the time of Juvenal!

71. *Ten ſeſtertiums.*] About 80l. 14s. 7d. of our money.

—— *Intercepted.*] i. e. Prevented from coming to your hands.

72. *What if another, &c.*] The poet endeavours to comfort his friend under his loſs, and to keep him from indulging too great a concern about it, by wiſhing him to conſider that he is not ſo great a ſufferer as many others perhaps might be by a like fraud.

—— *Secret, &c.*] Arcana—q. d. bis centum ſeſtertia arcana—i. e. delivered or lent ſecretly, when no witneſſes were by, as had been the caſe of Juvenal's friend Calvinus.

74. *Which the corner, &c.*] Another, ſays he, may have loſt ſo large a ſum of money, as even to be greater than could be eaſily contained in a large cheſt, though ſtuffed at every corner, in which he had ſtowed it.

75. *So eaſy and ready, &c.*] So prone are men to deſpiſe the gods, who are witneſſes to all their actions, that if they can but hide them from the eyes of men, they make themſelves quite eaſy under the commiſſion of the greateſt frauds.

76. *Behold,*

Si mortalis idem nemo ſciat. aſpice quantâ
Voce neget; quæ ſit fícti conſtantia vultûs.
Per ſolis radios, Tarpeiaque fulmina jurat,
Et Martis frameam, & Cirrhæi ſpicula vatis;
Per calamos venatricis, pharetramque puellæ,
Perque tuum, pater Ægæi Neptune, tridentem:
Addit & Herculeos arcus, haſtamque Minervæ,
Quicquid habent telorum armamentaria cœli.
Si verò & pater eſt, comedam, inquit, flebile gnati
Sinciput elixi, Pharioque madentis aceto.
Sunt, in Fortunæ qui caſibus omnia ponunt,

76. *Behold, with how great, &c.*] This contempt of the gods is carried ſo far, that men will not only defraud, but, with a loud unfaltering voice, and the moſt unembarraſſed countetenance, deny every thing that's laid to their charge; and this by the groſſeſt perjury.

77. *Feigned countenance.*] Putting on, in his looks, a ſemblance of truth and honeſty.

78. *By the rays of the ſun.*] This was an uſual oath. See Æn. iii. 599, 600, and note. Delph. edit.

—— *Tarpeian thunderbolts.*] i. e. The thunder of Jupiter, who had a temple on the Tarpeian rock. See Sat. vi. l. 47, note.

79. *Cyrrhæan prophet.*] Apollo, who had an oracle at Delphos, near Cirrha, a city of Phocis, where he was worſhipped.

80. *Virgin-huntreſs.*] Puellæ venatricis.—Diana, the fabled goddeſs of hunting; ſhe, out of chaſtity, avoided all company of men, retired into the woods, and there exerciſed herſelf in hunting.

81. *Trident.*] Neptune's trident was a ſort of ſpear with three prongs at the end, and denoted his being king of the ſea, which ſurrounded the three then known parts of the world. With this inſtrument he is uſually repreſented, and with this he was ſuppoſed to govern the ſea, and even to ſhake the earth itſelf: ſo that there is no wonder that the ſuperſtitious heathen ſhould ſwear by it, as Neptune was ſo conſiderable an object of their veneration and worſhip. See Virg. Æn. i. 142, 149, & al.

81. *Father of Ægeus.*] Ægeus was the ſon of Neptune, the father of Theſeus. He reigned at Athens—he threw himſelf into the Ægean Sea, which was ſo named after him.

82. *Herculean bows.*] Perhaps the poet particularly here alludes to thoſe fatal bows and arrows of Hercules, which he gave to Philoctetes, the ſon of Pæas, king of Melibæa, a city of Theſſaly, at the foot of Mount Oſſa; and which weapons, unleſs

Philoctetes

If that ſame thing no mortal can know. Behold, with how great
A voice he denies it, what ſteadineſs there is of feigned countenance.
By the rays of the ſun, and the Tarpeian thunderbolts he ſwears;
And the javelin of Mars, and the darts of the Cyrrhæan prophet;
By the ſhafts, and the quiver of the virgin-huntreſs,
And by thy trident, O Neptune, father of Ægeus:
He adds alſo the Herculean bows, and the ſpear of Minerva,
Whatever the armories of heaven have of weapons;
And truly if he be a father, I would eat, ſays he, a doleful
Part of the head of my boiled ſon, and wet with Pharian vinegar.
There are who place all things in the chances of Fortune,

Philoctetes had carried to Troy, it was fated that the city could not have been taken. See Virg. Æn. iii. 402, and note, Delph.

83. *Armories of heaven.*] Juvenal held the Roman mythology in great contempt—he certainly means, here, to deride the folly of imagining that the gods had arſenals or repoſitories of arms.

84. *A father, &c.*] Here is an alluſion to the ſtory of Thyeſtes, the brother of Atreus, who, having committed adultery with the wife of Atreus, Atreus in revenge killed and dreſſed the child born of her, and ſerved him up to his brother at his own table.

The defrauder is repreſented as perjuring himſelf by many oaths; and now he wiſhes, that the fate of Thyeſtes may be his, that he may have his ſon dreſſed and ſerved up to table for him to eat, if he be guilty of the fraud which is laid to his charge.

85. *Part of the head.*] Sinciput ſignifies the fore-part, or, perhaps, one half of the head, when divided downwards. See ARNSW. Quaſi ſemicaput—or, a ſcindendo, from whence ſinciput.

—— *Pharian vinegar.*] Pharos was an iſland of Ægypt, from whence came the beſt vinegar, of which were made ſauces and ſeaſonings for victuals of various kinds. The poet does not add this without an ironical fling at the luxury of his day.

86. *There are, &c.*] i. e. There are ſome ſo atheiſtically inclined, as to attribute all events to mere chance.

Et nullo credunt mundum rectore moveri,
Naturâ volvente vices & lucis, & anni,
Atque ideo intrepidi quæcunque altaria tangunt.
Eſt alius, metuens ne crimen pœna ſequatur,
Hic putat eſſe Deos, & pejerat, atque ita ſecum;
Decernat quodcunque volet de corpore noſtro
Iſis, & irato feriat mea lumina ſiſtro,
Dummodò vel cæcus teneam, quos abnego, nummos.
Et phthiſis, & vomicæ putres, & dimidium crus
Sunt tanti? pauper locupletem optare podagram
Ne dubitet Ladas, ſi non eget Anticyrâ, nec

87. *The world to be moved, &c.*] Epicurus and his followers acknowledged that there were gods, but that they took no care of human affairs, nor interfered in the management of the world. So Hor. Sat. v. Lib. i. l. 101—3.

Deos didici ſecurum agere ævum,
Nec, ſi quid miri faciat natura, Deos id
Triſtes ex alto cœli demittere tecto.

88. *Nature, &c.*] A blind principle, which they call nature, bringing about the revolutions of days and years—(lucis & anni)—acting merely mechanically, and without deſign.

89. *Intrepid they touch, &c.*] When a man would put another to his ſolemn oath, he brought him to a temple, and there made him ſwear, laying his hand upon the altar. But what conſtraint could this have on the conſciences of thoſe who did not believe in the interference of the gods—what altars could they be afraid to touch, and to ſwear by in the moſt ſolemn manner, if they thought that perjury was not noticed?

90. *Another, &c.*] The poet, having before mentioned atheiſts, who thought the world governed by mere chance, or, though they might allow that there were gods, yet that theſe did not concern themſelves in the ordering of human affairs, now comes to another ſort, who did really allow, not only the exiſtence, but alſo the providence of the gods, and their attention to what paſſed among mortals, and yet ſuch perſons having a ſalvo, to conſole themſelves under the commiſſion of crimes, which he well deſcribes in the following lines.

91. *Thus with himſelf.*] i. e. Thus argues with himſelf, allowing and fearing that he will be puniſhed.

92. "*Let Iſis, &c.*] Iſis was originally an Ægyptian goddeſs; but the Romans having adopted her among their deities, they built her a temple at Rome, where they worſhipped her. She

was

And believe the world to be moved by no governor,
Nature turning about the changes both of the light and year,
And therefore intrepid they touch any altars whatſoever.
Another is fearing leſt puniſhment may follow a crime:
He thinks there are gods, and forſwears, and thus with himſelf—
" Let Iſis decree whatever ſhe will concerning this body
" Of mine, and ſtrike my eyes with her angry ſiſtrum,
" So that, even blind, I may keep the money which I deny.
" Are a phthiſic, or putrid ſores, or half a leg
" Of ſuch conſequence? let not poor Ladas doubt to wiſh for
" The rich gout, if he does not want Anticyra, nor

was ſuppoſed to be much concerned in inflicting diſeaſes and maladies on mankind, and particularly on the perjured.

93. *Strike my eyes.*] Strike me blind.

—— *Angry ſiſtrum.*] The ſiſtrum was a muſical inſtrument; it is variouſly deſcribed, but generally thought to be a ſort of timbrel, of an oval, or a triangular form, with looſe rings on the edges, which, being ſtruck with a ſmall iron rod, yielded a ſhrill ſound. The Ægyptians uſed it in battle inſtead of a trumpet. It was alſo uſed by the prieſts of Iſis at her ſacrifices, and the goddeſs herſelf was deſcribed as holding one in her right hand.

Her angry ſiſtrum—per hypallagen—for the angry goddeſs with her ſiſtrum.

94. *Keep the money, &c.*] Juvenal here deſcribes one, who, having money intruſted to him, refuſes to deliver it up when called upon, and who is daring enough, not only to deny his ever having received it, but to defy all puniſhment, and its conſequences, ſo that he may but ſucceed in his perjury and fraud, and ſtill keep the money in his poſſeſſion.

95. *A phthiſic.*] (from Gr. φθισις, a φθιω, to corrupt) A conſumption of the lungs.

—— *Putrid ſores.*] Vomicæ—impoſthumes of a very malignant kind.

—— *Half a leg.*] The other half being amputated, on account of incurable ſores, which threatened mortification.

96. *Of ſuch conſequence.*] Tanti—of ſo much conſequence—i. e. as to counterbalance the joy of poſſeſſing a large ſum of money.

—— *Ladas.*] The name of a famous runner, who won the prize at the Olympic games.

97. *The rich gout.*] So called, becauſe it uſually attacks the rich and luxurious.

Archigene: quid enim velocis gloria plantæ
Præſtat, & eſuriens Piſææ ramus olivæ?
UT SIT MAGNA, TAMEN CERTE LENTA IRA DEORUM EST.
Si curant igitur cunctos punire nocentes,
Quando ad me venient? ſed & exorabile numen
Fortaſſe experiar: ſolet his ignoſcere. Multi
Committunt eadem diverſo crimina fato.
Ille crucem pretium ſceleris tulit, hic diadema.
Sic animum diræ trepidum formidine culpæ
Confirmant. tunc te ſacra ad delubra vocantem
Præcedit, trahere imò ultrò, ac vexare paratus.

97. *If he does not want Anticyra.*] i. e. If he be not mad. Anticyra, an iſland of the Archipelago, was famous for producing great quantities of the beſt hellebore, which the antients eſteemed good to purge the head in caſes of madneſs. Whence naviga Anticyram, was as much as to ſay—you are mad. See Hor. Lib. ii. Sat. iii. l. 166.

98. *Archigenes.*] Some famous phyſician, remarkable, perhaps, for curing madneſs. See Sat. vi. 235.

—— *The glory of a ſwift foot, &c.*] What good does the applauſe got by his ſwiftneſs do him? it will not fill his belly.

99. *Hungry branch of the Piſæan olive.*] Piſa was a diſtrict of Elis, in Peloponneſus, in which was Olympia, where the Olympian games were celebrated: the victors in which were crowned with chaplets made of olive-branches, hence called Piſæan.

The hungry branch—i. e. that will afford no food to the gainers of it. See note on l. 93, ad fin.

The ſpeaker here means, that to be ſick and rich, is better than to be healthy and poor; that the famous Ladas, unleſs he were mad, would ſooner chooſe to be laid up with the gout and be rich, than to enjoy all the glory of the Olympic games and be poor.

100. *Tho' the anger, &c.*] Another flatters himſelf, that, though puniſhment may be heavily inflicted ſome time or other, yet the evil day may be a great way off. See Eccl. viii. 11.

101. *If they take care, &c.*] q. d. If they do obſerve the actions of men, and attend to what they do, ſo as to take order for the puniſhment of guilt, wherever they find it, yet it may be a great while before it comes to my turn to be puniſhed.

103. *Exorable*

" Archigenes: for what does the glory of a ſwift foot
" Avail him, and the hungry branch of the Piſæan olive?"
" THO' THE ANGER OF THE GODS BE GREAT, YET CER-
" TAINLY IT IS SLOW.
" If they take care therefore to puniſh all the guilty,
" When will they come to me?—But, perhaps too, the deity
" Exorable I may experience: he uſeth to forgive theſe
" things.
" Many commit the ſame crimes with a different fate.
" One has borne the croſs as a reward of wickedneſs, an-
" other a diadem."
Thus the mind trembling with the fear of dire guilt
They confirm: then you, calling him to the ſacred ſhrines,
He precedes, even ready of his own accord to draw you,
and to teaze you.

103. *Exorable, &c.*] It may be I ſhall eſcape all puniſhment; for perhaps I may obtain forgiveneſs, and find the Deity eaſy to be intreated.

—— *He uſeth, &c.*] i. e. Crimes of this ſort, which are not committed out of contempt of the Deity, but merely to get a little money, he uſually forgives.

104. *Different fate.*] Another ſubterfuge of a guilty conſcience, is, that though, in ſome inſtances, wrong doers are puniſhed grievouſly, yet in others they ſucceed ſo happily as to obtain rewards: ſo that the event of wickedneſs is very different to different people.

105. *Borne the croſs, &c.*] The ſame ſpecies of wickedneſs that has brought one man to the gallows, has exalted another to a throne.

106—7. *Thus they confirm.*] By all theſe ſpecious and deceitful reaſonings, they cheat themſelves into the commiſſion of crimes, and endeavour to ſilence the remonſtrances and terrors of a guilty conſcience.

108. *He precedes, &c.*] Thus confident, the wretch whom you ſummon to the temple, in order to ſwear to his innocence, leads the way before you, as if in the utmoſt haſte to purge himſelf by oath.

—— *Ready to draw, &c.*] He is ready to drag you along by force, and to harraſs and teaze you to get on faſter, in order to bring him to his oath.

Nam cùm magna malæ ſupereſt audacia cauſæ,
Creditur à multis fiducia: mimum agit ille,
Urbani qualem fugitivus ſcurra Catulli.
Tu miſer exclamas, ut Stentora vincere poſſis,
Vel potiùs quantùm Gradivus Homericus: audis,
Jupiter, hæc? nec labra moves, cùm mittere vocem
Debueras, vel marmoreus, vel aheneus? aut cur
In carbone tuo chartâ pia thura ſolutâ
Ponimus, & ſectum vituli jecur, albaque porci
Omenta? ut video, nullum diſcrimen habendum eſt
Effigies inter veſtras, ſtatuamque Bathylli.

109. *When great impudence, &c.*] When a man is impudent enough, however guilty, to ſet a good face upon the matter, this is miſtaken by many for a ſign of honeſt confidence, ariſing from innocence.

110. *He acts the mimic, &c.*] Alluding to a play written by one Lutatius Catullus, called the Phaſma, or viſion (ſee Sat. viii. 185—6.) in which there was a character of a buffoon, who ran away from his maſter, after having cheated him, and then vexed, and even provoked him, that he might be brought to ſwear himſelf off, chearfully propoſing thus to be perjured. This play is loſt by time, ſo that nothing certain can be ſaid concerning this alluſion; but what is here ſaid (after Holyday) ſeems probable.

111. *Witty Catullus.*] Some expound urbani here, as the cognomen of this Catullus.

112. *You, miſerable, exclaim—*] You, half mad with vexation at finding yourſelf thus treated, and in amazement at the impudence of ſuch a perjury, break forth aloud.

—— *Stentor.*] A Grecian mentioned by Homer, Il. e. l. 785—6, to have a voice as loud as fifty people together.

113. *Homerican Gradivus.*] See note, Sat. ii. l. 128. Homer ſays (Il. e. 860—2.) that when Mars was wounded by Diomede, he roared ſo loud that he frightened the Grecians and Trojans, and made a noiſe as loud as 10,000 men together.

In ſome ſuch manner as this, wouldſt thou, my friend Calvinus, exclaim, and call out to Jupiter.

114. *Nor move your lips.*] Canſt thou be a ſilent hearer, O Jupiter, of ſuch perjuries as theſe? wilt thou not ſo much as utter a word againſt ſuch doings, when one ſhould think thou oughteſt to threaten vengeance, wert thou even made of marble or braſs, like thine images which are among us?

115. *Or*

For when great impudence remains to a bad cauſe,
It is believed confidence by many: he acts a farce,
Such as the fugitive buffoon of the witty Catullus.
You miſerable exclaim, ſo as that you might overcome Stentor,
Or rather as much as the Homerican Gradivus: "Do "you hear,
"O Jupiter, theſe things? nor move your lips, when you "ought
"To ſend forth your voice, whether you are of marble or "of braſs? or why
"On thy coal, put we the pious frankincenſe from the loos'd
"Paper, and the cut liver of a calf, and of an hog
"The white cawl? as I ſee, there is no difference to be "reckon'd,
"Between your images, and the ſtatue of Bathyllus."

115. *Or why.*] Where is the uſe—to what purpoſe is it?

116. *Put we, &c.*] See Sat. xii. l. 89, note.

116—17. *From the loos'd paper.*] Some think that the offerers uſed to bring their incenſe wrapped up in paper, and, coming to the altar, they undid or opened the paper, and poured the incenſe out of it upon the fire.

But others, by chartâ ſolutâ (abl. abſol.) underſtand a reference to the cuſtom, mentioned Sat. x. 55. (ſee note there) of faſtening pieces of paper, containing vows, upon the images of the gods, and taking them off when their prayers were granted, after which they offered what they had vowed.

117. *The cut liver, &c.*] The liver cut out of a calf, and the cawl which covered the inwards of an hog, were uſual offerings.

119. *The ſtatue of Bathyllus.*] A fiddler and a player, whoſe ſtatue was erected in the temple of Juno, at Samos, by the tyrant Polycrates.—q. d. At this rate, I don't ſee that there is any difference between thy images, O Jupiter, and thoſe that may be erected in honour of a fiddler.

In this expoſtulatory exclamation to Jupiter, which the poet makes his friend utter with ſo much vehemence, there is very keen raillery againſt the folly and ſuperſtition that prevailed at Rome, which Juvenal held in the higheſt contempt. This almoſt reminds one of that fine ſarcaſm of the prophet Elijah—1 Kings xviii. 27.

Accipe, quæ contrà valeat ſolatia ferre,
Et qui nec Cynicos, nec Stoïca dogmata legit
A Cynicis tunicâ diſtantia; non Epicurum
Suſpicit exigui lætum plantaribus horti.
Curentur dubii medicis majoribus ægri,
Tu venam vel diſcipulo committe Philippi.
Si nullum in terris tam deteſtabile factum
Oſtendis, taceo; nec pugnis cædere pectus
Te veto, nec planâ faciem contundere palmâ;
Quandoquidem accepto claudenda eſt janua damno,
Et majore domûs gemitu, majore tumultu

120. *Hear, &c.*] The poet is now taking another ground to conſole his friend, by repreſenting to him the frequency, not only of the ſame, but of much greater injuries than what he has ſuffered; and that he, in being ill uſed, is only ſharing the common lot of mankind, from which he is not to think himſelf exempt.

—— *Hear.*] Accipe—auribus underſtood.

121. *Neither hath red.*] Never hath made theſe his ſtudy.

—— *The Cynics.*] The followers of Diogenes.

—— *Stoic doctrines.*] The doctrines of Zeno and his followers, who were called Stoics, from στοα, a porch, where they taught.

—— *Differing, &c.*] Theſe people differed from each other in their dreſs, the Cynics wearing no tunic (a ſort of waiſtcoat) under their clokes, as the Stoics did; but both agreed in teaching the contempt of money, and of the change of fortune.

122. *Epicurus.*] A philoſopher of Athens, a temperate and ſober man, who lived on bread and water and herbs: he placed man's chief happineſs in the pleaſure and tranquillity of the mind. He died of the ſtone at Athens, aged ſeventy-two. His ſcholars afterwards ſadly perverted his doctrines, by making the pleaſures of the body the chief good, and ran into thoſe exceſſes which brought a great ſcandal on the ſect. Suſpicit—lit. looks up to.

124. *Dubious ſick, &c.*] Thoſe who are ſo ill, that their recovery is doubtful, ſhould be committed to the care of very experienced and able phyſicians.

So, thoſe who are afflicted with heavy misfortunes, ſtand in need of the moſt grave and learned advice.

125. *Commit your vein, &c.*] A perſon whoſe cauſe of illneſs is but ſlight, may truſt himſelf in the hands of a young beginner.

So

Hear, what conſolations on the other hand one may bring,
And who neither hath red the Cynics, nor the Stoic doctrines, differing
From the Cynics by a tunic: nor admires Epicurus
Happy in the plants of a ſmall garden.
The dubious ſick may be taken care of by greater phyſicians,
Do you commit your vein even to the diſciple of Philip.
If you ſhew no fact in all the earth ſo deteſtable,
I am ſilent: nor do I forbid you to beat your breaſt
With your fiſts, nor to bruiſe your face with your open palm;
Since, loſs being received, the gate is to be ſhut,
And with greater mourning of the houſe, with a greater tumult,

So you, Calvinus, whoſe loſs is but comparatively ſlight, have no need of Stoics, or Cynics, or of ſuch a one as Epicurus, to conſole you; I am ſufficient for the purpoſe, though I do not read or ſtudy ſuch great philoſophers.

125. *Philip.*] Some ſurgeon of no great credit or reputation; but even his apprentice might be truſted to adviſe bleeding, or not, in a ſlight diſorder. So you may ſafely truſt to my advice in your preſent circumſtances, though I am no deep philoſopher; a little common ſenſe will ſerve the turn.

The whole of theſe two laſt lines is allegorical; the ideas are taken from bodily diſorder, but are to be transferred to the mind.

126. *If you ſhew, &c.*] Could you ſhew no act in all the world ſo vile as this which has been done towards you, I would ſay no more—I would freely abandon you to your ſorrows, as a moſt ſingularly unhappy man.

127. *Nor do I, &c.*] i. e. Go on, like a man frantic with grief—beat your breaſt—ſlap your face till it be black and blue.

129. *Since, &c.*] In a time of mourning for any great loſs, it was uſual to ſhut the doors and windows.

—— *Loſs being received.*] A loſs of money incurred.—He is here rallying his friend Calvinus.—q. d. Inaſmuch as the loſs of money is looked upon as the moſt ſerious of all loſſes, doubtleſs you ought to bewail your misfortune, with every circumſtance of the moſt unfeigned ſorrow.

130. *Mourning of the houſe, &c.*] i. e. Of the family—for, to be ſure, the loſs of money is a greater ſubject of grief, and more lamented than the deaths of relations.

Planguntur nummi, quàm funera: nemo dolorem
Fingit in hoc caſu, veſtem diducere ſummam
Contentus, vexare oculos humore coacto:
Ploratur lachrymis amiſſa pecunia veris.
Sed ſi cuncta vides ſimili fora plena querelâ; 135
Si decies lectis diverſâ parte tabellis,
Vana ſupervacui dicunt chirographa ligni,
Arguit ipſorum quos litera, gemmaque princeps
Sardonyches, loculis quæ cuſtoditur eburnis:
Ten', ô delicias, extra communia cenſes 140

131. *Nobody feigns, &c.*] The grief for loſs of money is very ſincere, however feigned it uſually is at funerals.

132. *Content to ſever, &c.*] Nobody contents himſelf with the mere outward ſhew of grief—ſuch as rending the upper edge of a garment, which was an uſual ſign of grief.

133. *Vex the eyes, &c.*] To rub the eyes, in order to ſqueeze out a few forced tears.

See Terent. Eun. Act. i. Sc. i. where Parmeno is deſcribing the feigned grief of Phædria's miſtreſs, and where this circumſtance of diſſimulation is finely touched—

Hæc verba unâ meherclè falſâ lacrumulâ,
Quam, oculos terendo miſerè, vix vi expreſſerit,
Reſtinguet, &c.

So Virg. Æn. ii. l. 196—

Captique dolis lachrymiſque coacti.

134. *Loſt money is deplored, &c.*] When we ſee a man deploring the loſs of money, we may believe the ſincerity of his tears.

The poet in this, and the preceding lines on this ſubject, finely ſatirizes the avarice and ſelfiſhneſs of mankind, as well as their hypocriſy, and all want of real feelings, where ſelf is not immediately concerned.

135. *If you ſee, &c.*] q. d. However I might permit you to indulge in ſorrow, if no inſtance of ſuch fraud and villainy had happened to any body but yourſelf, yet if it be every day's experience, if the courts of juſtice are filled with complaints of the ſame kind, why ſhould you give yourſelf up to grief, as ſingularly wretched, when what has happened to you is the frequent lot of others?

136. *If tablets.*] i. e. Deeds or obligations written on tablets. See Sat. ii. l. 58, note.

—— *Red over, &c.*] i. e. Often red over in the hearing of witneſſes, as well as of the parties.

Money is bewailed than funerals: nobody feigns grief
In this caſe, content to ſever the top of the garment,
To vex the eyes with conſtrained moiſture:
Loſt money is deplored with true tears.
But if you ſee all the courts filled with the like complaint,
If, tablets being red over ten times, by the different party,
They ſay the hand-writings of the uſeleſs wood are vain,
Whom their own letter convicts, and a principal gem
Of a ſardonyx, which is kept in ivory boxes.
Think you, O ſweet Sir, that out of common things

136. *By the different party.*] This expreſſion is very obſcure, and does not appear to me to have been ſatisfactorily elucidated by commentators. Some read diverſâ in parte, and explain it to mean, that the deeds had been red over in different places—variis in locis, ſays the Delphin interpretation. However, after much conſideration, I rather approve of reading diverſâ parte, by the different (i. e. the oppoſite) party.—Pars means, ſometimes, a ſide or party in contention. AINSW. In this view, it exaggerates the impudence and villainy of a man who denied his deed or obligation, ſeeing that his adverſary, the creditor, having frequently red over the deed, could not be miſtaken as to its contents, any more than the debtor, who had ſigned and ſealed it, as well as heard it red over.

137. *They ſay.*] i. e. The fraudulent debtors ſay, that the hand-writings contained in the bonds are falſe and void.

Supervacuus means, ſuperfluous—ſerving to no purpoſe or uſe.—Supervacui ligni, i. e. of the inſcribed wooden tablets, which are of no uſe, though the obligation be written on them.

q. d. Notwithſtanding the hand-writing appears againſt them, ſigned and ſealed by themſelves, and that before witneſſes, yet they declare that it is all falſe, a mere deceit, and of no obligation whatſoever—they plead, non eſt factum, as we ſay.

138. *Whom their own letter convicts.*] Whoſe own hand-writing proves it to be their own deed.

—— *A principal gem, &c.*] Their ſeal cut upon a ſardonyx of great value, with which they ſealed the deed.

139. *Which is kept, &c.*] Kept in ſplendid caſes of ivory, perhaps one within another, for its greater ſecurity. By this circumſtance, the poet ſeems to hint, that the vile practice which he mentions, was by no means confined to the lower ſort of people, but had made its way among the rich and great.

140. *O ſweet Sir.*] Delicias—hominis underſtood. Comp. Sat. vi. 47. An ironical apoſtrophe to his friend.

Deliciæ

Ponendum? Quî tu gallinæ filius albæ,
Nos viles pulli nati infelicibus ovis?
Rem pateris modicam, & mediocri bile ferendam,
Si flectas oculos majora ad crimina: Confer
Conductum latronem, incendia ſulphure cœptâ,
Atque dolo, primos cùm janua colligit ignes:
Confer & hos, veteris qui tollunt grandia templi
Pocula adorandæ rubiginis, & populorum
Dona, vel antiquo poſitas à rege coronas.
Hæc ibi ſi non ſunt, minor extat ſacrilegus, quî

Deliciæ is often uſed to denote a darling, a minion, in which a perſon delights; here delicias might be rendered choice, favourite, i. e. of fortune—as if exempted from the common accidents of life—as if put or placed out of their reach.

141. *How.*] Why—by what means—how can you make it out?

—— *The offspring of a white hen.*] The colour of white was deemed lucky. This expreſſion appears to have been proverbial in Juvenal's time, to denote a man that is born to be happy and fortunate.

Some ſuppoſe the original of this ſaying to be the ſtory told by Suetonius in his life of Galba, where he mentions an eagle, which ſoaring over the head of Livia, a little after her marriage with Auguſtus, let fall into her lap a white hen, with a laurel-branch in her mouth; which hen, being preſerved, became ſo fruitful, that the place where this happened was called Villa ad Gallinas.

But the poet ſaying nothing of fruitfulneſs, but of the colour only, it is rather to be ſuppoſed that Eraſmus is right, in attributing this proverb to the notion which the Romans had of a white colour, that it denoted luck or happineſs, as dies albi, and albo lapillo notati, and the like.

142. *Unfortunate eggs.*] The infelicibus ovis, put here in oppoſition to the white hen, ſeems to imply the eggs of ſome birds of unhappy omen, as crows, ravens, &c. figuratively to denote thoſe who are born to be unfortunate.

Sæpe ſiniſtra cavâ prædixit ab ilice Cornix.
VIRG. Ecl. i. 18; and ix. 15.

143. *With moderate choler, &c.*] i. e. Moderate wrath, anger, reſentment, when you conſider how much greater injuries others ſuffer from greater crimes.

You are to be put? How are you the offspring of a white hen,
We, vile chickens hatched from unfortunate eggs?
You ſuffer a moderate matter, and to be borne with moderate choler,
If you bend your eyes to greater crimes: compare
The hired thief, burnings begun with ſulphur,
And by deceit, when the gate collects the firſt fires:
Compare alſo theſe, who take away the large cups
Of an old temple, of venerable ruſt, and the gifts
Of the people, or crowns placed by an antient king.
If theſe are not there, there ſtands forth one leſs ſacrilegious, who

144. *Compare.*] Conſider in a comparative view.

145. *Hired thief.*] Or cut-throat, who is hired for the horrid purpoſe of aſſaſſination.

—— *Burnings begun with ſulphur.*] Which is here put, by ſynec. for all ſort of combuſtible matter with which incendiaries fire houſes.

146. *By deceit.*] In a ſecret manner, by artfully laying the deſtructive materials, ſo as not to be diſcovered till too late to prevent the miſchief.

—— *Collects the firſt fires.*] So as to prevent thoſe who are in the houſe from getting out, and thoſe who are without from getting in, to afford any aſſiſtance. It is not improbable that the poet here glances at the monſtrous act of Nero, who ſat Rome on fire.

147. *Large cups, &c.*] Who are guilty of ſacrilege, in ſtealing the ſacred veſſels which have been for ages in ſome antique temple, and which are venerable from the ruſt which they have contracted by time.

148—9. *The gifts of the people.*] Rich and magnificent offerings, given to ſome ſhrine by a whole people together, in honour of the god that preſided there.

149. *Crowns placed, &c.*] As by Romulus and other kings, whoſe crowns, in honour of their memory, were hung up in temples of the gods.

150. *If theſe are not there.*] If it ſo happen that there be no ſuch valuable relics as theſe now mentioned, yet ſome petty ſacrilegious thief will deface and rob the ſtatues of the gods.

151. *Scrapes*

Radat inaurati femur Herculis, & faciem ipſam
Neptuni, qui bracteolam de Caſtore ducat.
An dubitet, ſolitus totum conflare Tonantem?
Confer & artifices, mercatoremque veneni,
Et deducendum corio bovis in mare, cum quo
Clauditur adverſis innoxia ſimia fatis.
Hæc quota pars ſcelerum, quæ cuſtos Gallicus urbis
Uſque à Lucifero, donec lux occidat, audit?
Humani generis mores tibi nôſſe volenti
Sufficit una domus; paucos conſume dies, &
Dicere te miſerum, poſtquàm illinc veneris, aude.
Quis tumidum guttur miratur in Alpibus? Aut quis
In Meroë craſſo majorem infante mamillam?
Cærula quis ſtupuit Germani lumina, flavam

151. *Scrape the thigh, &c.*] To get a little gold from it.

151—2. *Face of Neptune.*] Some image of Neptune, the beard whereof was of gold.

152. *Draw off the leaf-gold, &c.*] Peel it off, in order to ſteal it, from the image of Caſtor:—there were great treaſures in his temple. See Sat. xiv. l. 260.

153. *Will he heſitate.*] At ſuch comparatively ſmall matters as theſe, who could ſteal a whole ſtatue of Jupiter, and then melt it down—and who can make a practice of ſuch a thing? A man who accuſtoms himſelf to greater crimes, can't be ſuppoſed to heſitate about committing leſs.

154. *Contrivers, and merchant of poiſon.*] Thoſe who make, and thoſe who ſell poiſonous compoſitions, for the purpoſes of ſorcery and witchcraft, or for the killing perſons in a ſecret and clandeſtine manner. See Hor. Sat. ix. Lib. i. 31; and Epod. ix. l. 61.

155. *Launched into the ſea, &c.*] Parricides were put into a ſack made of an ox's hide, together with an ape, a cock, a ſerpent, and a dog, and thrown into the ſea. See Sat. viii. 214. The fate of theſe poor innocent animals is very cruel, they having done no wrong.—Deducendum. Met. See Virg. G. i. 255.

157. *Keeper of the city.*] Rutilius Gallicus was appointed, under Domitian, præfectus urbis, who had cognizance of capital offences, and ſat every day on criminal cauſes.

158. *From the morning.*] Lucifero.—The planet Venus, when ſeen at day-break, is called Lucifer—i. e. the bringer of light. See Sat. viii. 12.

Naſcere

May ſcrape the thigh of a gilt Hercules, and the very face of
Neptune, who may draw off the leaf-gold from Caſtor.
Will he heſitate, who is uſed to melt a whole Thunderer?
Compare alſo the contrivers, and the merchant of poiſon,
And him to be launched into the ſea in the hide of an ox,
With whom an harmleſs ape, by adverſe fates, is ſhut up.
How ſmall a part this of the crimes, which Gallicus, the keeper of the city,
Hears from the morning, until the light goes down?
To you who are willing to know the manners of the human race
One houſe ſuffices; ſpend a few days, and dare
To call yourſelf miſerable, after you come from thence.
Who wonders at a ſwoln throat in the Alps? or who
In Meroë at a breaſt bigger than a fat infant?
Who has been amazed at the blue eyes of a German, his yellow

Naſcere præque diem veniens age Lucifer almum.
VIRG. Ecl. viii. l. 17.

Lucifer ortus erat—— Ov. Met. iv. 664.

It is not to be ſuppoſed that the præfectus urbis literally ſat from morning to night every day, but that he was continually, as the phraſe among us imports, hearing cauſes, in which the moſt atrocious crimes were diſcovered and puniſhed.

160. *One houſe ſuffices.*] q. d. If you deſire to be let into a true hiſtory of human wickedneſs, an attendance at the houſe of Gallicus alone will be ſufficient for your purpoſe.

—— *Spend a few days, &c.*] Attend there for a few days, and when you come away, dare, if you can, to call yourſelf unhappy, after hearing what you have heard at the houſe of Gallicus. Domus is a very general word, and need not be reſtricted here to ſignify the private houſe of the judge, but may be underſtood of the court or place where he ſat to hear cauſes.

162. *Swoln throat, &c.*] The inhabitants about the Alps have generally great ſwellings about their throats, occaſioned, as ſome ſuppoſe, by drinking ſnow water. The French call theſe protuberances on the outſide of the throat—goitres.

163. *Meroë.*] An iſland ſurrounded by the Nile—ſee Sat. vi. 527.—The women of this iſland are ſaid to have breaſts of an enormous ſize. Our poet is hardly to be underſtood literally.

164. *Blue eyes, &c.*] Tacit. de Mor. Germ. ſays, that the Germans

Cæſariem, & madido torquentem cornua cirro?
Nempè quòd hæc illis natura eſt omnibus una.
Ad ſubitas Thracum volucres, nubemque ſonoram
Pygmæus parvis currit bellator in armis:
Mox impar hoſti, raptuſque per aëra curvis
Unguibus à ſævâ fertur grue: Si videas hoc
Gentibus in noſtris, riſu quaterere: Sed illic,
Quanquàm eadem aſſiduè ſpectentur prælia, ridet
Nemo, ubi tota cohors pede non eſt altior uno.
Nullane perjuri capitis, fraudiſque nefandæ

Germans have truces & cæruleos oculos, et comas rutilas—fierce and blue eyes, and red hair.

165. *Twiſting his curls.*] Cornu—lit. an horn; but is uſed in many ſenſes to expreſs things that bear a reſemblance to an horn—as here, the Germans twiſted their hair in ſuch a manner, as that the curls ſtood up and looked like horns.

—— *A wet lock.*] Cirrus ſignifies a curled lock of hair.—The Germans uſed to wet their locks with ointment of ſome kind, perhaps that they might the more eaſily take, and remain in, the ſhape in which the faſhion was to put them—ſomething like our uſe of pomatum; or the ointment which they uſed might be ſome perfume. Comp. Hor. Lib. ii. Ode vii. l. 7, 8.

166. *Becauſe, &c.*] Nobody would be ſurprized at ſeeing a German as above mentioned, and for this reaſon, becauſe all the Germans do the ſame, it is the one univerſal faſhion among them.—Natura ſometimes ſignifies, a way or method.

167. *Sudden birds, &c.*] A flight of cranes coming unexpectedly from Strymon, a river of Thrace.

Strymoniæ grues.—See Virg. G. i. 120; Æn. x. 265.

—— *Sonorous cloud.*] The cranes are birds of paſſage, and fly in great numbers when they change their climate, which they were ſuppoſed to do when the winter ſet in in Thrace; they made a great noiſe as they flew. See Æn. x. 265—6.

168. *Pygmæan warrior, &c.*] The Pygmies (from πυγμη, the fiſt, or a meaſure of ſpace from the elbow to the hand—a cubit) were a race of people in Thrace, which were ſaid to be only three inches high. AINSW. Juvenal ſays, a foot, l. 173. They were ſaid always to be at war with the cranes.

—— *Little arms.*] His diminutive weapons.

169. *The enemy.*] The cranes.

171. *In our nations, &c.*] In our part of the world, if an inſtance of this ſort were to happen, it would appear highly ridiculous; to ſee a little man fighting a crane, and then flown away with

Hair, and twiſting his curls with a wet lock?
Becauſe indeed this one nature is to them all.
At the ſudden birds of the Thracians, and the ſonorous cloud,
The Pygmæan warrior runs in his little arms,
Soon unequal to the enemy, and ſeized, thro' the air, with crooked
Talons, he is carried by a cruel crane: if you could ſee this;
In our nations, you would be ſhook with laughter: but there
Tho' the ſame battles may be ſeen conſtantly, nobody
Laughs, when the whole cohort is not higher than one foot.
" Shall there be no puniſhment of a perjured head,

with in the talons of the bird, would make you ſhake your ſides with laughter, from the ſingularity of ſuch a ſight.

172. *The ſame battles, &c.*] In that part of the world, there being no ſingularity or novelty in the matter, though the ſame thing happens conſtantly, nobody is ſeen to laugh, however ridiculous it may be to ſee an army of people, not one of which is above a foot high.

The poet means to infer from all this, that it is the ſingularity and novelty of events which make them wondered at: hence his friend Calvinus is ſo amazed and grieved that he ſhould be defrauded, looking upon it as peculiar to him; whereas, if he would look at what is going forward in the world, particularly in courts of civil and criminal judicature, he would ſee nothing to be ſurpriſed at, with reſpect to his own caſe, any more than he would be ſurpriſed, if he went among the Germans, to ſee blue eyes, and red hair, or locks curled and wetted with ſome ointment, ſeeing they all appear alike. Or if he were to go among the Pygmies, he would ſee nobody laugh at their battles with the cranes, which are conſtantly happening, and at the diminutive ſize of the Pygmy warriors, which is alike in all.

174. *No puniſhment, &c.*] Well, but, ſays Calvinus, though you obſerve that I am not to be ſurpriſed at what I have met with, becauſe it is ſo frequent, is ſuch a matter to be entirely unnoticed, and ſuch an offender not to be puniſhed?

—— *A perjured head.*] A perjured perſon.—Capitis, per ſynec. ſtands here for the whole man.

So Hor. Lib. i. Ode xxiv. l. 2.

Tam chari capitis.

Pœna erit? abreptum crede hunc graviore catenâ
Protinus, & noſtro (quid plus velit ira?) necari
Arbitrio: manet illa tamen jactura, nec unquam
Depoſitum tibi ſoſpes erit: ſed corpore trunco
Invidioſa dabit minimus ſolatia ſanguis:
At vindicta bonum vitâ jucundius ipſâ.
Nempe hoc indocti, quorum præcordia nullis
Interdum, aut levibus videas flagrantia cauſis:
Quantulacunque adeò eſt occaſio, ſufficit iræ.
Chryſippus non dicet idem, nec mite Thaletis
Ingenium, dulcique ſenex vicinus Hymetto,
Qui partem acceptæ ſæva inter vinc'la cicutæ
Accuſatori nollet dare. Plurima felix

175. *Wicked fraud?"*] In taking my money to keep for me, and then denying that he ever had it.

—— " *Suppoſe, &c.*] Juvenal anſwers—Suppoſe the man who has injured you hurried inſtantly away to priſon, and loaded with fetters heavier than ordinary—graviore catenâ.

176. *Be kill'd, &c.*] Be put to death by all the tortures we could invent (and the moſt bitter anger could deſire no more)—what then?

177. *That loſs.*] i. e. Which you complain of.

—— *Remains.*] Is ſtill the ſame.

178. *The depoſit, &c.*] The money which you depoſited in his hands would not be the ſafer—i. e. at all the more ſecure.

179. " *The leaſt blood, &c.*] True, replies Calvinus, but I ſhould enjoy my revenge—the leaſt drop of blood from his mangled body would give me ſuch comfort as to be enviable; for revenge affords a pleaſure ſweeter than life itſelf.

181. *Truly this, &c.*] Truly, ſays Juvenal, ignorant and fooliſh people think ſo.—q. d. This is the ſentiment of one who is void of all knowledge of true philoſophy—indocti.

—— *Whoſe breaſts, &c.*] Præcordia ſignifies, literally, the parts about the heart, which is ſuppoſed to be the ſeat of the paſſions and affections; here it may ſtand for the paſſions themſelves, which, ſays the poet, are ſet on fire, ſometimes for no cauſe at all, ſometimes from the moſt trivial cauſes, in ſilly people.

183. *However ſmall, &c.*] Any trifling thing is ſufficient to put them into a paſſion—but it is not ſo with the wiſe.

184. *Chryſippus will not ſay, &c.*] A famous Stoic philoſo-

"And of wicked fraud?" "Suppoſe this man dragg'd
"away with
"A weightier chain immediately, and to be kill'd (what
"would anger have more?)
"At our will: yet that loſs remains, nor will ever
"The depoſit be ſafe to you:" "but from his maimed body
"The leaſt blood will give an enviable conſolation.
"But revenge is a good more pleaſant than life itſelf."
Truly this is of the unlearned, whoſe breaſts you may ſee
Burning, ſometimes from none, or from ſlight cauſes:
However ſmall the occaſion may be, it is ſufficient for anger,
Chryſippus will not ſay the ſame, nor the mild diſpoſition
Of Thales, and the old man neighbour to ſweet Hymettus,
Who would not, amidſt cruel chains, give a part of
The received hemlock to his accuſer. Happy wiſdom,

pher, ſcholar to Zeno, who taught the government of the paſſions to be a chief good.

185. *Thales.*] A Mileſian, one of the ſeven wiſe men of Greece. He held that injuries were to be contemned, and was not himſelf eaſily provoked to anger.

—— *The old man.*] Socrates.

—— *Neighbour to ſweet Hymettus.*] Hymettus, a mountain in Attica, famous for excellent honey, hence called dulcis Hymettus. See Hor. Lib. ii. Ode vi. l. 14, 15. This mountain was not far from Athens, where Socrates lived, and where he was put to death.

186. *Who would not, &c.*] It was a maxim of Socrates, that he who did an injury was more to be pitied than he who ſuffered it. He was accuſed of contemning the gods of Athens, and, for this, was condemned to die, by drinking the juice of hemlock; which he did with circumſtances of calmneſs and fortitude, as well as of forgiveneſs of his accuſers, that brought tears from all that were preſent with him in the priſon during the ſad ſcene.

An old ſcholiaſt has obſerved on this paſſage, as indeed ſome others have done, that one of his accuſers, Melitus, was caſt into priſon with him, and aſking Socrates to give him ſome of the poiſon, that he might drink it, Socrates refuſed it.

187. *Received hemlock.*] Which he had received from the

Paulatim vitia, atque errores exuit omnes,
Prima docens rectum Sapientia: quippe MINUTI
SEMPER ET INFIRMI EST ANIMI EXIGUIQUE VOLUPTAS
ULTIO. continuò ſic collige, quod vindictâ
Nemo magis gaudet, quàm fœmina. cur tamen hos tu
Evaſiſſe putes, quos diri conſcia facti
Mens habet attonitos, & ſurdo verbere cædit,
Occultum quatiente animo tortore flagellum?
Pœna autem vehemens, ac multo ſævior illis,
Quas & Cæditius gravis invenit aut Rhadamanthus,
Nocte dieque ſuum geſtare in pectore teſtem.
Spartano cuidam reſpondit Pythia vates,

executioner, and then held in his hand.—For an account of his death, ſee Univ. Ant. Hiſt. vol. vi. p. 497, note Z, tranſlated from Plato.

187. *Happy wiſdom.*] The poet here means the teachings of the moral philoſophers, ſome of which held, that, even in torments, a wiſe man was happy.

189. *Firſt teaching what is right, &c.*] To know what is right is firſt neceſſary, in order to do it—this, therefore, is the foundation of moral philoſophy, in order to ſtrip the mind of error, and the life of vicious actions.

Vitæ philoſophia dux, virtutis indagatrix, expultrixque vitiorum. Cic. Tuſc. v. 2.

"Philoſophy is the guide of life, the ſearcher-out of virtue, "the expeller of vice."

191. *Thus conclude.*] i. e. Conclude, without any farther reaſoning, that the above obſervation, viz. that revenge is the pleaſure of weak minds, is true, becauſe it is ſo often found to be ſo in the weaker ſex.

Perſius uſes the verb colligo in the ſenſe of conclude, or infer—mendosè colligis, you conclude falſely. Sat. v. l. 85.

193. *To have eſcaped, &c.*] Though no outward puniſhment ſhould await theſe evil-doers, and you may ſuppoſe them to have eſcaped quite free, yet their very ſouls, conſcious of dreadful crimes, are all aſtoniſhment—their guilty conſcience ſmiting them with ſilent, but ſevere, reproof.

195. *Their conſcience.*] i. e. Their conſcience the executioner, ſhaking its ſecret ſcourge with terror over them.

A metaphor, taken from the whipping criminals, whoſe terrors

By degrees puts off moſt vices, and all errors,
Firſt teaching what is right; for REVENGE
IS ALWAYS THE PLEASURE OF A MINUTE, WEAK, AND LITTLE
MIND. Immediately thus conclude, becauſe in revenge
Nobody rejoices more than a woman. But why ſhould you
Think theſe to have eſcaped, whoſe mind, conſcious of a dire
Fact, keeps them aſtoniſhed, and ſmites with a dumb ſtripe,
Their conſcience the tormentor ſhaking a ſecret whip?
But it is a vehement puniſhment, and much more cruel,
than thoſe
Which either ſevere Cæditius invented, or Rhadamanthus,
Night and day to carry their own witneſs in their breaſt.
The Pythian propheteſs anſwer'd a certain Spartan,

rors are excited at ſeeing the executioner's ſcourge lifted up and ſhaken over them.

Public whipping was a common puniſhment among the Romans for the lower ſort of people. See Hor. Epod. iv. l. 11.

196. *Vehement puniſhment, &c.*] The poet here means, that the torments of a wounded conſcience are leſs tolerable than thoſe of bodily puniſhment.—Comp. Prov. xviii. 14.

197. *Severe Cæditius.*] A very cruel judge in the days of Vitellius; or, according to ſome, in the days of Nero.

—— *Rhadamanthus.*] One of the judges of hell. See Sat. i. l. 10, note.

198. *Their own witneſs, &c.*] Continually bearing about with them the teſtimony of an evil conſcience.

199. *Pythian propheteſs.*] The prieſteſs of Apollo (called Pythius, from his ſlaying the ſerpent Python) by whom Apollo gave anſwers at his oracle of Delphos.

The ſtory alluded to is told by Herodotus, of one Glaucus, a Spartan, with whom a Mileſian, in confidence of his honeſty, had left a ſum of money in truſt. Glaucus afterwards denied having received the money, when it was demanded by the ſons of the Mileſian, and ſent them away without it: yet he was not quite ſatisfied in himſelf, and went to the oracle, to know whether he ſhould perſiſt in denying it, or not. He was anſwered, that if he forſwore the money, he might eſcape for a time; but for his vile intention, he and all his family ſhould be deſtroyed. Upon this, Glaucus ſent for the Mileſians, and paid the whole

Haud impunitum quondam fore, quòd dubitaret
Depoſitum retinere, & fraudem jure tueri
Jurando: Quærebat enim quæ numinis eſſet
Mens; & an hoc illi facinus ſuaderet Apollo.
Reddidit ergo metu, non moribus; & tamen omnem
Vocem adyti dignam templo, veramque probavit,
Extinctus totâ pariter cum prole domoque,
Et quamvis longâ deductis gente propinquis.
Has patitur pœnas peccandi ſola voluntas.
NAM SCELUS INTRA SE TACITUM QUI COGITAT ULLUM,
FACTI CRIMEN HABET: cedò, ſi conata peregit?
Perpetua anxietas: nec menſæ tempore ceſſat;
Faucibus ut morbo ſiccis, interque molares
Difficili creſcente cibo. ſed vina miſellus

ſum. But what the oracle foretold came to paſs, for he and all his kindred were afterwards extirpated.

200. *Time to come.*] Though he might eſcape for the preſent, yet, at a future time, he ſhould not go without puniſhment.

201. *A depoſit.*] Of money committed to his truſt.

—— *By ſwearing.*] By perjury—jure jurando. Tmeſis.

202. *He aſked, &c.*] In hopes that he might get ſuch an anſwer as would quiet his mind, and determine him to keep the money.

203. *Would adviſe, &c.*] Would perſuade him to the fact—i. e. to retain the depoſit, &c.

204. *From fear, not, &c.*] More from a principle of fear of the conſequences of keeping it, than an honeſt deſire of doing right.

205. *The voice of the ſhrine.*] Adytum ſignifies the moſt ſecret and ſacred place of the temple, from whence the oracles were ſuppoſed to be delivered.

—— *Worthy the temple, &c.*] It was reckoned highly for the reputation of the temple, when the things there foretold came to paſs: on account of which, theſe oracles were uſually delivered in equivocal terms, ſo that they might be ſuppoſed to tell truth, on whichever ſide the event turned out.

207. *Deduced from a long race.*] Longâ gente, from a long train of anceſtors—all that were related to him, however diſtantly, were cut off.

208. *Theſe*

That in time to come he ſhould not be unpuniſhed, becauſe
he doubted
To retain a depoſit, and defend the fraud by ſwearing:
For he aſked what was the mind of the Deity,
And whether Apollo would adviſe this deed to him.
He therefore reſtored it from fear, not from morals, and
yet all
The voice of the ſhrine, he proved worthy the temple, and
true,
Being extinguiſhed together with all his offſpring, and family,
And with his relations, tho' deduced from a long race.
Theſe puniſhments does the ſingle will of offending ſuffer.
FOR HE WHO WITHIN HIMSELF DEVISES ANY SECRET
WICKEDNESS,
HATH THE GUILT OF THE FACT.—"Tell me, if he
"accompliſh'd his attempts?"
"Perpetual anxiety: nor does it ceaſe at the time of the table,
"With jaws dry as by diſeaſe, and between his grinders
"The difficult food increaſing. But the wretch ſpits out

208. *Theſe puniſhments, &c.*] Thus was the mere intention of doing ill moſt juſtly puniſhed.

210. *Hath the guilt, &c.*] Is as really guilty as if he had accompliſhed it. In this, and in many other paſſages, one would almoſt think Juvenal was acquainted with ſomething above heatheniſm. Comp. Prov. xxiv. 8, 9; and Matt. v. 28.

—— "*Tell me, &c.*] A queſtion aſked by Calvinus, on hearing what Juvenal had ſaid above.—Tell me, ſays Calvinus, if what you ſay be true, that the very deſign to do evil makes a perſon guilty of what he deſigned to do, what would be the caſe of his actually accompliſhing what he intended, as my falſe friend has done?

211. "*Perpetual anxiety.*] Juvenal anſwers the queſtion, by ſetting forth, in very ſtriking colours, the anguiſh of a wounded conſcience.—Firſt, he would be under continual anxiety.

—— *The time of the table.*] Even at his meals—his convivial hours.

212. *With jaws dry, &c.*] His mouth hot and parched, like one in a fever.

213. *Difficult food increaſing.*] This circumſtance is very natural—

Exſpuit: Albani veteris pretioſa ſenectus
Diſplicet: oſtendas melius, denſiſſima ruga
Cogitur in frontem, velut acri ducta Falerno.
Nocte brevem ſi fortè indulſit cura ſoporem,
Et toto verſata toro jam membra quieſcunt,
Continuò templum, & violati numinis aras,
Et (quod præcipuis mentem ſudoribus urget)
Te videt in ſomnis: tua ſacra & major imago
Humanâ turbat pavidum, cogitque fateri.
Hi ſunt qui trepidant, & ad omnia fulgura pallent,

tural—the uneaſineſs of this wretch's mind occaſions the ſymptoms of a fever; one of which is a dryneſs of the mouth and throat, owing to the want of a due ſecretion of the ſaliva, by the glands appropriated for that purpoſe. The great uſe of this ſecretion, which we call ſaliva, or ſpittle, is, in maſticating and diluting the food, and making the firſt digeſtion thereof; alſo to lubricate the throat and œſophagus, or gullet, in order to facilitate deglutition, which, by theſe means, in healthy perſons, is attended with eaſe and pleaſure.

But the direct contrary is the caſe, where the mouth and throat are quite dry, as in fevers—the food is chewed with difficulty and diſguſt, and cannot be ſwallowed without uneaſineſs and loathing, and may well be called difficilis cibus in both theſe reſpects. Wanting alſo the ſaliva to moiſten it, and make it into a ſort of paſte for deglutition, it breaks into pieces between the teeth, and taking up more room than when in one maſs, it fills the mouth as if it had increaſed in quantity, and is attended with a nauſea, or loathing, which ſtill increaſes the uneaſineſs of the ſenſation.

213—14. *Spits out his wine.*] He can't reliſh it, his mouth being out of taſte, and therefore ſpits it out as ſomething nauſeous.

214. *Albanian.*] See Sat. v. l. 33, note. This was reckoned the fineſt and beſt wine in all Italy, eſpecially when old. See Hor. Lib. iv. Ode xi. l. 1, 2.

215. *Shew him better.*] If you could ſet even better wine than this before him, he could not reliſh it.

—— *The thickeſt wrinkle, &c.*] His forehead would contract into wrinkles without end, as if they were occaſioned by his being offered ſour Falernan wine.

Denſiſſima is here uſed, as in Sat. i. 120, to denote a vaſt number; as we ſay a thick crowd, where vaſt numbers of people are collected together.

Falernan

" His wine: the precious old age of old Albanian
" Will diſpleaſe: if you ſhew him better, the thickeſt
" wrinkle
" Is gathered on his forehead, as drawn by four Falernan.
" In the night, if haply care hath indulged a ſhort ſleep,
" And his limbs tumbled over the whole bed now are quiet,
" Immediately the temple, and the altars of the violated Deity,
" And (what urges his mind with eſpecial pains)
" Thee he ſees in his ſleep: thy ſacred image, and bigger
" Than human, diſturbs him fearful, and compels him to
" confeſs."
" There are they who tremble, and turn pale at all lightnings

Falernan wine was in high repute among the Romans when it was of the beſt ſort; but there was a kind of coarſe, ſour wine, which came from Falernus, a mountain of Campania, which, when drank, would occaſion ſickneſs and vomiting. See Sat. vi. l. 427, note; and Sat. vi. l. 429.

218. *His limbs tumbled over, &c.*] Tumbling and toſſing from one ſide of the bed to the other, through the uneaſineſs of his mind. See Sat. iii. 280, and note; and AINSW. Verſo, N° 2.

219. *The temple—the altars, &c.*] He is haunted with dreadful dreams, and ſeems to ſee the temple in which, and the altar upon which, he perjured himſelf, and thus profaned and violated the majeſty of the Deity.

220. *What urges his mind, &c.*] But that which occaſions him more miſery than all the reſt (ſee AINSW. Sudor; and Sat. i. 167.) is, that he fancies he beholds the man whom he has injured, appearing (as aggrandized by his fears) greater than a human form. The antients had much ſuperſtition on the ſubject of apparitions, and always held them ſacred; and (as fear magnifies its objects) they always were ſuppoſed to appear greater than the life. Hence Juvenal ſays, ſacra & major imago. Comp. Virg. Æn. ii. l. 772—3.

222. *Compels him to confeſs.*] i. e. The villainy which he has been guilty of—a confeſſion of this is wrung from him by the terrors which he undergoes; he can no longer keep the ſecret within his breaſt.

223. *All lightnings, &c.*] The poet proceeds in his deſcription of the miſerable ſtate of the wicked, and here repreſents them as filled with horror by thunder and lightning, and dreading the conſequences.

224. *Firſt*

Cùm tonat; exanimes primo quoque murmure cœli:
Non quaſi fortuitus, nec ventorum rabie, ſed
Iratus cadat in terras, & vindicet ignis.
Illa nihil nocuit, curâ graviore timetur
Proxima tempeſtas; velut hoc dilata ſereno.
Prætereà lateris vigili cum febre dolorem
Si cœpêre pati, miſſum ad ſua corpora morbum
Infeſto credunt à numine: ſaxa Deorum
Hæc, & tela putant: pecudem ſpondere ſacello

224. *Firſt murmur, &c.*] They are almoſt dead with fear, on hearing the firſt rumbling in the ſky.

225. *Not as if, &c.*] They do not look upon it as happening fortuitouſly, by mere chance or accident, without any direction or intervention of the gods, like the Epicureans. See Hor. Sat. v. Lib. i. l. 101—3.

—— *Rage of winds.*] Or from the violence of the winds, occaſioning a colliſion of the clouds, and ſo producing the lightning, as the philoſophers thought, who treated on the phyſical cauſes of lightning, as Pliny and Seneca.

226. *Fire may fall, &c.*] The wretch thinks that the flaſhes which he ſees and dreads, will not confine their fury to the ſkies, but, armed with divine vengeance, may fall upon the earth, and deſtroy the guilty.

227. "*That did no harm.*"] i. e. That laſt tempeſt did no miſchief; it is now over and harmleſs:—"So far is well," thinks the unhappy wretch.

—— "*The next tempeſt, &c.*] Though they eſcape the firſt ſtorm, yet they dread the next ſtill more, imagining that they have only had a reſpite from puniſhment, and therefore that the next will certainly deſtroy them.

228. *As if deferr'd, &c.*] As if delayed by one fair day, on purpoſe, afterwards, to fall the heavier.

This paſſage of Juvenal reminds one of that wonderfully fine ſpeech, on a ſimilar ſubject, which our great and inimitable poet, Shakeſpeare, has put into the mouth of King Lear, when turned out by his cruel and ungrateful daughters, and, on a deſolate and barren heath, is in the midſt of a ſtorm of thunder and lightning.

LEAR. "Let the great gods
"That keep this dreadful pother o'er our heads,
"Find out their enemies now.—Tremble thou wretch
"That haſt within thee undivulged crimes,
"Unwhipt of juſtice; hide thee, thou bloody hand;

"Thou

" When it thunders: alſo lifeleſs at the firſt murmur of the
" heavens:
" Not as if accidental, nor by rage of winds, but
" Fire may fall on the earth enraged, and may avenge."
" That did no harm"—" the next tempeſt is fear'd
" With heavier concern, as if defer'd by this fair weather.
" Moreover a pain of the ſide with a watchful fever,
" If they have begun to ſuffer, they believe the diſeaſe
" ſent
" To their bodies by ſome hoſtile deity, they think theſe
" things
" The ſtones and darts of the gods: to engage a bleating
" ſheep

" Thou perjur'd, and thou ſimular man of virtue
" That art inceſtuous: Caitiff to pieces ſhake
" That, under covert, and convenient ſeeming,
" Haſt practis'd on man's life! Cloſe-pent-up guilts,
" Rive your concealing continents, and cry
" Theſe dreadful ſummoners grace!"——
LEAR, Act iii. Sc. ii.

229. *Pain of the ſide, &c.*] The poet ſeems, here, to mean a pleuriſy, or pleuretic fever, a painful and dangerous diſtemper.

—— *A watchful fever.*] i. e. A fever which will not let them ſleep, or take their reſt.

230. *Begun to ſuffer, &c.*] On the firſt attack of ſuch a diſorder, they believe themſelves doomed to ſuffer the wrath of an offended Deity, of which their illneſs ſeems to them an earneſt.

232. *Stones and darts.*] Theſe were weapons of war among the antients; when they attacked a place, they threw, from engines for that purpoſe, huge ſtones to batter down the wall, and darts to annoy the beſieged.

Here the poet uſes the words in a metaphorical ſenſe, to denote the apprehenſion of the ſick criminal, who thinks himſelf, as it were, beſieged by an offended Deity, who employs the pleuriſy and fever, as his artillery, to deſtroy the guilty wretch.

232. *To engage a bleating ſheep, &c.*] Or lamb—pecus may ſignify either.—It was uſual for perſons in danger, or in ſickneſs, to engage by vow ſome offering to the gods, on their deliverance, or recovery; but the guilty wretches here mentioned, are ſuppoſed to be in a ſtate of utter deſpair, ſo that they dare

Balantem, & Laribus criſtam promittere galli
Non audent. quid enim ſperare nocentibus ægris
Conceſſum? vel quæ non dignior hoſtia vitâ?
Mobilis & varia eſt fermè natura malorum.
Cùm ſcelus admittunt, ſupereſt conſtantia: quid fas,
Atque nefas, tandem incipiunt ſentire, peractis
Criminibus. tamen ad mores natura recurrit
Damnatos, fixa & mutari neſcia. nam quis
Peccandi finem poſuit ſibi? quando recepit
Ejectum ſemel attritâ de fronte ruborem?
Quiſnam hominum eſt, quem tu contentum videris uno
Flagitio? dabit in laqueum veſtigia noſter

dare not ſo much as hope for recovery, and therefore have no courage to addreſs any vows to the gods.

233. *Comb of a cock, &c.*] So far from promiſing a cock to Æſculapius, they have not the courage to vow even a cock's comb, as a ſacrifice to their houſehold gods.

234. *Allowed the guilty, &c.*] Such guilty wretches can be allowed no hope whatever—their own conſciences tell them as much.

235. *Is not more worthy, &c.*] i. e. Does not more deſerve to live than they.

236. *Fickle and changeable.*] i. e. Wavering and uncertain, at firſt; before they commit crimes, they are irreſolute, and doubting whether they ſhall or not, and often change their mind, which is in a fluctuating ſtate.

237. *Remains conſtancy.*] When they have once engaged in evil actions, they become reſolute.

—— *What is right, &c.*] After the crime is perpetrated, they begin to reflect on what they have done—they are forcibly ſtricken with the difference between right and wrong, inſomuch that they feel, for a while, a remorſe of conſcience; but notwithſtanding this—

239. *Nature recurs, &c.*] Their evil nature will return to its corrupt principles, and ſilence all remorſe; fixed and unchangeable in this reſpect, it may be ſaid—Naturam expellas furcâ tamen uſque recurret. Hor. Lib. i. Epiſt. x. l. 24.

241. *Hath laid down to himſelf, &c.*] What wicked man ever contented himſelf with one crime, or could ſay to his propenſity to wickedneſs, "hitherto ſhalt thou come, and no far-"ther," when every crime he commits hardens him the more, and plunges him ſtill deeper?—See Sat. ii. l. 83, note.

" To the little temple, and to promiſe the comb of a cock
" to the Lares
" They dare not; for what is allowed the guilty ſick
" To hope for? or what victim is not more worthy of
" life?
" The nature of wicked men is, for the moſt part, fickle,
" and changeable;
" When they commit wickedneſs, there remains conſtancy:
" what is right
" And what wrong, at length they begin to perceive, their
" crimes
" Being finiſh'd: but nature recurs to its damned
" Morals, fix'd, and not knowing to be changed. For
" who
" Hath laid down to himſelf an end of ſinning? when re-
" cover'd
" Modeſty once caſt off from his worne forehead?
" Who is there of men, whom you have ſeen content with
" one
" Baſe action? our perfidious wretch will get his feet into

241. *When recover'd, &c.*] No man ever yet recovered a ſenſe of ſhame, who had once loſt it.

242. *Worne forehead, &c.*] Attritus ſignifies rubbed or worne away, as marble, or metals, in poliſhing, where an hard and poliſhed ſurface remains; ſo a wicked man, by frequent and continual crimes, grows hardened againſt all impreſſions of ſhame, of which the forehead is often repreſented as the ſeat. See Jer. iii. 3. latter part.

243. *Who is there, &c.*] Who ever contented himſelf with ſinning but once, and ſtopped at the firſt fact?

244. *Our perfidious wretch, &c.*] Noſter perfidus, ſays Juvenal, meaning the villain who had cheated Calvinus, and then perjured himſelf. As if the poet had ſaid—Don't be ſo uneaſy, Calvinus, at the loſs of your money, or ſo anxious about revenging yourſelf upon the wretch who has injured you; have a little patience, he won't ſtop here, he'll go on from bad to worſe, till you will find him ſufficiently puniſhed, and yourſelf amply avenged.

244—5. *Into a ſnare.*] He'll do ſomething or other which will

Perfidus, & nigri patietur carceris uncum,
Aut maris Ægæi rupem, ſcopuloſque frequentes
Exulibus magnis. pœnâ gaudebis amarâ
Nominis inviſi: tandemque fatebere lætus
Nec ſurdum, nec Tireſiam quenquam eſſe Deorum.

will ſend him to gaol, and load him with fetters. Or—he will walk into a ſnare (comp. Job xviii. 8—10.) and be intangled in his own devices.

245. *Suffer the hook, &c.*] The uncus was a drag, or hook, by which the bodies of malefactors were dragged about the ſtreets after execution. See Sat. x. l. 66.

But, by this line, it ſhould ſeem as if ſome inſtrument of this ſort was made uſe of, either for torture, or cloſer confinement in the dungeon.

246. *Rock of the Ægean Sea.*] Or, if he ſhould eſcape the gallows, that he will be baniſhed to ſome rocky, barren iſland in the Ægean Sea, where he will lead a miſerable life. Perhaps the iſland Seriphus is here meant. See Sat. vi. 563.

—— *Or the rocks frequent, &c.*] The rocky iſlands of the Cyclades (ſee Sat. vi. 562, note) to which numbers were baniſhed, and frequently, either by the tyranny of the emperor, or through their own crimes, perſons of high rank.

247. *You will rejoice, &c.*] You, Calvinus, will at laſt triumph over the villain that has wronged you, when you ſee the bitter ſufferings, which await him, fall upon him.

248. *His*

" A ſnare, and will ſuffer the hook of a dark priſon,
" Or the rock of the Ægean Sea, or the rocks frequent
" To great exiles. You will rejoice in the bitter puniſhment
" Of his hated name, and, at length, glad will confeſs, that
" no one of
" The gods, is either deaf, or a Tireſias."

248. *His hated name.*] Which will not be mentioned, but with the utmoſt deteſtation and abhorrence.

——— *At length—confeſs.*] However, in time paſt, you may have doubted of it, you will in the end joyfully own—

248—9. *That no one of the gods, &c.*] Whoſe province it is to puniſh crimes, is either deaf, ſo as not to hear ſuch perjury, or blind, ſo as not to ſee every circumſtance of ſuch a tranſaction, and to puniſh it accordingly. Comp. l. 112—19.

249. *Tireſias."*] A blind ſoothſayer of Thebes, fabled to be ſtricken blind by Juno, for his deciſion in a diſpute between her and her huſband, in favour of the latter, who in requital gave him the gift of prophecy.

END OF THE THIRTEENTH SATIRE.

SATIRA

SATIRA XIV.

ARGUMENT.

This Satire is levelled at the bad examples which Parents ſet their Children, and ſhews the ſerious conſequences of ſuch examples, in helping to contaminate the morals of the riſing generation, as we are apt, by nature, rather to receive ill impreſſions than good, and are, beſides, more pliant in our

PLURIMA ſunt, Fuſcine, & famâ digna ſiniſtrâ,
Et nitidis maculam hæſuram figentia rebus,
Quæ monſtrant ipſi pueris traduntque parentes.
Si damnoſa ſenem juvat alea, ludit & hæres
Bullatus, parvoque eadem movet arma fritillo:
Nec de ſe meliùs cuiquam ſperare propinquo

Line 1. *Fuſcinus.*] A friend of Juvenal's, to whom this Satire is addreſſed.

—— *Worthy of unfavourable report.*] Which deſerve to be ill ſpoken of, to be eſteemed ſcandalous.

The word ſiniſtra, here, is metaphorical, taken from the Roman ſuperſtition, with regard to any thing of the ominous kind, which appeared on the left hand; they reckoned it unlucky and unfavourable. See Sat. x. l. 129, where the word is applied, as here, in a metaphorical ſenſe.

2. *Fixing a ſtain, &c.*] A metaphor, taken from the idea of clean and neat garments being ſoiled, or ſpotted, with filth thrown upon them, the marks of which are not eaſily got out. So theſe things of evil report fix a ſpot, or ſtain, on the moſt ſplendid character, rank, or fortune—all which, probably, the poet means by nitidis rebus.

3. *Which parents, &c.*] The things worthy of evil report, which are afterwards particularized, are matters which parents exhibit to their children by example, and deliver to them by precept. Comp. l. 9.

4. *If the deſtructive die pleaſes, &c.*] If the father be fond of playing at dice.

4. *Wearing*

SATIRE XIV.

ARGUMENT.

younger than in our riper years. From hence he deſcends to a Satire on Avarice, which he eſteems to be of worſe example than any other of the vices which he mentions before; and concludes with limiting our deſires within reaſonable bounds.

THERE are many things, Fuſcinus, worthy of unfavourable report,
And fixing a ſtain which will ſtick upon ſplendid things,
Which parents themſelves ſhew, and deliver to their children.
If the deſtructive die pleaſes the old man, the heir wearing the bulla
Will play too, and moves the ſame weapons in his little dice-box.
Nor does the youth allow any relation to hope better of him,

4. *Wearing the bulla, &c.*] His ſon, when a mere child, will imitate his example.—For the bulla, ſee Sat. xiii. l. 33, note.

5. *The ſame weapons, &c.*] Arma, literally, denotes all kind of warlike arms and armour; and, by met. all manner of tools and implements, for all arts, myſteries, occupations, and diverſions. AINSW. The word is peculiarly proper to expreſs dice, and other implements of gaming, wherewith the gameſters attack each other, each with an intent to ruin and deſtroy the opponent.—See Sat. i. 92, note.

—— *Little dice-box.*] Maſter, being too young to play with a large dice-box, not being able to ſhake and manage it, has a ſmall one made for him, that he may begin the ſcience as early as poſſible.—See AINSW. Fritillus.

6. *Nor does the youth allow, &c.*] The poet, having mentioned the bringing up children to be gameſters, here proceeds

Concedet juvenis, qui radere tubera terræ,
Boletum condire, & eodem jure natantes
Mergere ficedulas didicit, nebulone parente,
Et canâ monſtrante gulâ. cùm ſeptimus annus
Tranſierit puero, nondum omni dente renato,
Barbatos licèt admoveas mille inde magiſtros,
Hinc totidem, cupiet lauto cœnare paratu
Semper, & à magnâ non degenerare culinâ.
Mitem animum, & mores, modicis erroribus æquos

to thoſe who are early initiated into the ſcience of gluttony. Such give very little room to their family to hope that they will turn out better than the former.

7. *To peel the funguſes of the earth.*] Tuber (from tumeo, to ſwell or puff up) ſignifies what we call a puff, which grows in the ground like a muſhroom—a toad-ſtool. But I apprehend that any of the fungous productions of the earth may be ſignified by tuber; and, in this place, we are to underſtand, perhaps, truffles, or ſome other food of the kind, which were reckoned delicious. Sat. v. l. 116, note.

—— *To peel.*] Or ſcrape off the coat, or ſkin, with which they are covered.

8. *A muſhroom.*] The boletus was reckoned the beſt ſort of muſhroom. Comp. Sat. v. l. 147. See AINSW. Condio.

9. *Beccaficos.*] Ficedulas—little birds which feed on figs, now called beccaficos, or fig-peckers; they are to this day eſteemed a great dainty.

It was reckoned a piece of high luxury to have theſe birds dreſſed, and ſerved up to table, in the ſame ſauce, or pickle, with funguſes of various kinds.

—— *A prodigal parent.*] Nebulo ſignifies an unthrift, a vain prodigal; and is moſt probably uſed here in this ſenſe. See AINSW. Nebulo 2.

10. *A grey throat, &c.*] Gula is, literally, the throat or gullet; but, by met. may ſignify a glutton, who thinks of nothing but his gullet. So γαστηρ, the belly, is uſed to denote a glutton; and the apoſtle's quotation from the Cretan poet, Tim. i. 12. γαστερες αργοι, inſtead of ſlow bellies, which is nonſenſe, ſhould be rendered lazy gluttons, which is the undoubted ſenſe of the phraſe.

Canâ gulâ, here, then, may be rendered an hoary glutton—i. e. the old epicure, his father, ſetting the example, and ſhewing him the art of luxurious cookery.

Who has learnt to peel the funguſes of the earth,
To ſeaſon a muſhroom, and, ſwimming in the ſame ſauce,
To immerſe Beccaficos, a prodigal parent,
And a grey throat ſhewing him. When the ſeventh year
Has paſſed over the boy, all his teeth not as yet renewed,
Tho' you ſhould place a thouſand bearded maſters there,
Here as many, he would deſire always to ſup with a
Sumptuous preparation, and not to degenerate from a great
kitchen.
Does Rutilus teach a meek mind and manners, kind to
ſmall errors,

10. *The ſeventh year, &c.*] When he is turned of ſeven years of age, a time when the ſecond ſet of teeth, after ſhedding the firſt, is not completed, and a time of life the moſt flexible and docile.

12. *Tho' you ſhould place, &c.*] Though a thouſand of the graveſt and moſt learned tutors were placed on each ſide of him, ſo as to pour their inſtructions into both his ears at the ſame time, yet they would avail nothing at all towards reclaiming him.—q. d. The boy having gotten ſuch an early taſte for gluttony, will never get rid of it, by any pains which can be taken with him for that purpoſe.

The philoſophers and learned teachers wore beards, and were therefore called Barbati. They thought it ſuited beſt with the gravity of their appearance.

Perſ. Sat. iv. l. 1, calls Socrates—barbatum magiſtrum. See Hor. Lib. ii. Sat. iii. l. 35, and note.

13. *He would deſire, &c.*] He would never get rid of his inclination to gluttony.

13—14. *With a ſumptuous preparation.*] With a number of the moſt delicious proviſions, dreſſed moſt luxuriouſly, and ſerved up in the moſt ſumptuous manner.

14. *Not to degenerate, &c.*] Either in principle or practice, from the profuſe luxury of his father's ample kitchen.

So true is that of Hor. Epiſt. Lib. i. Epiſt. ii. l. 68—9.

Quo ſemel imbuta eſt recens, ſervabit odorem
Teſta diu.

15. *Rutilus.*] The name of ſome maſter, who was of a very cruel diſpoſition towards his ſervants.

—— *Kind to ſmall errors.*] Making allowance for, and excuſing ſmall faults.

Præcipit, atque animas ſervorum, & corpora noſtrâ
Materiâ conſtare putat, paribuſque elementis?
An ſævire docet Rutilus? qui gaudet acerbo
Plagarum ſtrepitu, & nullam Sirena flagellis
Comparat, Antiphates trepidi laris, ac Polyphemus,
Tum felix, quoties aliquis tortore vocato
Uritur ardenti duo propter linteo ferro?
Quid ſuadet juveni lætus ſtridore catenæ,
Quem mirè afficiunt inſcripta ergaſtula, carcer
Ruſticus? Expectas, ut non ſit adultera Largæ
Filia, quæ nunquam maternos dicere mœchos
Tam citò, nec tanto poterit contexere curſu,

16. *And the ſouls of ſlaves, &c.*] Does he think that the bodies of ſlaves conſiſt of the ſame materials, and that their ſouls are made up of the ſame elements as ours, who are their maſters? Does he ſuppoſe them to be of the ſame fleſh and blood, and to have reaſonable ſouls as well as himſelf? Sat. vi. 221.

18. *Or does he teach to be cruel.*] Inſtead of ſetting an example of meekneſs, gentleneſs, and forbearance, does he not teach his children to be ſavage and cruel, by the treatment which he gives his ſlaves?

18—19. *In the bitter ſound of ſtripes.*] He takes a pleaſure in hearing the ſound of thoſe bitter ſtripes, with which he puniſhes his ſlaves.

19. *Compares no Siren, &c.*] The ſong of a Siren would not, in his opinion, be ſo delightful to his ears, as the crack of the whips on his ſlaves backs.

20. *The Antiphates and Polyphemus, &c.*] Antiphates was a king of a ſavage people near Formiæ, in Italy, who were eaters of man's fleſh.

Polyphemus the Cyclops lived on the ſame diet. See Virg. Æn. iii. 620, & ſeq.

Rutilus is here likened to theſe two monſters of cruelty, inaſmuch as that he was the terror of his whole family, which is the ſenſe of laris in this place.

21. *Then happy.*] It was a matter of joy to him.

—— *As often as any one.*] i. e. Of his ſlaves.

—— *The tormentor, &c.*] Comp. Sat. vi. 479, and note.

22. *Is burnt, &c.*] Burnt with an hot iron on his fleſh, for ſome petty theft, as of two towels or napkins. Theſe the Romans wiped with after bathing.

23. *What can he adviſe, &c.*] What can a man, who is himſelf

And the ſouls of ſlaves, and their bodies, does he think
To conſiſt of our matter, and of equal elements?—
Or does he teach to be cruel, who delights in the bitter
Sound of ſtripes, and compares no Siren to whips,
The Antiphates and Polyphemus of his trembling houſe-
hold—
Then happy, as often as any one, the tormentor being called,
Is burnt with an hot iron on account of two napkins?
What can he who is glad at the noiſe of a chain adviſe to a
youth,
Whom branded ſlaves, a ruſtic priſon, wonderfully
Delights?—Do you expect that the daughter of Larga ſhould
not be
An adultereſs, who never could ſay over her mother's gal-
lants,
So quickly, nor could join them together with ſo much ſpeed,

ſelf ſo barbarous, as to be affected with the higheſt pleaſure at hearing the rattling of fetters, when put on the legs or bodies of his ſlaves—what can ſuch a father perſuade his ſon to, whom he has taught ſo ill by his example?

24. *Branded ſlaves—a ruſtic priſon.*] Ergaſtulum—lit. ſignifies a workhouſe, a houſe of correction, where they confined and puniſhed their ſlaves, and made them work. Sometimes (as here, and Sat. vi. 150.) it means a ſlave.—Inſcriptus -a -um, ſignifies marked, branded; inſcripta ergaſtula, branded ſlaves—comp. l. 22, note.—q. d. Whom the ſight of ſlaves branded with hot irons, kept in a workhouſe in the country, where they are in fetters (l. 23.) and which is therefore to be looked on as a country-gaol, affects with wonderful delight. We may ſuppoſe the ergaſtula ſomething like our Bridewells.

25. *Larga.*] Some famous lady of that day—here put for all ſuch characters.

—— *Should not be, &c.*] When ſhe has the conſtant bad example of her mother before her eyes. Comp. Sat. vi. 239, 240.

26. *Who never, &c.*] Who could never repeat the names of all her mother's gallants, though ſhe uttered them as faſt as poſſibly ſhe could, without often taking breath before ſhe got to the end of the liſt, ſo great was the number. Comp. Sat. x. 223—4.

Ut non ter decies reſpiret? conſcia matri
Virgo fuit: ceras nunc hâc dictante puſillas
Implet, & ad mœchum dat eiſdem ferre cinædis.
Sic natura jubet: Velociùs & citiùs nos
Corrumpunt vitiorum exempla domeſtica, magnis
Cùm ſubeunt animos authoribus. Unus & alter
Forſitan hæc ſpernant juvenes, quibus arte benignâ,
Et meliore luto finxit præcordia Titan.
Sed reliquos fugienda patrum veſtigia ducunt;
Et monſtrata diu veteris trahit orbita culpæ.
Abſtineas igitur damnandis: hujus enim vel
Una potens ratio eſt, ne crimina noſtra ſequantur

28. *Privy, &c.*] She was a witneſs of all her mother's lewd proceedings, and was privy to them; which is the meaning of conſcia in this place. See Sat. iii. l. 49.

29. *Now.*] i. e. Now ſhe is grown ſomething bigger, ſhe does as her mother did.

—— *She dictating.*] The mother inſtructing, and dictating what ſhe ſhall ſay.

—— *Little tablets.*] Cera ſignifies wax—but as they wrote on thin wooden tablets ſmeared over with wax, ceras, per. met. means the tablets or letters themſelves. See Sat. i. l. 63.

Some underſtand by ceras puſillas, ſmall tablets, as beſt adapted to the ſize of her hand, and more proper for her age, than large ones. As the boy (l. 5.) had a little dice-box to teach him gaming, ſo this girl begins with a little tablet, in order to initiate her into the ſcience of intrigue. But, perhaps, by puſillas ceras the poet means what the French would call petits billets-doux.

30. *She fills.*] i. e. Fills with writing.

—— *The ſame pimps, &c.*] Cinædus is a word of a deteſtable meaning; but here cinædis ſeems to denote pimps, or people who go between the parties in an intrigue.

The daughter employs the ſame meſſengers that her mother did, to carry her little love-letters.

31. *So nature commands, &c.*] Thus nature orders it, and therefore it naturally happens, that examples of vice, ſet by thoſe of our own family, corrupt the ſooneſt.

32. *When they poſſeſs minds, &c.*] When they inſinuate themſelves into the mind, under the influence of thoſe who have a right to exerciſe authority over us. See AINSW. Auctor, N° 6.

33. *One or two.*] Unus & alter—here and there one, as we ſay,

As that ſhe muſt not take breath thirty times? privy to her mother
Was the virgin: now, ſhe dictating, little tablets
She fills, and gives them to the ſame pimps to carry to the gallant.
So nature commands; more ſwiftly and ſpeedily do domeſtic
Examples of vices corrupt us, when they poſſeſs minds
From thoſe that have great influence. Perhaps one or two
Young men may deſpiſe theſe things, for whom, by a benign art,
And with better clay, Titan has formed their breaſts.
But the footſteps of their fathers which are to be avoided, lead the reſt,
And the path of old wickedneſs, long ſhewn, draws them.
Abſtain therefore from things which are to be condemned: for of this at leaſt
There is one pow'rful reaſon, leſt thoſe who are begotten by us

ſay, may be found as exceptions, and who may reject, with due contempt, their parents vices, but then they muſt be differently formed from the generality.

34. *By a benign art, &c.*] Prometheus, one of the Titans, was feigned, by the poets, to have formed men of clay, and put life into them by fire ſtolen from heaven.

The poet here ſays, that, if one or two young men are found, who reject their father's bad example, it muſt be owing to the peculiar favour of Prometheus, who, by a kind exertion of his art, formed their bodies, and particularly the parts about the heart (præcordia) of better materials than thoſe which he employed in the formation of others.

36. *Footſteps, &c.*] As for the common run of young men, they are led, by the bad example of their fathers, to tread in their fathers ſteps, which ought to be avoided.

37. *Path of old wickedneſs, &c.*] And the beaten track of wickedneſs, conſtantly before their eyes, draws them into the ſame crimes.

38. *Abſtain therefore, &c.*] Refrain therefore from ill actions—at leaſt we ſhould do this, if not for our own ſakes, yet for the ſake of our children, that they may not be led to follow

Ex nobis geniti: quoniam dociles imitandis
Turpibus & pravis omnes ſumus; & Catilinam
Quocunque in populo videas, quocunque ſub axe:
Sed nec Brutus erit, Bruti nec avunculus uſquam.
Nil dictu fœdum, viſuque hæc limina tangat,
Intra quæ puer eſt. procul hinc, procul inde puellæ
Lenonum, & cantus pernoctantis paraſiti.
Maxima debetur puero reverentia. Si quid
Turpe paras, ne tu pueri contempſeris annos:
Sed peccaturo obſiſtat tibi filius infans.
Nam ſi quid dignum Cenſoris fecerit irâ,
(Quandoquidem ſimilem tibi ſe non corpore tantùm,
Nec vultu dederit, morum quoque filius) & cùm

our vicious examples, and to commit the ſame crimes which they have ſeen in us.

40. *In imitating, &c.*] Such is the condition of human nature, that we are all more prone to evil than to good, and, for this reaſon, we are eaſily taught to imitate the vices of others.

41. *A Catiline, &c.*] See Sat. viii. 231. Vicious characters are eaſily to be met with, go where you may.

43. *Brutus.*] M. Brutus, one of the moſt virtuous of the Romans, and the great aſſertor of public liberty.

—— *Uncle of Brutus.*] Cato of Utica, who was the brother of Servilia, the mother of Brutus, a man of ſevere virtue.

So prone is human nature to evil, ſo inclined to follow bad example, that a virtuous character, like Brutus or Cato, is hardly to be found any where, while profligate and debauched characters, like Catiline, abound all the world over—this would not be ſo much the caſe, if parents were more careful about the examples which they ſet their children.

44. *Filthy.*] Indecent, obſcene.

—— *Should touch, &c.*] Should approach thoſe doors, where there are children, leſt they be corrupted. Therefore—

45. *Far from hence, &c.*] Hence far away, begone; a form of ſpeech made uſe of at religious ſolemnities, in order to hinder the approach of the profane. So Horace, Lib. iii. Ode i. l. 1, when he calls himſelf muſarum ſacerdos, ſays, Odi profanum vulgus & arceo.

Virg. Æn. vi. 258—9, makes the Sibyl ſay—

——Procul O procul eſte profani
——Totoque abſiſtite luco.

45—6. *Girl*

Should follow our crimes; for in imitating baſe and wicked
Things we are all docile, and a Catiline
You may ſee among every people, in every clime:
But neither will Brutus, nor uncle of Brutus, be any where.
Nothing filthy, to be ſaid, or ſeen, ſhould touch theſe threſholds,
Witihn which is a boy. Far from hence, from thence the girls
Of bawds, and the ſongs of the nightly paraſite:
The greateſt reverence is due to a boy. If any baſe thing
You go about, do not deſpiſe the years of a boy,
But let your infant ſon hinder you about to ſin.
For if he ſhall do any thing worthy the anger of the cenſor
(Since he, like to you not in body only, nor in countenance,
Will ſhew himſelf, the ſon alſo of your morals) and when

45—6. *Girls of bawds.*] The common proſtitutes, who are kept by common panders, or pimps, for lewd purpoſes.

46. *The nightly paraſite.*] Pernoctans ſignifies tarrying, or ſitting up all night.—The paraſites, who frequently attended at the tables of great men, uſed to divert them with lewd and obſcene ſongs, and for this purpoſe would ſit up all night long.

47. *Greateſt reverence, &c.*] People ſhould keep the ſtricteſt guard over their words and actions, in the preſence of boys; they cannot be under too much awe, nor ſhew too great a reverence for decency, when in their preſence.

47—8. *You go about, &c.*] If you intend, or purpoſe, or ſet about, to do what is wrong, don't ſay, "There's nobody here "but my young ſon, I don't mind him, and he is too young to "mind me:"—rather ſay, "My little boy is here, I will not "hurt his mind by making him a witneſs of what I purpoſed to "do, therefore I will not do it before him."

50. *Of the cenſor.*] The cenſor of good manners, or morum judex, was an officer of conſiderable power in Rome, before whom offenders againſt the peace and good manners were carried and cenſured. Sat. iv. l. 12.

q. d. Now, if, in after times, your ſon ſhould be taken before the cenſor, for ſome crime cognizable and puniſhable by him.

52. *Shew himſelf, &c.*] (For he will exhibit a likeneſs to his father, not in perſon, or face only, but in his moral behaviour and

Omnia deteriùs tua per veſtigia peccet,
Corripies nimirùm, & caſtigabis acerbo
Clamore, ac poſt hæc tabulas mutare parabis.
Unde tibi frontem, libertatemque parentis,
Cùm facias pejora ſenex? vacuumque cerebro
Jampridem caput hoc ventoſa cucurbita quærat?
Hoſpite venturo, ceſſabit nemo tuorum:
Verre pavimentum, nitidas oſtende columnas,
Arida cum totâ deſcendat aranea telâ:
Hic læve argentum, vaſa aſpera tergeat alter:
Vox domini fremit inſtantis, virgamque tenentis,

and conduct; therefore, if you ſet him a bad example, you muſt not wonder that he follows it, and appears his father's own ſon in mind as well as in body.)

53. *Offend, the worſe, &c.*] And it is moſt probable, that following your ſteps has made him do worſe than he otherwiſe would.

54. *You will, &c.*] You will call him to a ſevere account. Nimirùm here is to be underſtood like our Engliſh—forſooth.

—— *And chaſtize, &c.*] You will be very loud and bitter in your reproaches of his bad conduct, and even have thoughts of diſinheriting him, by changing your laſt will. See Sat. ii. 58, tabulas.

56. *Whence, &c.*] With what confidence can you aſſume the countenance and authority of a father, ſo as freely to uſe the liberty of parental reproof? We may ſuppoſe ſumas to be underſtood in this line.

57. *When, &c.*] When you, at an advanced age, do worſe than the youth with whom you are ſo angry.

—— *This head, &c.*] When that brainleſs head of yours may, for ſome time, have wanted the cupping-glaſs to ſet it right—i. e. when you have for a long time been acting as if you were mad.

58. *Ventoſe cupping-glaſs.*] Cucurbita ſignifies a gourd, which, when divided in half, and ſcooped hollow, might, perhaps, among the antients, be uſed as a cupping inſtrument. In after times they made their cupping inſtruments of braſs, or horn (as now they are made of glaſs) and applied them to the head to relieve pains there, but particularly to mad people. The epithet of ventoſa, which ſignifies windy, full of wind, alludes to the nature of their operation, which is performed by rariſying the air which is within them, by the application of fire, on which the blood is forced from the ſcarified ſkin into the cupping-

He may offend the worſe, by all your footſteps,
You will, forſooth, chide, and chaſtiſe with harſh
Clamour, and after theſe, will prepare to change your will.
Whence aſſume you the front, and liberty of a parent,
When, an old man, you can do worſe things, and this head,
Void of brain, long ſince, the ventoſe cupping-glaſs may ſeek?

A gueſt being to come, none of your people will be idle.
"Sweep the pavement, ſhew the columns clean,
"Let the dry ſpider deſcend with all her web:
"Let one wipe the ſmooth ſilver, another the rough veſſels:"
The voice of the maſter, earneſt, and holding a rod, bluſters.

ping-glaſs, by the preſſure of the outward air; ſo that the air may be called the chief agent in this operation.—The operation of cupping on the head in phrenſies is very antient.

59. *A gueſt, &c.*] When you expect a friend to make you a viſit, you ſet all hands to work, in order to prepare your houſe for his reception.

60. *Sweep the pavement, &c.*] "Sweep (ſay you to your "ſervants) the floors clean—wipe the duſt from all the pillars."

The Roman floors were either laid with ſtone, or made of a ſort of mortar, or ſtucco, compoſed of ſhells reduced to powder, and mixed in a due conſiſtency with water; this, when dry, was very hard and ſmooth. Hence, Britannicus obſerves, pavimentum was called oſtraceum, or teſtaceum.—Theſe floors are common in Italy to this day.

The Romans were very fond of pillars in their buildings, particularly in their rooms of ſtate and entertainment. See Sat. vii. 182—3. The architraves, and other ornamental parts of pillars, are very apt to gather duſt.

61. *Dry ſpider, &c.*] The ſpiders, which have been there ſo long as to be dead and dried up, ſweep them, and all their cobwebs, down.

62. *Smooth ſilver.*] The unwrought plate which is poliſhed and ſmooth.

—— *The rough veſſels.*] The wrought plate, which is rough and uneven, by reaſon of the imboſſed figures upon it, which ſtand out of its ſurface. See Sat. i. 76.—So Æn. ix. 263.

Bina dabo argento perfecta atque aſpera ſignis
Pocula——

63. *Holding a rod.*] To keep them all to their work, on pain of being ſcourged.

63. *Bluſ-*

Ergo miſer trepidas, ne ſtercore fœda canino
Atria diſpliceant oculis venientis amici?
Ne perfuſa luto ſit porticus: & tamen uno
Semodio ſcobis hæc emundet ſervulus unus:
Illud non agitas, ut ſanctam filius omni
Aſpiciat ſinè labe domum, vitioque carentem?
Gratum eſt, quòd patriæ civem populoque dediſti,
Si facis, ut patriæ ſit idoneus, utilis agris,
Utilis & bellorum, & pacis rebus agendis:
Plurimùm enim intererit, quibus artibus, & quibus hunc tu
Moribus inſtituas. Serpente ciconia pullos
Nutrit, & inventâ per devia rura lacertâ:

63. *Bluſters.*] He is very loud and earneſt in his directions to get things in order.

64. *Therefore, &c.*] Canſt thou, wretch that thou art, be ſo ſolicitous to prevent all diſpleaſure to thy gueſt, by his ſeeing what may be offenſive about thine houſe, either within or without, and, for this purpoſe, art thou ſo over-anxious and earneſt, when a very little trouble might ſuffice for this, and, at the ſame time, take no pains to prevent any moral filth or turpitude from being ſeen in your houſe by your own ſon? This is the ſubſtance of the poet's argument.

65. *Thy courts.*] Atrium ſignifies a court-yard, a court before an houſe, a hall, a place where they uſed to dine. AINSW. All theſe may be meant, in this place, by the plur. atria; for, to all theſe places their favourite dogs might have acceſs, and, of courſe, might daub them.

66. *The porch, &c.*] A ſort of gallery, with pillars, at the door (ad portam) of the houſe; or a place where they uſed to walk, and ſo liable to be dirty.

—— *Servant boy.*] Servulus (dim. of ſervus) a ſervant lad.

67. *Saw-duſt, &c.*] Scobs ſignifies any manner of powder, or duſt, that cometh of ſawing, filing, or boring. Probably the Romans ſprinkled over the floors of their porticos with ſaw-duſt, as we do our kitchens and lower parts of the houſe with ſand, to give them a clean appearance, and to hinder the dirt of people's ſhoes from ſticking to the floor. See Holyday, note 3, on this Satire, who obſerves, that Heliogabalus was ſaid to ſtrew his porticus, or gallery, with the duſt of gold and ſilver.

68. *Manage it, &c.*] viz. To keep your houſe ſacred to virtue and good example, and free from all vicious practices, that your ſon may not be corrupted by ſeeing them.

70. *Ac-*

Therefore, wretch, doſt thou tremble, leſt, foul with canine dung,
Thy courts ſhould diſpleaſe the eyes of a coming friend? 65
Leſt the porch ſhould be overſpread with mud? and yet one ſervant boy,
With one half buſhel of ſaw-duſt, can cleanſe theſe:
Doſt thou not manage it, that thy ſon ſhould ſee
Thine houſe, ſacred without all ſpot, and having no vice?
It is acceptable, that you have given a citizen to your country and people, 70
If you make him, that he may be meet for his country, uſeful in the fields,
Uſeful in managing affairs both of war and peace:
For it will be of the greateſt conſequence, in what arts, and with what morals
You may train him up. With a ſerpent a ſtork nouriſhes
Her young, and with a lizard found in the devious fields: 75

70. *Acceptable, &c.*] i. e. To the public, that, by begetting a ſon, you have added to the country a ſubject, and to Rome a citizen.

71. *If you make him, &c.*] If you ſo educate and form him, that he may be an uſeful member of ſociety.

—— *In the fields.*] Well ſkilled in agriculture.

72. *In managing affairs, &c.*] Capable of tranſacting the buſineſs of a ſoldier, or that of a lawyer or ſenator. The oppoſition of belli & pacis, like arma & togæ, in cedant arma togæ, ſeems to carry this meaning.

So Holyd.—the helmet or the gown.

The old Romans were careful ſo to breed up their ſons, that afterwards they might be uſeful to their country in peace or war, or ploughing the ground. J. DRYDEN, junior.

73. *In what arts, &c.*] So as to make him uſeful to the public.

—— *What morals, &c.*] So as to regulate his conduct, not only as to his private behaviour, but as to his demeanour in any public office which he may be called to.

74. *A ſtork nouriſhes; &c.*] i. e. Feeds her young ones with ſnakes and lizards.

75. *Devious fields.*] Devius (ex de and via—quaſi a rectâ viâ remotum) ſignifies out of the way, or road.

Devia

Illi eadem ſumptis quærunt animalia pennis.
Vultur jumento & canibus, crucibuſque relictis,
Ad fœtus properat, partemque cadaveris affert.
Hinc eſt ergo cibus magni quoque vulturis, & ſe
Paſcentis, propriâ cùm jam facit arbore nidos:
Sed leporem, aut capream, famulæ Jovis, & generoſæ
In ſaltu venantur aves: hinc præda cubili
Ponitur: inde autem, cùm ſe matura levârit
Progenies ſtimulante fame, feſtinat ad illam,
Quam primùm rupto prædam guſtaverat ovo.
Ædificator erat Centronius, & modò curvo
Littore Cajetæ, ſummâ nunc Tiburis arce,
Nunc Prænestinis in montibus, alta parabat
Culmina villarum, Græcis, longéque petitis
Marmoribus, vincens Fortunæ atque Herculis ædem;

Devia rura may be underſtood of the remote parts of the country, where ſerpents and lizards are uſually found.

76. *Take their wings.*] i. e. The young ſtorks, when able to fly and provide for themſelves, will ſeek the ſame animals for food, with which they were fed by the old ones in the neſt.

77. *With cattle, &c.*] The vulture feeds her young—jumento—with the fleſh of dead cattle, and of dead dogs.

—— *Relics from croſſes.*] i. e. Feeds on the remains of the bodies of malefactors that were left expoſed on croſſes, or gibbets, and brings part of the carcaſe to her neſt—l. 78.

79. *Hence, &c.*] From thus being ſupplied with ſuch ſort of food by the old one, the young vulture, when ſhe is grown up to be a great bird, feeds upon the ſame.

80. *When now, &c.*] She feeds herſelf and her young in the ſame manner, whenever ſhe has a neſt of her own, in ſome tree which ſhe appropriates for building in.

81. *Handmaids of Jove.*] Eagles. See Hor. Lib. iv. Ode iv. l. 1, & ſeq. where the eagle is called miniſtrum fulminis alitem, becauſe ſuppoſed to carry Jove's thunder. See FRANCIS, note there.

81—2. *Noble birds, &c.*] Not only eagles, but the falcons of various kinds, hunt hares and kids, and having caught them, carry them to their neſts to feed their young with.

83. *Thence, &c.*] i. e. From being fed with ſuch ſort of food when young.

—— *The mature progeny.*] The young ones, when grown up, and full fledged.

84. *Raiſed*

They, when they take their wings, ſeek the ſame animals.
The vulture with cattle, and with dogs, and with relics from croſſes,
Haſtens to her young, and brings part of a dead body.
Hence is the food alſo of a great vulture, and of one feeding
Herſelf, when now ſhe makes neſts in her own tree.
But the hare or the kid, the handmaids of Jove, and the noble
Birds, hunt in the foreſt, hence prey is put
In their neſt: but, thence, the mature progeny, when
It has raiſed itſelf, hunger ſtimulating, haſtens to that
Prey, which it had firſt taſted the egg being broken.
Centronius was a builder, and now on the crooked
Shore of Caieta, now on the higheſt ſummit of Tibur,
Now in the Prænestine mountains, was preparing the high
Tops of villas, with Grecian, and with marble ſought
Afar off, exceeding the temple of Fortune and of Hercules:

84. *Raiſed itſelf, &c.*] Upon its wings, and takes its flight.
—— *Hunger ſtimulating.*] When ſharpened by hunger.
84—5. *Haſtens to that prey.*] To the ſame ſort of food.
85. *Which it had firſt taſted, &c.*] Which it had been uſed to from the time it was firſt hatched—rupto ovo, from the broken egg—from its very egg-ſhell, as we ſay.
86. *Centronius.*] A famous extravagant architect, who, with his ſon (who took after him) built away all his eſtate, and had ſo many palaces at laſt, that he was too poor to live in any of them.
87. *Caieta.*] A ſea-port in Campania, not far from Baiæ, built in memory of Caieta, nurſe to Æneas. See Æn. vii. l. 1—4. The ſhore was here remarkably ſinuous and crooked.
—— *Summit of Tibur.*] See Sat. iii. 192, note.
88. *Prænestine mountains.*] On the mountains near Prænesſe, a city of Italy, about twenty miles from Rome.
—— *Was preparing.*] Planning and building, thus preparing them for habitation.
88—9. *The high tops, &c.*] Magnificent and lofty country-houſes.
89. *With Grecian, &c.*] Finiſhed in the moſt ſuperb taſte with Grecian and other kinds of foreign marble.
90. *Temple of Fortune.*] There was one at Rome built of the

Ut ſpado vincebat Capitolia noſtra Poſides.
Dum ſic ergo habitat Centronius, imminuit rem,
Fregit opes, nec parva tamen menſura relictæ
Partis erat: totam hanc turbavit filius amens,
Dum meliore novas attollit marmore villas.
Quidam ſortiti metuentem Sabbata patrem,
Nil præter nubes, & cœli numen adorant;
Nec diſtare putant humanâ carne ſuillam,
Quâ pater abſtinuit; mox & præputia ponunt:

the fineſt marble by Nero—but here is meant that at Præneſte.

90. *Of Hercules.*] At Tibur, where there was a very great library.

91. *Eunuch Poſides, &c.*] A freedman and favourite of Claudius Cæſar, who was poſſeſſed of immenſe riches; he built on the ſhore at Baiæ ſome baths which were very magnificent, and called, after him, Puſidianæ.

—— *Our capitols.*] Of which there were ſeveral, beſides that at Rome, as at Capua, Pompeia, and other places. But the poet means particularly the capitol at Rome, which, after having been burnt, was rebuilt and beautified moſt magnificently by Domitian.

92. *While thus, &c.*] While he thus builds and inhabits ſuch expenſive and magnificent houſes, he outruns his income.

93. *Nor yet, &c.*] Nevertheleſs, though he leſſened his fortune, yet there was no ſmall part of it left.

94. *His mad ſon, &c.*] His ſon, who, from the example of his father, had contracted a ſort of madneſs for expenſive building, confounded the remaining part of his father's fortune, when it came to him, after his father's death.

95. *Raiſed up new villas, &c.*] Endeavouring to excel his father, and to build at a ſtill greater expence, with more coſtly materials.

This inſtance of Centronius and his ſon is here given as a proof of the poet's argument, that children will follow the vices and follies of parents, and perhaps even exceed them (comp. l. 53.); therefore parents ſhould be very careful of the example which they ſet their children.

96. *Some chance, &c.*] Sortiti—i. e. it falls to the lot of ſome.

—— *Fears the Sabbaths.*] Not only reverences the ſeventh day, but the other Jewiſh feaſts, which were called Sabbaths.

The poet having ſhewn, that children follow the example of

As the eunuch Poſides out-did our capitols.
While thus, therefore, Centronius dwells, he diminiſhed his eſtate,
He impaired his wealth, nor yet was the meaſure of the remaining
Part ſmall: his mad ſon confounded all this,
While he raiſed up new villas with better marble.
Some chance to have a father who fears the Sabbaths,
They adore nothing beſide the clouds, and the Deity of heaven:
Nor do they think ſwine's fleſh to be different from human,
From which the father abſtain'd; and ſoon they lay aſide their foreſkins,

their parents in vice and folly, here ſhews, that in religious matters alſo children are led by their parents example.

97. *Beſide the clouds.*] Becauſe the Jews did not worſhip images, but looked toward heaven when they prayed, they were charged with worſhipping the clouds, the heathen having no notion but of worſhipping ſome viſible object.

—— *The Deity of heaven.*] Juvenal, though he was wiſe enough to laugh at his own country gods, yet had not any notion of the ONE TRUE GOD, which makes him ridicule the Jewiſh worſhip.

However, I doubt much, whether, by numen cœli, in this place, we are not to ſuppoſe Juvenal as repreſenting the Jews to worſhip the material heaven, "the blue ætherial ſky," (as Mr. Addiſon phraſes it in his tranſlation of the 19th Pſalm) imagining that they made a deity of it, as he ſuppoſed they did of the clouds—this I think the rather, as it ſtands here joined with nubes, and was likewiſe a viſible object. See Tacitus, Hiſt. v. initio.

As for the God of Heaven, he was to Juvenal, as to the Athenians, ἀγνωστος θεος (ſee Acts xvii. 23.) utterly unknown; and therefore the poet could not mean him by numen cœli.—"After the wiſdom of God, the world by wiſdom knew not God." 1 Cor. i. 21.

98. *Swine's fleſh different from human.*] They think it as abominable to eat the one as the other. Here he ignorantly ridicules their obſervance of that law, Lev. xi. 7, &c.

99. *The father, &c.*] He treats it as a matter of mere tradition, as if the ſon only did it becauſe his father did it before him.

Romanas autem ſoliti contemnere leges,
Judaïcum ediſcunt, & ſervant, ac metuunt jus,
Tradidit arcano quodcunque volumine Moſes:
Non monſtrare vias, eadem niſi ſacra colenti;
Quæſitum ad fontem ſolos deducere verpos.
Sed pater in cauſâ, cui ſeptima quæque fuit lux
Ignava, & partem vitæ non attigit ullam.
Sponte tamen juvenes imitantur cætera: ſolam
Inviti quoque avaritiam exercere jubentur.
Fallit enim vitium ſpecie virtutis, & umbrâ,

99. *Soon they lay aſide, &c.*] Here he ridicules the rite of circumciſion, which was peformed on the eighth day after their birth, according to Gen. xvii. 10, & ſeq.

100. *Uſed to deſpiſe, &c.*] It being their wonted cuſtom and practice to hold the laws of Rome, relative to the worſhip of the gods in particular, in the higheſt contempt. See Exod. xxiii. 24.

101. *They learn.*] From their childhood. Ediſcunt—learn by heart.

—— *And keep.*] Obſerve.

—— *And fear.*] And reverence—

102. *Whatſoever Moſes, &c.*] i. e. Whatſoever it be that Moſes, &c.—From this paſſage it appears, that Moſes was known and acknowledged, by the heathen, to be the lawgiver of the Jews.

—— *Secret volume.*] By this is meant the Pentateuch (ſo called from πεντε, five, and τευχος, a book or volume) or five books of Moſes. A copy of this was kept, as it is to this day, in every ſynagogue, locked up in a preſs, or cheſt (arcâ), and never expoſed to ſight, unleſs when brought out to be red at the time of worſhip in the ſynagogue, and then (as now) it was returned to its place, and again locked up. This is probably alluded to by Juvenal's epithet of arcano, from arca—as Romanus, from Roma. See AINSW. Arcanus -a -um.—Volumine, from volvo, to roll, denotes that the book of the law was rolled, not folded, up. See Sat. x. 126, note.

103. *Not to ſhew the ways, &c.*] They were forbidden certain connections with the heathen—but when the poet repreſents them ſo monſtrouſly uncharitable, as not to ſhew a ſtranger the way to a place which he was enquiring after, unleſs he were a Jew, he may be ſuppoſed to ſpeak from prejudice and miſinformation. So in the next line—

104. *To lead, &c.*] He ſuppoſes, that, if a man, who was not a Jew, were ever ſo thirſty, and aſked the way to ſome ſpring

But uſed to deſpiſe the Roman laws,
They learn, and keep, and fear the Jewiſh law,
Whatſoever Moſes hath delivered in the ſecret volume:
Not to ſhew the ways, unleſs to one obſerving the ſame rites,
To lead the circumciſed only to a ſought-for fountain;
But the father is in fault, to whom every ſeventh day was
Idle, and he did not meddle with any part of life.
Young men, nevertheleſs, imitate the reſt of their own accord; only
Avarice they are commanded to exerciſe againſt their wills;
For vice deceives under the appearance and ſhadow of virtue,

to quench his thirſt, they would ſooner let him periſh than direct him to it. But no ſuch thing was taught by Moſes. See Exod. xxii. 21; and ch. xxiii. 9.

Verpos, like Horace's apella, is a word of contempt.

105. *The father, &c.*] Who, as the poet would be underſtood, ſet them the example.

—— *Every ſeventh day, &c.*] Throughout the year this was obſerved as a day of reſt, the other ſabbaths at their ſtated times. The poet ignorantly imputes this merely to an idle practice, which was handed down from father to ſon, not knowing the deſign and importance of the divine command.

106. *Meddle, &c.*] i. e. He refrained from all buſineſs, even ſuch as related to the neceſſaries of common life. The Jews carried this to a ſuperſtitious heighth—they even condemned works of neceſſity and charity, if done on the Sabbath. See John vii. 23. They alſo declared ſelf-defence to be unlawful on the Sabbath-day. See Ant. Univ. Hiſt. vol. x. p. 272.

107. *Young men, &c.*] The poet now begins on the ſubject of avarice, in order to ſhew how this alſo is communicated from father to ſon: but here he makes a diſtinction. As to other vices, ſays he, youth want no force to be put upon them to incline them to imitation; whereas, this of avarice, being rather againſt their natural bent towards prodigality, requires ſome pains to be taken, in order to inſtil it into their minds.

—— *The reſt.*] The other vices which have been mentioned.

108. *Commanded, &c.*] They have much pains taken with them to force them, as it were, into it, againſt their natural inclinations.

109. *Vice deceives, &c.*] They are deceived at firſt, by being taught to look upon that as virtuous, from its appearance,

Cùm ſit triſte habitu, vultuque & veſte ſeverum.
Nec dubiè tanquam frugi laudatur avarus,
Tanquam parcus homo, & rerum tutela ſuarum
Certa magis, quàm ſi fortunas ſervet eaſdem
Heſperidum ſerpens, aut Ponticus: adde quòd hunc, de
Quo loquor, egregium populus putat, atque verendum
Artificem: quippe his creſcunt patrimonia fabris.
Sed creſcunt quocunque modo, majoraque fiunt
Incude aſſiduâ, ſemperque ardente camino.

which in truth, in its real nature and deſign, is vicious. Nothing is more common than for vice to be concealed under the garb of virtue, as in the inſtance which the poet is about to mention. In this ſenſe it may be ſaid—Decipimur ſpecie recti. Hor. De Art. l. 25.

110. *Sad in habit, &c.*] The poet, in this line, in which he is deſcribing vice, wearing the garb, and putting on the ſemblance, of wiſdom and virtue, has probably in his eye the hypocrites, whom he ſo ſeverely laſhes at the beginning of the Second Satire. See Sat. ii. l. 1—20.

Habitu, here, means outward carriage, demeanour, manner. Sad—triſte—grave, penſive, demure.

—— *Severe in countenance, &c.*] A ſeverity of countenance, and a negligence in dreſs, were ſuppoſed characteriſtic of wiſdom and virtue, and were therefore in high eſteem among the philoſophers, and thoſe who would be thought wiſer and better than others. Hence, in order to deceive, theſe were aſſumed by vicious people. See Matt. vi. 16.

111. *Doubtfully praiſed, &c.*] Nobody doubts his ſincerity, or that he is other than his appearance beſpeaks him, viz. a frugal man, and careful of his affairs, which is certainly a laudable character.

Sic timidus ſe cautum vocat, ſordidus parcum. SEN.

113. *More certain, &c.*] At the ſame time he is acting from no better principle, than that of the moſt ſordid avarice, and takes care to hoard up and ſecure his money-bags in ſuch a manner, as that they are ſafer than if guarded by the dragon which watched the garden of the Heſperides, the daughters of Atlas, from whence, notwithſtanding, Hercules ſtole the golden apples; or by the dragon, which guarded the golden fleece at Colchos, in Pontus, from whence, notwithſtanding, it was ſtolen by Jaſon.

114. *Add.*] We may alſo add to this account of the character

When it is ſad in habit, and ſevere in countenance and dreſs.

Nor is the miſer doubtfully praiſed as frugal,
As a thrifty man, and a ſafeguard of his own affairs;
More certain, than, if thoſe ſame fortunes, the ſerpent
Of the Heſperides or of Pontus, ſhould keep. Add, that
This man, of whom I ſpeak, the people think an excellent, and venerable
Artiſt, for to theſe workmen patrimonies increaſe:
But they increaſe by whatſoever means, and become greater
By the aſſiduous anvil, and the forge always burning.

ter here ſpoken of, that he is in high eſtimation with the generality of people, who always judge of a man by what he is worth.

At bona pars hominum, decepta cupidine falſâ,
Nil ſatis eſt, inquit, quia tanti quantum habeas, ſis.
HOR. Lib. i. Sat. i. l. 61—2.

"Some ſelf-deceiv'd, who think their luſt of gold
"Is but a love of fame, this maxim hold—
"No fortune's large enough, ſince others rate
"Our worth proportion'd to a large eſtate." FRANCIS.

115. *They think him, &c.*] They reckon this man, who has been the fabricator of his own fortune to ſo large an amount, an excellent workman in his way, and to be highly reverenced.

116. *To theſe workmen, &c.*] Fabris, here, is metaphorical, and is applied to theſe fabricators of wealth for themſelves, becauſe thoſe who coined or made money for the public were called fabri, or monetæ fabricatores. Faber uſually denotes a ſmith—i. e. a workman in iron and other hard materials, a forger, a hammerer: ſo theſe miſers, who were continually at work to increaſe their wealth, might be ſaid to forge and hammer out a fortune for themſelves, and in this ſenſe might be called fabri. To ſuch as theſe, ſays the poet, riches increaſe.

117. *By whatſoever means.*] They are not very ſcrupulous or nice, as to the means of increaſing their ſtore, whether by right or wrong.

118. *By the aſſiduous anvil, and the forge, &c.*] The poet ſtill continues his metaphor. As ſmiths, by continual beating their iron on the anvil, and having the forge always heated, fabricate and complete a great deal of work; ſo theſe miſers are always forging and faſhioning ſomething or other to increaſe

Et pater ergo animi felices credit avaros,
Qui miratur opes, qui nulla exempla beati
Pauperis esse putat; juvenes hortatur, ut illam
Ire viam pergant, & eidem incumbere sectæ.
Sunt quædam vitiorum elementa: his protinus illos
Imbuit, & cogit minimas edisscere sordes.
Mox acquirendi docet insatiabile votum;
Servorum ventres modio castigat iniquo,
Ipse quoque esuriens: neque enim omnia sustinet unquam

their wealth. Their inceſſant toil and labour may be compared to working at the anvil, and the burning deſire of their minds to the lighted forge. Camino, here, is to be underſtood of the forge or furnace in which the iron is heated.

119. *The father therefore, &c.*] Seeing theſe men abound in wealth, and not recollecting what pains it coſt them, both of body and mind, to acquire it, thinking the rich are the only happy people, and that a poor man muſt be miſerable—

121. *Exhorts his young men.*] His ſons that are growing up.

122. *To go that way.*] To tread in the ſteps of theſe money-getting people.

—— *Apply earneſtly, &c.*] Incumbo ſignifies to apply with earneſtneſs and diligence to any thing. The father here recommends it to his ſons, to apply themſelves diligently to the practices of theſe people, whom the poet humouroufly ſtyles a ſect—as if they were a ſect of philoſophers, to which the word properly belongs. Thoſe who joined in following the doctrines of Plato, were ſaid to be of the Platonic ſect—ſo ſecta Socratica.—Secta comes from ſequor, to follow.

123. *Certain elements, &c.*] Certain rudiments or beginnings.—The father does not all at once bid his ſons to be covetous, but inſinuates into their minds, by little and little, ſordid principles. This he does as ſoon as they are capable of receiving them, which I take to be the meaning of protinùs here.—Imbuo ſignifies to ſeaſon meat, or the like; ſo, by metaph. to ſeaſon the mind—alſo to furniſh, or ſtore.

124. *Compels them to learn, &c.*] From his example, little paltry acts of meanneſs and avarice—minimas ſordes.

125. *By-and-by.*] As they grow up, he opens his grand plan to them; and as they have been taught to be mean and ſtingy in leſſer matters, he now inſtructs them how to thrive, by applying the ſame principles to the ſcience of getting money by low and illiberal means.

—— *Inſatiable wiſh.*] A deſire that can never be ſatisfied—

ſuch

And the father therefore believes the covetous happy of mind,
Who admires wealth, who thinks that there are no examples
Of an happy poor man; he exhorts his young men, that they
May perſiſt to go that way, and apply earneſtly to the ſame ſect.
There are certain elements of vices; with theſe he immediately ſeaſons
Them, and compels them to learn the moſt trifling ſtingineſs.
By-and-by he teaches an inſatiable wiſh of acquiring:
He chaſtiſes the bellies of the ſervants with an unjuſt meaſure,
He alſo hung'ring: for neither does he ever bear

ſuch is the inordinate love of money. Amor habendi. VIRG. Æn. viii. l. 327.

126. *He chaſtizes, &c.*] The poet in this, and in ſome of the following lines, particularizes certain inſtances of thoſe minimæ ſordes, which he had hinted at l. 124, and which the father is ſuppoſed to ſet an example of to his ſons, in order to ſeaſon and prepare their minds for greater acts of ſordidneſs and avarice.

Firſt, Juvenal takes notice of the way in which the father treats his ſervants. He pinches their bellies, by withholding from them their due allowance of food, by giving them ſhort meaſure, which is implied by iniquo modio. The Romans meaſured out the food which they gave their ſlaves; this was ſo much a month, and therefore called demenſum, from menſis—or rather, perhaps, from demetior—whence part. demenſus -a -um.

We find this word in Ter. Phorm. Act i. Sc. i. l. 9. where Davus is repreſenting Geta, as having ſaved ſomething out of his allowance, as a preſent for the bride of his maſter's ſon.

Quod ille unciatim vix de demenſo ſuo,
Suum defraudans genium, comparſit miſer.

Geta had ſaved ſome of his corn, of which the ſlaves had ſo many meaſures every month, and turned it into money. Modium was a meaſure of about a peck and an half. AINSW.

127. *He alſo hung'ring.*] Half ſtarving himſelf at the ſame time.

—— *Neither does he, &c.*] He does not ſuffer, or permit, all the pieces of bread, which are ſo ſtale as to be blue with mouldineſs, and muſty with being hoarded up, to be eaten up at once, but makes them ſerve again and again.

Mucida cœrulei panis conſumere fruſta,
Heſternum ſolitus medio ſervare minutal
Septembri; nec non differre in tempora cœnæ
Alterius, conchen æſtivi cum parte lacerti
Signatam, vel dimidio putrique ſiluro,
Filaque ſectivi numerata includere porri:
Invitatus ad hæc aliquis de ponte negaret.
Sed quò divitias hæc per tormenta coactas?
Cùm furor haud dubius, cùm ſit manifeſta phreneſis,
Ut locuples moriaris, egenti vivere fato?

129. *The haſh, &c.*] Minutal—a diſh made with herbs and meat, and other things chopped together—from minuo, to diminiſh, or make a thing leſs.

—— *Of yeſterday.*] Which had been dreſſed the day before, and now ſerved up again. This he will ſtill keep, though in the month of September, a time of year when, from the autumnal damps, victuals ſoon grew putrid. The blaſts of the ſouth-wind at that time were particularly inſalubrious. See Sat. vi. 516, note.

130. *Alſo to defer, &c.*] Who accuſtoms himſelf to keep for a ſecond meal.

131. *The bean.*] Conchis.—See Sat. iii. 293, note.

—— *Sealed up.*] Put into ſome veſſel, the cover or mouth of which was ſealed up cloſe with the maſter's ſeal, to prevent the ſervants getting at it. Or perhaps into ſome cupboard, the door of which had the maſter's ſeal upon it.

131—2. *Part of a ſummer fiſh.*] Lacerti æſtivi.—What fiſh the lacertus was, I do not any where find with certainty. AINSWORTH calls it a kind of cheap fiſh uſually ſalted. This, mentioned here, is called a ſummer-fiſh; I ſuppoſe, becauſe caught in the ſummer-time; and for this reaſon, no doubt, not very likely to keep long ſweet.

132. *With half a ſtinking ſhad.*] See Sat. iv. 33; and AINSW. Silurus. Lit. and with an half and putrid ſilurus.

133. *To ſhut up.*] Includere—i. e. to include in the ſame ſealed veſſel.—The infinitive includere, like the ſervare, l. 129, and the non differre, l. 130, is governed by the ſolitus, l. 129.

—— *Number'd threads, &c.*] Sectivi porri.—In Sat. iii. 293—4, Juvenal calls it ſectile porrum. See there.—There were two different ſpecies of the leek; one ſort was called ſectum, ſectile, and ſectivum—the other capitatum; the former of which was reckoned the worſt. See Plin. Lib. xix. c. vi.

From the bottom of a leek there are fibres which hang downwards,

To conſume all the muſty pieces of blue bread,
Who is uſed to keep the haſh of yeſterday in the midſt of
September; alſo to defer, to the time of another ſupper,
The bean, ſealed up with part of a ſummer
Fiſh, or with half a ſtinking ſhad,
And to ſhut up the number'd threads of a ſective leek:
Any one invited from a bridge to theſe, would refuſe.
But for what end are riches gather'd by theſe torments,
Since it is an undoubted madneſs, ſince it is a manifeſt frenzy,
That you may die rich, to live with a needy fate?

wards, when the leek is taken out of the ground, which the poet here calls fila, or threads, which they reſemble. He here humourouſly repreſents a perſon ſo ſordidly avaricious, as to count the threads, or fibres, at the bottom of a leek, that if one of theſe ſhould be miſſing he might find it out.

The epithets, ſectivum and ſectile, are given to that ſort of leek, from its being uſual to cut or ſhred it into ſmall pieces when mixed with victuals of any kind. See AINSW. Sectivus.

134. *Invited from the bridge.*] See Sat. iv. 116. The bridges about Rome were the uſual places where beggars took their ſtand, in order to beg of the paſſengers.

The poet, to finiſh his deſcription of the miſer's hoard of victuals, here tells us, that if this wretch were to invite a common beggar to ſuch proviſions as he kept for himſelf and family, the beggar would refuſe to come.

135. *But for what end, &c.*] Some verb muſt be underſtood here, as habes, or poſſides, or the like—otherwiſe the accuſative caſe is without a verb to govern it. We may then read the line—

To what purpoſe do you poſſeſs riches, gathered together by theſe torments—i. e. with ſo much puniſhment and uneaſineſs to yourſelf? See Sat. x. l. 12, 13.

136. *Undoubted madneſs, &c.*] So Hor. Sat. iii. Lib. ii. l. 82.

Danda eſt hellebori multò pars maxima avaris,
Neſcio an Anticyram ratio illis deſtinet omnem.

Miſers make whole Anticyra their own;
Its hellebore reſerved for them alone. FRANCIS.

For Anticyra, ſee above, Juv. Sat. xiii. l. 97, note.

137. *A needy fate, &c.*] i. e. To ſhare the fate of the poor; to live as if deſtined to poverty and want, for the ſake of being rich

Intereà pleno cùm turget ſacculus ore,
CRESCIT AMOR NUMMI, QUANTUM IPSA PECUNIA CRESCIT;
Et minùs hanc optat, qui non habet. ergo paratur
Altera villa tibi, cùm rus non ſufficit unum,
Et proferre libet fines; majorque videtur,
Et melior vicina ſeges: mercaris & hanc, &
Arbuſta, & denſâ montem qui canet olivâ:
Quorum ſi pretio, dominus non vincitur ullo,
Nocte boves macri, laſſoque famelica collo
Armenta ad virides hujus mittentur ariſtas;
Nec priùs inde domum, quàm tota novalia ſævos
In ventres abeant, ut credas falcibus actum.
Dicere vix poſſis, quàm multi talia plorent,

rich when you die, a time when your riches can avail you nothing, be they ever ſo great.

138. *When the bag ſwells, &c.*] And all this, for which you are tormenting yourſelf at this rate, you find no ſatisfaction or contentment in; for when your bags are filled up to the very mouth, ſtill you want more. The getting money, and the love of money, increaſe together: the more you have, the more you want.

Creſcit indulgens ſibi dirus hydrops, &c.

See Hor. Lib. ii. Ode ii. and Lib. iii. Ode xvi. l. 17, 18.

Creſcentem ſequitur cura pecuniam
Majorumque fames.

140. *He wiſhes for it leſs, &c.*] A poor man looks no farther than a ſupply of his preſent wants; he never thinks of any thing more.

—— *Therefore.*] Becauſe thou art inſatiable in thy deſires.

—— *Is prepared, &c.*] Not content with one country-houſe, another is purchaſed, and gotten ready, prepared for thy reception, as one will not ſuffice.

142. *It likes you to extend, &c.*] You think the preſent limits of your eſtate too confined, and therefore you want to enlarge them.

143. *Neighbour's corn.*] Ariſta is properly the beard of corn, and, by ſynec. the whole ear; and ſo the corn itſelf, as growing. You take it into your head that your neighbour's corn looks better than yours, therefore you determine to purchaſe, and to poſſeſs yourſelf of his eſtate.

144. *Groves*

In the mean time, when the bag ſwells with a full mouth,
THE LOVE OF MONEY INCREASES, AS MUCH AS MONEY ITSELF INCREASES;
And he wiſhes for it leſs, who has it not. Therefore is prepared
Another villa for you, when one country ſeat is not ſufficient;
And it likes you to extend your borders; and greater appears
And better your neighbour's corn: you buy alſo this, and
Groves of trees, and the mountain which is white with the thick olive:
With any price of which if the owner is not prevailed on,
By night the lean oxen, and the famiſhed herds, with tired
Necks, will be ſent to the green corn of this man.
Nor may they depart home from thence, before the whole crop
Is gone into their cruel bellies, ſo that you would believe it done by ſickles.
You can hardly ſay, how many may lament ſuch things,

144. *Groves of trees.*] Arbuſtum ſignifies a copſe or grove of trees, pleaſant for its ſhade.

—— *Which is white, &c.*] The bloom of the olive is of a white, or light grey colour. Denſa here means a vaſt quantity. See Sat. i. 120, note.

145. *With any price of which, &c.*] If you cannot tempt the owner to part with them for any price which you offer for the purchaſe, then you have recourſe to ſtratagem to make him glad to get rid of them.

146. *By night the lean oxen, &c.*] In the night-time, when you are not likely to be diſcovered, you turn your oxen which are half-ſtarved, and your other herds of grazing beaſts, which are kept ſharp for the purpoſe, into your poor neighbour's corn.

146—7. *Tired necks.*] That have been yoked, and at work all day, and therefore the more hungry.

147. *To the green corn, &c.*] In order to eat it up.

148. *Nor may they depart home, &c.*] They are not ſuffered to ſtir homeward, till they have eaten up the whole crop, as clean as if it had been reaped.

—— *The whole crop.*] Tota novalia.—Novale eſt, ſaith Pliny, quod alternis annis feritur—"Land ſown every other year," and therefore produces the more plentiful crops. Here, by met.

novalia

Et quot venales injuria fecerit agros.
Sed qui ſermones? quàm fœdæ buccina famæ?
Quid nocet hoc? inquit: tunicam mihi malo lupini,
Quàm ſi me toto laudet vicinia pago
Exigui ruris pauciſſima farra ſecantem.
Scilicet & morbis & debilitate carebis,
Et luctum & curam effugies, & tempora vitæ
Longa tibi poſt hæc fato meliore dabuntur;
Si tantum culti ſolus poſſederis agri,
Quantum ſub Tatio populus Romanus arabat.

novalia ſignifies the crops that grow on ſuch land.—See VIRG. Geor. i. l. 71.

151. *Injury, &c.*] Many have had reaſon to complain of ſuch treatment, and have been forced to ſell their land to avoid being ruined.

152. *What ſpeeches?*] What does the world ſay of you, ſays the poet, for ſuch proceedings?

—— *Trumpet of foul fame*—] The poet is interrupted before he has finiſhed, by the eager anſwer of the perſon to whom he is ſuppoſed to be ſpeaking, and with whom he is expoſtulating.

153. *What does this hurt?*] ſays the miſer—what harm can what the world ſays do? See Hor. Sat. i. l. 64—7.

—— *Coat of a lupine.*] Lupinus ſignifies a kind of pulſe, of a bitter and harſh taſte, covered with a coat, huſk, or ſhell. See Virg. G. i. l. 75—6. Iſidorus ſays, that the beſt definition of lupinus, is, απο της λυπης, quod vultum guſtantis amaritudine contriſtet. AINSWORTH thinks that lupinus ſignifies what we call hops; and this ſeems likely, as we may gather from the ſtory in Athenæus, Lib. ii. c. xiv. where he relates of Zeno the Stoic, that he was ill-tempered and harſh, till he had drunk a quantity of wine, and then he was pleaſant and good-humoured. On Zeno's being aſked the reaſon of this change of temper, he ſaid, that "the ſame thing happened to him as to lupines; for lupines, ſays he, before they are ſoaked in water are very bitter; but when put into water, and made ſoft by ſteeping, and are well ſoaked, they are mild and pleaſant."—Hops grow with coats, or laminæ, one over another. But whatever be the exact meaning of lupini, the meaning of this haſty anſwer of the miſer's is as follows: "Don't talk to me of what ſpeeches are made about me, or what the trumpet of fame may ſpread abroad, to the diſadvantage of my character. I would not give a pin's head for all they can ſay againſt me, if I do but get rich:—but I would not give the huſk of a lupine for the

"praiſe

And how many fields injury has made to be ſet to ſale.
" But what ſpeeches? how the trumpet of foul fame?"—
" What does this hurt? (ſays he) I had rather have the
" coat of a lupine,
" Than if the neighbourhood in the whole village ſhould
" praiſe me
" Cutting the very ſcanty produce of a little farm."
I warrant you will want both diſeaſe and weakneſs,
And you will eſcape mourning and care; and a long ſpace
of life,
After theſe things, will be given you with a better fate;
If you alone poſſeſs'd as much cultivated ground,
As, under Tatius, the Roman people ploughed.

" praiſe of all the town, if my farm be ſmall, and afford but a
" poor crop."

q. d. If I am rich, they can't hurt me by their abuſe; but if poor, their praiſe will do me no good.

155. *The very ſcanty produce.*] Pauciſſima farra.—Far denotes all manner of corn. Pauciſſima need not be taken literally in the ſuperlative ſenſe, but as intenſive, and as meaning, a very ſmall, an exceeding ſcanty crop of corn. See note on denſiſſima lectica, Sat. i. l. 120, n. 2. The comparative and ſuperlative degrees are often uſed by the Latin writers only in an intenſive ſenſe.

156. *I warrant, &c.*] Here the poet is ſpeaking ironically, as if he ſaid to the miſer—To be ſure, Sir, people like you, who are above the praiſe or diſpraiſe of the world, are doubtleſs exempted too from the calamities which the reſt of the world ſuffer, ſuch as ſickneſs and infirmities. See Sat. x. l. 227. You are alſo out of the reach of affliction and ſorrow. See Sat. x. l. 242—4. Carebis—you will be without—free from.

158. *After theſe things, &c.*] Add to all this, that you muſt live longer than others, and be attended with uncommon happineſs—meliore fato—with a more proſperous and more favourable deſtiny.

159. *If you alone poſſeſs'd, &c.*] Provided that you were ſo wealthy as to poſſeſs, and be the ſole owner of as much arable land as the people of Rome cultivated, when the empire was in its infancy, under Romulus, and Tatius the Sabine; who, for the ſake of the ladies he brought with him, was received into the city, and conſociated with Romulus in the government. However this might be conſidered as ſmall, to be divided among all

the

Mox etiam fractis ætate, ac Punica paſſis
Prælia, vel Pyrrhum immanem, gladioſque Moloſſos,
Tandem pro multis vix jugera bina dabantur
Vulneribus: merces ea ſanguinis atque laboris
Nullis viſa unquam meritis minor, aut ingratæ
Curta fides patriæ: ſaturabat glebula talis
Patrem ipſum, turbamque caſæ, quâ fœta jacebat
Uxor, & infantes ludebant quatuor, unus
Vernula, tres domini: ſed magnis fratribus horum
A ſcrobe vel ſulco redeuntibus, altera cœna
Amplior, & grandes fumabant pultibus ollæ.
Nunc modus hic agri noſtro non ſufficit horto.
Inde ferè ſcelerum cauſæ, nec plura venena

the people, yet, in the hands of one man, it would be a vaſt eſtate.

161. *Afterwards.*] In after times—mox—ſome while after.

—— *Broken with age.*] Worne out with age and the fatigues of war. Gravis annis miles. Hor. Sat. i. 5.

161—2. *Had ſuffer'd the Punic wars.*] Had undergone the toils and dangers of the three wars with the Carthaginians, which almoſt exhauſted the Romans.

162. *Cruel Pyrrhus.*] The king of Epirus, who vexed the Romans with perpetual wars, but, at laſt, was defeated and driven out of Italy.

—— *Moloſſian ſwords.*] The Moloſſi were a people of Epirus, who fought againſt the Romans in Pyrrhus's army. See Sat. xii. l. 108, note.

163. *At length.*] i. e. After ſo many toils and dangers.

—— *Hardly two acres.*] Jugerum—an acre, ſo called from jugum boüm, being as much land as a yoke of oxen could plough in a day. Scarcely ſo much as two acres were given as a reward for many wounds in battle.

165. *Than no deſerts, &c.*] And this portion of two acres, given to a ſoldier, as a reward for the blood which he had ſhed, and the toils he had undergone in the ſervice of his country, was never found fault with as too little for his deſerts, or as an inſtance of a breach of faith in his country towards him, by rewarding him leſs than he had reaſon to expect. Curtus means little, ſhort, curtailed, imperfect, broken. Curta fides may be applied to expreſs a man's coming ſhort of his promiſe.

166. *Little glebe.*] Such a ſmall piece of arable land.

166—7. *Satisfied the father.*] The poor ſoldier, who was the father of a numerous family.

167. *Rabble*

Afterwards even to thoſe broken with age, and who had
ſuffer'd the Punic
Wars, or cruel Pyrrhus, and the Moloſſian ſwords,
At length hardly two acres were given for many
Wounds. That reward of blood, and of toil,
Than no deſerts ever ſeem'd leſs, or the faith ſmall
Of an ungrateful country. Such a little glebe ſatisfied
The father himſelf, and the rabble of his cottage, where
big lay
The wife, and four infants were playing, one a little
Bond-ſlave, three maſters: but for the great brothers of theſe
From the ditch or furrow returning, another ſupper
More ample, and great pots ſmoked with pottage.
Now this meaſure of ground is not ſufficient for our garden.
Thence are commonly the cauſes of villainies, nor more
poiſons

167. *Rabble of his cottage.*] Conſiſting of his wife and many children, ſome ſmall, others grown up.

—— *Big.*] i. e. Big, or great, with child.

169. *Bond-ſlave—three maſters.*] One of the four children that were playing together, a little bondſlave born of a ſhe ſlave. The three others were children of the wife, and therefore maſters over the little ſlave, but all playing together, happy and content.

—— *Great brothers.*] The elder children now big enough to go out to labour.

170. *Ditch or furrow, &c.*] Coming home from their day's work, at digging and ploughing.

171. *More ample.*] Their being grown up, and returning hungry from their labour, required a more copious meal, than the little ones who ſtaid at home.

—— *Great pots.*] Pots proportionably large to the proviſion which was to be made.

—— *Smoked with pottage.*] Boiling over the fire. Puls was a kind of pottage made of meal, water, honey, or cheeſe and eggs ſodden together. AINSW.

172. *Meaſure of ground.*] viz. Two acres, which, in antient days, was thought a ſufficient reward for an old valiant defender of his country, after all his dangers, toils, and wounds, and which provided for, and made him and all his family happy, is not, as times go, thought big enough for a pleaſure-garden.

173. *Thence, &c.*] From covetouſneſs. Comp. l. 175.

173. *Cauſes*

Miſcuit, aut ferro graſſatur ſæpiùs ullum
Humanæ mentis vitium, quàm ſæva cupido
Indomiti cenſûs; nam dives qui fieri vult,
Et citò vult fieri: ſed quæ reverentia legum?
Quis metus, aut pudor eſt unquam properantis avari?
Vivite contenti caſulis & collibus iſtis,
O pueri, Marſus dicebat & Hernicus olim,
Veſtinuſque ſenex; panem quæramus aratro,
Qui ſatis eſt menſis: laudant hoc numina ruris,
Quorum ope & auxilio, gratæ poſt munus ariſtæ,
Contingunt homini veteris faſtidia quercûs.
Nil vetitum feciſſe volet, quem non pudet alto

173. *Cauſes of villainies, &c.*] i. e. From this vile principle ariſe, as from their ſource, all manner of cruel and bad actions. See 1 Tim. vi. 10. former part.

—— *More poiſons, &c.*] Contrived more methods of deſtroying people, in order to come at their property, either by poiſon or the ſword. See James iv. 1, 2.

175. *A cruel deſire.*] Which thinks no act of cruelty too great, ſo that its end may be accompliſhed.

So Virg. Æn. iii. l. 56—7.

Quid non mortalia pectora cogis
Auri ſacra fames?

176. *Unbounded.*] Lit. untamed—i. e. that cannot be kept or reſtrained within any bounds. A metaphor taken from animals that are wild and untamed, which are ungovernable, and not to be reſtrained.

—— *He who would be rich.*] So the apoſtle, 1 Tim. vi. 9. οἱ βουλόμενοι πλουτεῖν.

177. *Would be ſo quickly.*] And therefore takes the ſhorteſt way to carve for himſelf, through every obſtacle.

—— *Reverence of the laws?*] The laws which are made to reſtrain all acts of murder, and violence, and fraud, are put totally out of the queſtion, he treads them under his feet.

178. *Haſtening miſer?*] A covetous man who haſtens to be rich, has neither fear nor ſhame; he dreads not what the laws can do to him, nor what the world will ſay of him. See Prov. xxviii. 22.

179. " *Live contented, &c.*] The poet here mentions what was the doctrine of antient times, in the days of ſimplicity and frugality, by introducing the exhortation of ſome wiſe and thrifty father to his children.

180. O

Has any vice of the human mind mixed, or oftener
Attacked with the ſword, than a cruel deſire
Of an unbounded income; for he who would be rich,
Would be ſo quickly too. But what reverence of the laws?
What fear, or ſhame, is there ever of a haſtening miſer?—
" Live contented with thoſe little cottages and hills,
" O youths (ſaid the Marſian and Hernician formerly,
" And the old Veſtinian) let us ſeek bread by the plough,
" Which is enough for our tables: the deities of the coun-
" try approve this,
" By whoſe help and aſſiſtance, after the gift of acceptable
" corn,
" There happen to man loathings of the old oak.
" He will not do any thing forbidden, who is not aſhamed

180. *O youths, &c.*] Such was the language formerly of the fathers among the Marſi, the Hernici, and the Veſtini, to their children, in order to teach them contentment, frugality, and induſtry.

—— *Marſian.*] The Marſi were a laborious people, about fifteen miles diſtant from Rome.

—— *Hernician.*] The Hernici, a people of New Latium.

181. *Veſtinian.*] The Veſtini were a people of Latium, bordering on the Sabines.

—— *Seek bread by the plough, &c.*] Let us provide our own bread by our induſtry, as much as will ſuffice for our ſupport.

182. *Deities of the country.*] The Romans had their rural gods, as Ceres, Bacchus, Flora, &c. which they particularly worſhipped, as preſiding over their lands, and as at firſt inventing the various parts of huſbandry.

183. *By whoſe help, &c.*] He means particularly Bacchus, who firſt found out the uſe of wine, and Ceres who found our corn and tillage.

184. *Loathings, &c.*] Since the invention of agriculture, and the production of corn, men diſdain living upon acorns, as at firſt they did. See Sat. vi. l. 10; and Virg. G. i. l. 5—23. where may be ſeen an invocation to Bacchus and Ceres, and the other rural deities, as the inventors and patrons of agriculture.

185. *Any thing forbidden, &c.*] Thoſe who are bred up in poverty and hardſhip, are unacquainted with the temptations to vice, to which thoſe who are in high life are liable.

Per glaciem perone tegi; qui ſummovet Euros
Pellibus inverſis: peregrina, ignotaque nobis
Ad ſcelus atque nefas, quodcunque eſt, purpura ducit.
Hæc illi veteres præcepta minoribus: at nunc
Poſt finem autumni mediâ de nocte ſupinum
Clamoſus juvenem pater excitat: accipe ceras,
Scribe, puer, vigila, cauſas age, perlege rubras
Majorum leges, aut vitem poſce libello.
Sed caput intactum buxo, nareſque piloſas
Annotet, & grandes miretur Lælius alas.

186. *Thro' ice to be cover'd, &c.*] Pero—a ſort of high ſhoe, made of raw leather, worne by country people as a defence againſt ſnow and cold. AINSW.

187. *Inverted ſkins.*] The ſkins of beaſts with the wool or hair turned inwards next the body, to defend it from the cold winds, and to keep the wearer warm.

Thus ſhod and thus clothed were the hardy ruſtics of old time; they lived in happy ignorance of vice and luxury, and of all offences to the laws.

—— *Purple, &c.*] q. d. The Tyrian purple, with which the garments of the rich and great are dyed, is a foreign piece of luxury, and unknown to us. The introduction of this, as well as other articles of foreign luxury, is the forerunner of all manner of vice and wickedneſs; for when once people caſt off a ſimplicity of dreſs and manners, and run into luxury and expence, they go all lengths to ſupply their vanity and extravagance. It cannot be ſaid of any ſuch—nil vetitum feciſſe volet.

189. *Theſe precepts, &c.*] Such were the leſſons which thoſe ruſtic veterans taught their children, and delivered to the younger part of the community, for the benefit of poſterity.

—— *But now.*] i. e. As matters are now, fathers teach their children very different leſſons.

190. *After the end of Autumn.*] When the winter ſets in, and the nights are long and cold.

—— *From the middle of the night.*] As ſoon as midnight is turned.

190—1. *The noiſy father.*] Bawling to wake his ſon, who is lying along on his back (ſupinum) in his bed faſt aſleep.

191. *The waxen tablets.*] See note on l. 30.

192. *Write.*] Pen ſomething that you may get money by.

—— *Watch.*] Set up all night at ſtudy.

"Thro' ice to be cover'd with an high ſhoe; who keeps
"off the eaſt wind
"With inverted ſkins. Purple, foreign, and unknown to us,
"Leads to wickedneſs and villainy, whatſoever it may be."
Theſe precepts thoſe antients gave to their poſterity: but now,
After the end of Autumn, from the middle of the night, the noiſy
Father rouſes the ſupine youth: "Take the waxen tablets,
"Write, boy, watch, plead cauſes, read over the red
"Laws of our forefathers, or aſk for a vine by a petition.
"But your head untouched with box, and your hairy noſtrils,
"Lelius may take notice of, and admire your huge
"arms.

192. *Plead cauſes.*] Turn advocate—be called to the bar.
—— *Read over, &c.*] Study the law.

192—3. *The red laws.*] So called, becauſe the titles and beginning of the chapters were written in red letters. Hence the written law was called rubrica. See Perſ. Sat. v. l. 90.

193. *Aſk for a vine, &c.*] For a centurion's poſt in the army—draw up a petition for this.

The centurion, or captain over an hundred men, carried, as an enſign of his office, a ſtick or battoon in his hand, made out of a vine-branch; as our captains do ſpontoons, and our ſerjeants halberds. See Sat. viii. l. 247, note.—If a man were to adviſe another to petition for an halberd, it would be equivalent to adviſing him to petition to be made ſerjeant. So here, the father adviſing his ſon to petition for a vine, i. e. a vine-branch, is equivalent to his petitioning to be made a centurion.

194. *Untouched with box.*] Your rough and martial appearance, owing to your hair lying looſe, and not being combed. The Romans made their combs of box-wood.

—— *Hairy noſtrils.*] Another mark of hardineſs; for effeminate and delicate people plucked off all ſuperfluous hairs. See Sat. ii. 11, 12. where hairineſs is mentioned as a mark of hardineſs and courage.

195. *Lelius.*] Some great general in the army may notice theſe things, as beſpeaking you fit for the army.

—— *Huge arms.*] Probably rough with hair. See above, note

Dirue Maurorum attegias, caſtella Brigantûm
Ut locupletem aquilam tibi ſexageſimus annus
Afferat: aut longos caſtrorum ferre labores
Si piget, & trepido ſolvunt tibi cornua ventrem
Cum lituis audita, pares, quod vendere poſſis
Pluris dimidio, nec te faſtidia mercis
Ullius ſubeant ablegandæ Tiberim ultra:
Nec credas ponendum aliquid diſcriminis inter
Unguenta, & corium: LUCRI BONUS EST ODOR EX RE
QUALIBET. illa tuo ſententia ſemper in ore
Verſetur, Dis atque ipſo Jove digna, poëtæ:

nôte 2. on l. 194.—Ala ſignifies the armpit, alſo the arm.—See AINSW.

196. *Deſtroy the tents of the Moors.*] Go and do ſome great exploit—diſtinguiſh yourſelf in an expedition againſt the people of Mauritania. Attegiæ (from ad and tegere, to cover) ſignifies cottages, huts, cabins, tents, and the like, in which people ſhelter themſelves from the weather.

—— *Caſtles of the Brigantes.*] Of the inhabitants of Britain. The people of Lancaſhire, Yorkſhire, and other northern parts of England, were called Brigantes; they had ſtrong caſtles.

197. *That a rich eagle, &c.*] The Roman enſign was the figure of an eagle, which was carried at the head of every regiment. The care of this ſtandard was committed to the eldeſt captain of the regiment, and was a very rich poſt.

The father is here exhorting his ſon to go into the army; in order to which, firſt, he is to petition for the vine-rod, or centurion's poſt; then he exhorts him to go into ſervice, and diſtinguiſh himſelf againſt the enemy, that, at ſixty years old, he may be the eldeſt captain, and enrich himſelf by having the care of the ſtandard, which was very lucrative. Hence Juvenal calls it locupletem aquilam.

198. *Or if to bear, &c.*] If you diſlike going into a military life.

199. *The horns, &c.*] If the cornets and trumpets throw you into a panic at the ſound of them, ſo that you are ready to befoul yourſelf when you hear martial muſic.

200. *You may purchaſe, &c.*] You may go into trade, and buy goods which you may ſell for half as much more as they coſt you.

201. *Nor let the diſlike, &c.*] Don't be nice about what you deal

" Deſtroy the tents of the Moors, the caſtles of the Brigantes,
" That a rich eagle to thee the ſixtieth year
" May bring: or if to bear the long labours of camps
" It grieves you, and the horns heard with the trumpets looſen
" Your belly, you may purchaſe, what you may ſell
" For the half of more, nor let the diſlike of any merchan-
" dize,
" Which is to be ſent away beyond the Tiber, poſſeſs you.
" Do not believe there is any difference to be put between
" Ointments and an hide. THE SMELL OF GAIN IS
" SWEET
" FROM ANY THING WHATSOEVER. Let that ſentence
of the poet
" Be always in your mouth, worthy the gods, and of Jove
himſelf:

deal in, though ever ſo filthy, though ſuch as muſt be manufactured on the other ſide of the Tiber.

202. *Sent away beyond the Tiber.*] Tanning, and other noiſome trades, were carried on on the other ſide of the river, to preſerve the city ſweet and healthy.

203. *Do not believe, &c.*] Do not take it into your head, that one thing, which you may get money by, is better than another. So as you do but enrich yourſelf, let it be the ſame thing to you, whether you deal in perfumed ointments, or ſtinking hides.

204. *The ſmell of gain, &c.*] He alludes to the anſwer made by Veſpaſian to his ſon Titus, who was againſt raiſing money by a tax on urine.—Titus remonſtrated with him on the meanneſs of ſuch an impoſition; but he, preſenting to his ſon the firſt money that accrued to him from it, aſked him whether the ſmell offended him. Ant. Univ. Hiſtory, vol. xv. p. 26.

205. *Sentence of the poet, &c.*] i. e. Of the poet Ennius, quoted l. 207.

206. *Be always in your mouth.*] Be always at your tongue's end, as we ſay.

—— *Worthy the gods, &c.*] Juvenal very naturally repreſents this old covetous fellow, as highly extolling a maxim ſo exactly ſuited to his ſordid principles.

See MOLIERE's Avare, Act iii. Sc. v. where the miſer is ſo pleaſed with a ſaying which ſuits his principles, as to want it written in letters of gold.

UNDE HABEAS QUÆRIT NEMO; SED OPORTET HABERE.

Hoc monſtrant vetulæ pueris poſcentibus aſſem:
Hoc diſcunt omnes ante Alpha & Beta puellæ.
Talibus inſtantem monitis quemcunque parentem
Sic poſſem affari: dic, ô vaniſſime, quis te
Feſtinare jubet? meliorem præſto magiſtro
Diſcipulum: ſecurus abi: vincêris, ut Ajax
Præteriit Telamonem, ut Pelea vicit Achilles.
Parcendum eſt teneris; nondum implevêre medullas
Nativæ mala nequitiæ: cùm pectere barbam
Cœperit, & longi mucronem admittere cultri,
Falſus erit teſtis, vendet perjuria ſummâ

207. *Nobody aſks, &c.*]

T' have money is a neceſſary taſk,
From whence 'tis got the world will never aſk.
J. DRYDEN, Jun.

And therefore only take care to be rich, nobody will enquire how you came ſo. The poet, in the next two lines, humourouſly obſerves the early implanting this doctrine in the minds of children.

208. *This, the old women, &c.*] This maxim, old women, when their children aſk them for a trifle to buy playthings, or ſome traſh to eat, always take care to inſtil into their minds: they take this opportunity to preach up the value of money, and the neceſſity of having it, no matter how; nobody will trouble their head about that.

The Roman AS was about three farthings of our money.

209. *This, all the girls, &c.*] In ſhort, children of the other ſex too are taught this before their A B C. No marvel then, that avarice is ſo general and ſo ruling a principle.

210. *Is inſtant.*] Takes pains to impreſs ſuch maxims upon his children.

211. *Thus ſpeak to.*] Thus addreſs myſelf to.

212. *To haſten.*] Who bid thee be in ſuch a hurry to teach your ſon ſuch principles? why begin with him ſo young, and take ſo much pains?

—— *I warrant.*] So præſto ſignifies here. See AINSW. Præſto, N° 8.

—— *The ſcholar better, &c.*] A greater proficient than yourſelf in avarice, and in every other vice, in which you may inſtruct him.

213. *Depart ſecure.*] Make yourſelf quite ſecure and eaſy upon this ſubject.

213—14. *As*

"NOBODY ASKS FROM WHENCE YOU HAVE, BUT IT
"BEHOVES YOU TO HAVE."

This, the old women ſhew to the boys aſking three farthings:
This, all the girls learn before their Alpha and Beta.
Whatſoever parent is inſtant with ſuch admonitions,
I might thus ſpeak to: "Say (O moſt vain man) who commands
"Thee to haſten? I warrant the ſcholar better than
"The maſter: depart ſecure: you will be outdone, as Ajax
"Surpaſſed Telamon, as Achilles outdid Peleus.
"You muſt ſpare the tender ones: as yet their marrows
"the evils
"Of native wickedneſs have not filled: when he has begun
"To comb his beard, and to admit the point of a long knife,
"He will be a falſe witneſs, he will ſell perjuries for a ſmall

213. *As Ajax, &c.*] Your ſon will outdo you in avarice, as much as Ajax ſurpaſſed his father Telamon, or as Achilles ſurpaſſed his father Peleus, in valour and warlike atchievements.

215. *You muſt ſpare, &c.*] You muſt make allowance for the tenderneſs of youth, and not hurry your ſon on too faſt; have patience with him, he'll be bad enough by-and-by.

—— *Their marrows, &c.*] The evil diſpoſitions and propenſities with which they were born (mala nativæ nequitiæ) have not had time to grow to maturity, and to occupy their whole minds, as marrow fills the bones. The marrow, which is placed within the bones, like the bowels, which are placed within the body, is often figuratively, and by analogy, made uſe of to ſignify the inward mind.

Tully ſays, Fam. xv. 16. Mihi hæres in medullis—I love you in my heart. And again, Philip. i. 15. In medullis populi Romani, ac viſceribus hærebant—they were very dear to the Roman people.

217. *To comb his beard.*] i. e. When he is grown up to maturity.

—— *To admit the point, &c.*] The edge of a razor—a periphraſis for being ſhaved. See Sat. i. 25; and Sat. x. 226.

218. *Sell perjuries, &c.*] He will forſwear himſelf for a very ſmall price.

Exiguâ, Cereris tangens aramque pedemque.
Elatam jam crede nurum, ſi limina veſtra
Mortiferâ cum dote ſubit: quibus illa premetur
Per ſomnum digitis? Nam quæ terrâque marique
Acquirenda putes, brevior via conferet illi:
Nullus enim magni ſceleris labor. hæc ego nunquam
Mandavi, dices olim, nec talia ſuaſi:
Mentis cauſa malæ tamen eſt, & origo penes te;
Nam quiſquis magni cenſûs præcepit amorem,
Et lævo monitu pueros producit avaros;
Et qui per fraudes patrimonia conduplicare
Dat libertatem, totas effundit habenas

219. *Touching both the altar, &c.*] It was the cuſtom among the Romans, on occaſion of ſolemn oaths, to go to a temple, and, when they ſwore, to lay their hand upon the altar of the god. Here, to make his oath the more ſolemn, the miſer's ſon is repreſented, not only as laying his hand upon the altar of Ceres, but alſo on the foot of her image. See Sat. iii. l. 144, and note.

—— *Of Ceres.*] The altar of Ceres was reckoned the moſt ſacred, becauſe, in the celebration of her worſhip, nothing was to be admitted that was not ſacred and pure. Sat. vi. l. 50.

220. *Your daughter-in-law.*] Your ſon's wife—pronounce her dead, if ſhe comes within your doors with a large fortune, for your ſon, her huſband, will murder her, in order to get the ſole poſſeſſion of it.

—— *Carried forth.*] i. e. To be buried, or, as the manner then was, to be burned on the funeral pile. See Ter. Andria, Act i. Sc. i. l. 90. See Sat. vi. l. 566.

221. *With a deadly portion.*] Mortiferâ cum dote—i. e. which is ſure to occaſion her death, by the hands of her covetous huſband.

—— *By what fingers, &c.*] How eager will his fingers be to ſtrangle her in her ſleep!

222. *For, what things, &c.*] What you may ſuppoſe others to get by traverſing land and ſea, in order to trade and acquire riches, your ſon will find a ſhorter way to come at, by murdering his wife.

224. *There is no labour.*] There is very little trouble in ſuch a buſineſs as this, it is ſoon done.

224—5. *I never commanded, &c.*] The time may come, when, ſeeing your ſon what I have been deſcribing, you will be for

" Sum, touching both the altar and foot of Ceres."
" Already believe your daughter-in-law carried forth, if
" your threſholds
" She enters with a deadly portion. By what fingers will
" ſhe be preſſed
" In her ſleep?—for, what things you may ſuppoſe to be
" acquired
" By ſea and land, a ſhorter way will confer upon him:
" For of great wickedneſs there is no labour. Theſe things
" I never
" Commanded, may you ſome time ſay, nor perſuaded ſuch
" things.
" But the cauſe of a bad mind, nevertheleſs, and its origin,
" is in you:
" For whoever has taught the love of a great income,
" And, by fooliſh admonition, produces covetous boys,
" And he who to double patrimonies by frauds,
" Gives liberty, looſens all the reins to the chariot,

for exculpating yourſelf, and you may ſay—" I never gave him " any ſuch orders—this was owing to no advice of mine."

226. *But the cauſe, &c.*] The poet anſwers—No, you might not ſpecifically order him to do ſuch or ſuch an action, but the principle from which he acts ſuch horrid ſcenes of barbarity and villainy, is owing to the example which you have ſet him, and originates from the counſel which you have given him to enrich himſelf by all means, no matter how; therefore all this is penes te—lies at your door.

227. *Whoever has taught, &c.*] Whoever has given a ſon ſuch precepts as you have given yours, in order to inſtil into him an unbounded love of wealth.

228. *Fooliſh admonition, &c.*] So lævus ſeems to be uſed, Æn. ii. 54; and Eclog. i. 16. Si mens non læva fuiſſet. See AINSW. Lævus, N° 2. But perhaps here it may mean unlucky, unfortunate, like ſiniſtro.—See this Satire, l. 1, and note.

Or lævo may be here underſtood, as we ſometimes underſtand the word ſiniſter, when we mean to ſay, that a man's deſigns are indirect, diſhoneſt, unfair.

—— *Produces covetous boys.*] Brings up his children with covetous principles.

230. *Gives liberty, &c.*] i. e. So far from checking ſuch diſpoſitions,

Curriculo; quem ſi revoces, ſubſiſtere neſcit,
Et te contempto rapitur, metiſque relictis.
Nemo ſatis credit tantum delinquere, quantum
Permittas: adeò indulgent ſibi latiùs ipſi.
Cùm dicis juveni, ſtultum, qui donet amico,
Qui paupertatem levet, attollatque propinqui;
Et ſpoliare doces, & circumſcribere, & omni
Crimine divitias acquirere, quarum amor in te eſt,
Quantus erat patriæ Deciorum in pectore, quantum
Dilexit Thebas, ſi Græcia vera, Menœceus,
In quarum ſulcis legiones dentibus anguis
Cum clypeis naſcuntur, & horrida bella capeſſunt
Continuò, tanquam & tubicen ſurrexerat unà.

poſitions, gives them full liberty to exerciſe themſelves, pleaſed to ſee the thriftineſs of a ſon, who is defrauding all mankind, that he may double his own property.

230. *Looſens all the reins, &c.*] Gives full and ample looſe to every kind of evil. A metaphor, taken from a charioteer, who by looſening the reins, by which he holds and guides the horſes, too freely, they run away with the chariot, and when he wants to ſtop them he cannot.

231. *Which if you ſhould recall, &c.*] It is in vain to think of ſtopping or recalling ſuch a one, who knows no reſtraint.

232. *You contemned.*] Having forfeited the authority of a father, all you can ſay, to ſtop his career, is held in the utmoſt contempt.

—— *The bounds being left.*] As the charioteer is run away with by his horſes (ſee note above, l. 230.) beyond the bounds of the race; ſo your ſon, who has had the reins thrown upon the neck of his vices, can neither be ſtopped, nor kept within any bounds whatſoever in his wickedneſs, but is hurried on, rapitur, by his paſſions, without any power of controul.

233. *Nobody thinks it enough, &c.*] Nobody will ever draw a line, ſo as to ſtop juſt at a given point, and only ſin as far as he is permitted, and no farther.

234. *So much do they indulge.*] So prone are they to indulge their propenſity to evil, in a more extenſive manner.

235. *When you ſay, &c.*] When you tell your ſon, that giving money to help a diſtreſſed friend, or relation, is a folly.

236. *Who may lighten, &c.*] Alleviate his diſtreſs, and raiſe up his ſtate of poverty into a ſtate of plenty and comfort.

237. *You both teach him to rob.*] By thus ſeeking to deſtroy the

" Which if you would recall, it knows not to ſtop,
" And, you contemned, and the bounds being left, it is
" hurried on.
" Nobody thinks it enough to offend ſo much, as you may
" Permit, ſo much do they indulge themſelves more widely.
" When you ſay to a youth, he is a fool who may give to a
" friend,
" Who may lighten, and raiſe up the poverty of a relation;
" You both teach him to rob, and to cheat, and by every
" crime
" To acquire riches, the love of which is in thee,
" As much as of their country was in the breaſt of the
" Decii, as much
" As Menœceus loved Thebes, if Greece be true,
" In the furrows of which, legions from teeth of a ſnake
" With ſhields are born, and horrid wars undertake
" Immediately, as if a trumpeter too had riſen with them.

the principles of humanity and charity within him, you teach him, indirectly at leaſt, to rob, to plunder other people.

237. *To cheat.*] Circumſcribere—to over-reach and circumvent, that he may enrich himſelf.

—— *By every crime, &c.*] To ſcruple no villainy which can enrich him.

239. *The Decii.*] The father, ſon, and grandſon, who, for the love they bare their country, devoted themſelves to death for its ſervice. See Sat. viii. 254, note.

240. *Menœceus.*] The ſon of Creon, king of Thebes, who, that he might preſerve his country, when Thebes was beſieged by the Argives, devoted himſelf to death; the oracle having declared, that Thebes would be ſafe, if the laſt of the race of Cadmus would willingly ſuffer death.

—— *If Greece be true.*] If the Grecian accounts ſpeak truth.

241. *In the furrows of which, &c.*] He alludes to the ſtory of Cadmus, who having ſlain a large ſerpent, took the teeth, and ſowing them in the ground, there ſprang up from each an armed man; theſe preſently fell to fighting, till all were ſlain except five, who eſcaped with their lives. See Ovid, Met. Lib. iii. Fab. i. See AINSW. Cadmus.

243. *Trumpeter too had riſen.*] To ſet them together by the ears.

Ergo ignem, cujus ſcintillas ipſe dediſti,
Flagrantem latè, & rapientem cuncta videbis.
Nec tibi parcetur miſero, trepidumque magiſtrum
In caveâ magno fremitu leo tollet alumnus.
Nota Mathematicis geneſis tua: ſed grave tardas
Expectare colos: morieris ſtamine nondum
Abrupto: jam nunc obſtas, & vota moraris;
Jam torquet juvenem longa & cervina ſenectus.
Ocyùs Archigenem quære, atque eme quod Mithridates
Compoſuit, ſi vis aliam decerpere ficum,
Atque alias tractare roſas: medicamen habendum eſt,

ears. See above, l. 199, note. The Romans had cornets and trumpets to give the ſignal for battle.

244. *The fire, &c.*] The principles which you firſt communicated to the mind of your ſon, you will ſee breaking out into action, violating all law and juſtice, and deſtroying all he has to do with; like a fire that firſt is kindled from little ſparks, then ſpreads far and wide, till it devours and conſumes every thing in its way.

246. *Nor will he ſpare, &c.*] He will not even ſpare you that are his own wretched father, or ſcruple to take you off (i. e. murder you) to poſſeſs himſelf of your property.

247. *The young lion, &c.*] Alluding to the ſtory of a tame lion, which, in the time of Domitian, tore his keeper, that had brought him up, to pieces.

Læſerat ingrato leo perfidus ore magiſtrum.
MARTIAL, Spectac. Epigr. x.

248. *Your nativity, &c.*] But, ſay you, the aſtrologers, who caſt nativities, and who by their art can tell how long people are to live, have ſettled your nativity, and calculated that your life will be long.

—— "*But it is grievous.*] But, ſays Juvenal, it is a very irkſome thing to your ſon.

249. *To expect ſlow diſtaffs.*] To be waiting while the fates are ſlowly ſpinning out your thread of long life. See Sat. iii. 27, note; and Sat. x. 252, note.

—— *You'll die, &c.*] You'll be taken off by a premature death, not by the courſe of nature, like thoſe who live till their thread of life is cut by the deſtinies. See the references in the laſt note above.

250. *You even now hinder, &c.*] You already ſtand in your ſon's

" Therefore the fire, the ſparks of which yourſelf have given,
" You will ſee burning wide, and carrying off all things. 245
" Nor will he ſpare your miſerable ſelf, and the trembling
" maſter
" The young lion in his cage, with great roaring, will
" take off."
" Your nativity is known to aſtrologers."—" But it is
" grievous
" To expect ſlow diſtaffs: you'll die, your thread not yet
" Broken off: you even now hinder, and delay his
" wiſhes, 250
" Now a long and ſtag-like old age torments the youth.
" Seek Archigenes quickly, and buy what Mithridates
" Compoſed, if you are willing to pluck another fig,
" And to handle other roſes: a medicine is to be had,

ſon's way, and delay the accompliſhment of his daily wiſhes for your death, that he may poſſeſs what you have.

251. *Stag-like old age.*] The antients had a notion that ſtags, as well as ravens, were very long-lived.

Cic. Tuſcul. iii. 69, ſays, that Theophraſtus, the Peripatetic philoſopher, when he was dying, accuſed nature for giving long life to ravens and ſtags, which was of no ſignification; but to men, to whom it was of great importance, a ſhort life. See Sat. x. l. 247.

—— *Torments the youth.*] Gives the young man, your ſon, daily uneaſineſs and vexation, and will, moſt likely, put him upon ſome means to get rid of you; therefore take the beſt precautions you can.

252. *Archigenes.*] Some famous phyſician; ſee Sat. vi. 235; and Sat. xiii. 98.—to procure from him ſome antidote againſt poiſon.

—— *Buy what Mithridates, &c.*] See Sat. vi. 660, note.

253. *If you are willing, &c.*] If you wiſh to live to another Autumn—the time when figs are ripe.

254. *Other roſes.*] And to gather the roſes of another Spring.

—— *A medicine is to be had, &c.*] You muſt get ſuch an antidote againſt poiſon, as tyrants, who fear their ſubjects, and as fathers, who dread their children, always ought to ſwallow before they eat, in order to ſecure them from being poiſoned at their meals; the tyrant, by ſome of his oppreſſed and diſcontented

Sorbere ante cibum quod debeat aut pater aut Rex.
Monſtro voluptatem egregiam, cui nulla theatra,
Nulla æquare queas Prætoris pulpita lauti,
Si ſpectes, quanto capitis diſcrimine conſtent
Incrementa domûs, æratâ multus in arcâ
Fiſcus, & ad vigilem ponendi Caſtora nummi,
Ex quo Mars ultor galeam quoque perdidit, & res
Non potuit ſervare ſuas: ergo omnia Floræ
Et Cereris licet, & Cybeles aulæa relinquas,
Tanto majores humana negotia ludi.
An magis oblectant animum jactata petauro

tented ſubjects—the father, by a ſon who wants to get his eſtate.

256. *I ſhew, &c.*] The poet is now about to expoſe the folly of avarice, inaſmuch as the gratification of it is attended with cares, anxieties, and dangers, which its votaries incur, and for which they are truly ridiculous. Now, ſays he, monſtro voluptatem egregiam—I'll exhibit an highly laughable ſcene, beyond all theatrical entertainments, &c.

—— *No theatres.*] Nothing upon the ſtage is half ſo ridiculous.

257. *No ſtages of the ſumptuous prætor.*] It was the office of the prætor to preſide, and have the direction at the public games. See Sat. x. l. 36—41, notes.

The pulpitum was the higher part of the ſtage, where poets recited their verſes in public.

It alſo ſignifies a ſcaffold, or raiſed place, on which the actors exhibited plays.

The prætor is here called lautus—ſumptuous, noble, ſplendid, from the fine garments which he wore on thoſe occaſions, as well as from the great expence which he put himſelf to, in treating the people with magnificent exhibitions of plays and other ſports. Sat. vi. 378, note.

258. *If you behold, &c.*] If you only obſerve what hazards and perils, even of their lives, thoſe involve themſelves in, who are increaſing and hoarding up wealth—ſo far from ſecurity, danger and riches frequently accompany each other, and the means of increaſing wealth may conſiſt in the expoſing life itſelf to danger.

259. *Increaſe of an houſe.*] The enlargement and increaſe of family-property.

—— *In a brazen cheſt.*] See Sat. xiii. l. 74; and Hor. Sat. i. Lib. i. l. 67. The Romans locked up their money in cheſts.

260. *Placed*

" Which either a father, or a king, ought to ſup up before
" meat."
I ſhew an extraordinary pleaſure, to which no theatres,
No ſtages of the ſumptuous prætor, you can equal,
If you behold, in how great danger of life may conſiſt
The increaſe of an houſe, much treaſure in a brazen
Cheſt, and money to be placed at watchful Caſtor,
Since Mars, the avenger, alſo loſt his helmet, and his own
Affairs he could not keep. Therefore you may leave
All the ſcenes of Flora, and of Ceres, and of Cybele,
By ſo much are human buſineſſes greater ſports.
Do bodies thrown from a machine more delight

260. *Placed at watchful Caſtor.*] i. e. At the temple of Caſtor.—They uſed to lay up their cheſts of treaſure in the temples, as places of ſafety, being committed to the care of the gods, who were ſuppoſed to watch over them. Sat. x. 25, note, ad fin.

261. *Since Mars, &c.*] The wealthy uſed to ſend their cheſts of money to the temple of Mars; but ſome thieves having broken into it, and ſtolen the treaſures, even ſtripping the helmet from the head of Mars's image, they now ſent their treaſures to the temple of Caſtor, where there was a conſtant guard; hence the poet ſays, vigilem Caſtora.

—— *The avenger.*] When Auguſtus returned from his Aſian expedition, which he accounted the moſt glorious of his whole reign, he cauſed a temple to be built in the capitol to Mars the Avenger. See Univ. Ant. Hiſt. vol. xiii. p. 507—8, and note F.

261—2. *His own affairs, &c.*] The poet takes an opportunity here, as uſual, to laugh at the gods of his country. See Sat. xiii. 39—52.

263. *The ſcenes.*] Aulæa were hangings, curtains, and other ornaments of the theatres; here, by ſynec. put for the theatres themſelves.

You may leave, ſays the poet, the public theatres; you will not want the ſports and plays which are exhibited at the feaſts of Flora, Ceres, or Cybele, to divert you.

264. *By ſo much, &c.*] You may be better entertained, and meet with more diverſion, in obſerving the ridiculous buſineſſes of mankind.

265. *Bodies thrown from a machine, &c.*] The petaurum (from πλαγρον, pertica, a perch, a long ſtaff or pole) was a machine,

Corpora, quique ſolent rectum deſcendere funem,
Quàm tu, Coryciâ ſemper qui puppe moraris,
Atque habitas, Coro ſemper tollendus & Auſtro,
Perditus, ac vilis ſacci mercator olentis?
Qui gaudes pingue antiquæ de littore Cretæ
Paſſum, & municipes Jovis advexiſſe lagenas?
Hic tamen ancipiti figens veſtigia plantâ
Victum illâ mercede parat, brumamque famemque
Illâ reſte cavet: tu propter mille talenta,

chine, or engine, made of wood, hung up in an high place, out of which the petauriſtæ (the perſons who exhibited ſuch feats) were thrown into the air, and from thence flew to the ground. AINSW.

Others ſay, that the petaurus was a wooden circle, or hoop, through which the petauriſtæ threw themſelves, ſo as to light with their feet upon the ground.

Holyday gives a plate of the petaurum, which is taken from Hieron. Mercurialis, whom he calls an excellent Italian antiquary, and repreſents the petaurus like a ſwing, in which a perſon ſits, and is drawn up by people who pull ropes, which go over a pole at top, placed horizontally, and thus raiſe the petauriſta into the air, where probably he ſwung backwards and forwards, exhibiting feats of activity, and then threw himſelf to the ground upon his feet. See more on this ſubject, Delph. edit. in notis.

Whatever the petaurus might be, as to its form, it appears, from this paſſage of Juvenal, to have afforded an amuſement to the ſpectators, ſomething like our tumbling, vaulting, and the like.

266. *To deſcend a ſtrait rope, &c.*] Firſt climbing up, and then ſliding down. Or if we take rectum here in the ſenſe of tenſum, ſtretched, we may ſuppoſe this a periphraſis for rope-dancing.

After all, taking the two lines together, I ſhould doubt whether the poet does not mean rope-dancing in both, and whether the petaurum, according to the definition given by Ainſworth, ſignifies, here, any thing elſe than the long pole which is uſed by rope-dancers, in order to balance them as they dance, and throw their bodies into various attitudes on the rope. Comp. l. 272—4.

267. *Than thou.*] q. d. Art not thou as much an object of laughter—full as ridiculous?

—— *Who always abideſt.*] Who liveſt on ſhipboard, and art toſſed up and down by every gale of wind.

267. *A*

The mind, and thoſe who are uſed to deſcend a ſtrait rope,
Than thou, who always abideſt in a Corycian ſhip,
And dwelleſt, always to be lifted up by the north-weſt wind, and the ſouth,
Wretched, the vile merchant of a ſtinking ſack?
Who rejoiceſt, from the ſhore of antient Crete, to have brought
Thick ſweet wine, and bottles the countrymen of Jove.
He nevertheleſs fixing his ſteps, with doubtful foot,
Procures a living by that recompence; and winter and hunger
By that rope he avoids: you on account of a thouſand talents,

267. *A Corycian ſhip.*] i. e. Trading to Corycium, a promontory in Crete, where Jupiter was born.

269. *Wretched.*] Perditus ſignifies deſperate, paſt being reclaimed, loſt to all ſenſe of what is right.

—— *A ſtinking ſack?*] Olentis is capable of two ſenſes, and may be underſtood either to ſignify that he deals in filthy ſtinking goods, which were made up into bales, and packed in bags; or that he dealt in perfumes, which he brought from abroad: but by the epithet vilis, I ſhould rather think the former.

271. *Thick ſweet wine.*] Paſſum was a ſweet wine made of withered grapes dried in the ſun. Uva paſſa, a ſort of grape hung up in the ſun to wither, and afterwards ſcalded in a lixivium, to be preſerved dry, or to make a ſweet wine of. AINSW. The poet calls it pingue, from its thickneſs and luſciouſneſs.

—— *The countrymen of Jove.*] Made in Crete, where Jove was born. See Sat. iv. l. 33.

272. *He nevertheleſs, &c.*] The rope-dancer above mentioned, l. 265—6.

—— *Fixing his ſteps.*] Upon the narrow ſurface of the rope.

—— *With doubtful foot.*] There being great danger of falling. Planta ſignifies the ſole of the foot.

273. *By that recompence.*] Which he receives from the ſpectators for what he does.

—— *Winter and hunger.*] Cold and hunger. See Hor. Lib. i. Sat. ii. l. 6.

274. *He avoids.*] Cavet—takes care to provide againſt.

—— *You on account, &c.*] The poor rope-dancer ventures his limbs to ſupply his neceſſary wants; you raſhly expoſe yourſelf to much greater dangers, to get more than you want.

—— *A thouſand talents.*] Amounting to about 187,500l. of our money. See Holyday, note 9, on this Satire.

Et centum villas temerarius. aſpice portus,
Et plenum magnis trabibus mare: plus hominum eſt jam
In pelago: veniet claſſis, quocunque vocârit
Spes lucri; nec Carpathium, Gætulaque tantùm
Æquora tranſiliet: ſed longè Calpe relictâ,
Audiet Herculeo ſtridentem gurgite ſolem.
Grande operæ pretium eſt, ut tenſo folle reverti
Inde domum poſſis, tumidâque ſuperbus alutâ,
Oceani monſtra, & juvenes vidiſſe marinos.
Non unus mentes agitat furor: ille ſororis

275. *An hundred villas.*] Or country-houſes, when one would ſatisfy any reaſonable mind.

—— *Are raſh.*] Raſhly run yourſelf into all the dangers of the ſea.

—— *Behold the ports.*] What numbers of ſhips are there fitting for ſea.

276. *Large ſhips.*] The ſea covered with ſhips. Trabs ſignifies a beam, any large piece of timber. With theſe ſhips were built; but here, by ſynec. is meant the ſhips themſelves. See Virg. Æn. iii. 191.—cavâ trabe currimus æquor.

—— *More of men, &c.*] Plus hominum—the greater part of the people.—q. d. There are more people now at ſea than on land. This hyperbole (for we can't take the words literally) is to be underſtood to expreſs the multitudes who were venturing their lives at ſea for gain. So with us, when any thing grows general, or gets into faſhion, we ſay—every body follows it—all the world does it.

277. *A fleet will come.*] No matter how diſtant or perilous the voyage may be, in whatever part of the world money is to be gotten, the hope of gain will induce, not merely here and there, a ſingle ſhip, but a whole fleet at once to go in ſearch of it.

278. *Carpathian and Gætulian ſeas.*] The Carpathian Sea lay between Rhodes and Ægypt, and was ſo called from the iſland Carpathus.

By the Gætulian, we are to underſtand what now is called the ſtraits of Gibraltar.

279. *Calpe being far left, &c.*] Calpe, a mountain or high rock on the Spaniſh coaſt (hod. Gibraltar), and Abyla (now Ceuta) on the African coaſt, were called the pillars of Hercules. Theſe pillars were generally believed, in Juvenal's time, to be the fartheſt weſt.

280. *The ſun hiſſing.*] Alluding to the notion of the ſun's ariſing

And an hundred villas are raſh. Behold the ports,
And the ſea full with large ſhips—more of men are now
On the ſea: the fleet will come wherever the hope of gain
Shall call; nor the Carpathian and Gætulian ſeas only
Will it paſs over, but, Calpe being far left,
Will hear the ſun hiſſing in the Herculean gulph.
It is a great reward of labour, that with a ſtretched purſe,
You may return home from thence, and proud with a ſwelled bag,
To have ſeen monſters of the ocean, and marine youths.
Not one madneſs agitates minds: he, in the hands of his ſiſter,

ariſing out of the ocean in the Eaſt, and ſetting in the ocean in the Weſt.

280. *Herculean gulph.*] i. e. The Atlantic Ocean, which, at the Straits, was called the Herculean Gulph, becauſe there Hercules is ſuppoſed to have finiſhed his navigation, and on the two now oppoſite ſhores of Spain and Africa, which then united (as is ſaid) to have built his pillars; (ſee note above, l. 279). If they ſailed beyond theſe, they fancied they could, when the ſun ſet, hear him hiſs in the ſea, like red-hot iron put into water. This was the notion of Poſidonius the philoſopher, and others.

281. *It is a great reward of labour.*] Grande operæ pretium—a labour exceedingly worth the while! Ironice.

—— *A ſtretched purſe.*] Filled full of money.

282. *A ſwelled bag.*] Aluta ſignifies tanned or tawed leather; and, by metonym. any thing made thereof, as ſhoes, ſcrips, or bags of any kind—here it means a money-bag.

—— *Swelled.*] Diſtended—puffed out—with money.

283. *Monſters, &c.*] Whales, and other large creatures of the deep.

—— *Marine youths.*] Tritons, which were ſuppoſed to be half men, half fiſh.—Mermaids alſo may be here meant, which are deſcribed with the bodies of young women, the reſt like fiſhes.

Deſinat in piſcem mulier formoſa ſuperne.
Hor. de Art. Poet. l. 4.

284. *Not one madneſs, &c.*] i. e. Madneſs does not always ſhew itſelf in the ſame ſhape; men are mad in different ways, and on different ſubjects.

—— *He, in the hands of his ſiſter, &c.*] Alluding to the ſtory of Oreſtes, who, after he had ſlain his mother, was tormented by

In manibus vultu Eumenidum terretur & igni.
Hic bove percuſſo mugire Agamemnona credit,
Aut Ithacum: parcat tunicis licèt atque lacernis,
Curatoris eget, qui navem mercibus implet
Ad ſummum latus, & tabulâ diſtinguitur undâ;
Cùm ſit cauſa mali tanti, & diſcriminis hujus,
Conciſum argentum in titulos facieſque minutas.
Occurrunt nubes & fulgura: ſolvite funem,
Frumenti dominus clamat, piperiſque coëmptor;
Nil color hic cœli, nil faſcia nigra minatur:
Æſtivum tonat: infelix, ac forſitan ipſâ

furies: his ſiſter Electra embracing him, endeavoured to comfort him, but he ſaid to her—"Let me alone, thou art one of "the furies; you only embrace me, that you may caſt me into "Tartarus." Eurip. in Oreſt.

285. *Eumenides.*] The three furies, the daughters of Acheron and Nox—Alecto, Tiſiphone, and Megæra. They were called Eumenides, by Antiphraſis, from Ευμενης, kind, benevolent. They are deſcribed with ſnakes on their heads, and with lighted torches in their hands.

286. *This man, an ox being ſtricken, &c.*] Ajax, on the armour of Achilles being adjudged to Ulyſſes (ſee Ov. Met. Lib. xiii.) ran mad, and deſtroyed a flock of ſheep, thinking he was deſtroying the Greeks. He ſlew two oxen, taking one for Agamemnon, the other for Ulyſſes. See Sophoc. Ajax Maſtigophorus.

287. *Ithacus.*] Ulyſſes, king of Ithaca. See Sat. x. 257.

—— *Spare his coats, &c.*] Though he ſhould not be ſo furiouſly mad, as to tear his clothes off his back.

288. *Wants a keeper.*] Curatoris eget—ſtands in need of ſomebody to take care of him.

—— *Who fills, &c.*] Who, for the hopes of gain, loads a ſhip ſo deep, that there is nothing left of her above the water, but the uppermoſt part, or edges of her ſides.

289. *A plank, &c.*] Has nothing between him and the fathomleſs deep but a thin plank. See Sat. xii. 57—59.

290. *When the cauſe, &c.*] The only motive to all this.

291. *Silver battered, &c.*] A periphraſis for money.—The ſilver of which it was made, was firſt cut into pieces, then ſtamped with the name and titles of the reigning emperor, and alſo with a likeneſs of his face. See Matt. xxii. 20, 21.

292. *Clouds and lightnings occur.*] The weather appears cloudy,

Is affrighted with the countenance, and fire of the Eumenides.
This man, an ox being ſtricken, believes Agamemnon to roar,
Or Ithacus. Tho' he ſhould ſpare his coats and clokes,
He wants a keeper, who fills with merchandiſe a ſhip
To the topmoſt edge, and by a plank is divided from the water.
When the cauſe of ſo great evil, and of this danger,
Is ſilver battered into titles, and ſmall faces.
Clouds and lightnings occur: "Looſe the cable—
(Cries the owner of the wheat, and the buyer-up of pepper)
"Nothing this colour of the heaven, nothing this black "cloud threatens:
"It is ſummer-thunder."—Unhappy wretch! and perhaps that very

cloudy, and looks as if there would be a ſtorm of thunder and lightning; but this does not diſcourage the adventurer from leaving the port.

292. "*Looſe the cable*"] ſays he; "unmoor the ſhip, and "prepare for ſailing."

Funem may ſignify either the cable with which the veſſel was faſtened on ſhore; or the cable belonging to the anchor, by which ſhe was faſtened in the water.

293. *Cries the owner, &c.*] The owner of the freight calls out aloud.

—— *The buyer-up of pepper.*] Juvenal does not ſimply ſay, emptor, the buyer, but coëmptor, the buyer-up; as if he meant to deſcribe a monopolizer, who buys up the whole of a commodity, in order to ſell it on his own terms.

294. *This colour of the heaven.*] This dark complexion of the ſky.

—— *This black cloud.*] Faſcia ſignifies a ſwathe or band. A thick cloud was called faſcia, becauſe it ſeemed to ſwathe or bind up the ſun, and hinder its light: but, perhaps, rather from its being an aſſemblage of many clouds collected and bound, as it were, together.

295. *It is ſummer-thunder.*] Nothing but a mere thunder ſhower, which will ſoon be over, and which in ſummer-time is very common, without any ſtorm following.

Nocte cadet fractis trabibus, fluctuque premetur
Obrutus, & zonam lævâ morſuve tenebit.
Sed, cujus votis modò non ſuffecerat aurum,
Quod Tagus, & rutilâ volvit Pactolus arenâ,
Frigida ſufficient velantes inguina panni,
Exiguuſque cibus; merſâ rate naufragus aſſem
Dum petit, & pictâ ſe tempeſtate tuetur.
Tantis parta malis, curâ majore metuque
Servantur: miſera eſt magni cuſtodia cenſûs.
Diſpoſitis prædives hamis vigilare cohortem
Servorum noctu Licinus jubet, attonitus pro

295. *Unhappy wretch!*] Who is blinded by his avarice, ſo as to conſider no conſequences.

296. *Beams being broken.*] Shipwrecked by the enſuing tempeſt, he will fall into the ſea, the timbers of his ſhip broken to pieces.

297. *His girdle, &c.*] Some think that the antients carried their money tied to their girdles, from whence Plautus calls a cut-purſe—ſector zonarius. But I ſhould rather think that they carried their money in their girdles, which were made hollow for that purpoſe. See Hor. Epiſt. ii. Lib. ii. l. 40. Suet. Vitell. c. 16. ſays—Zonâ ſe aureorum plenâ circumdedit.

—— *Left hand.*] While he ſwims with his right.

—— *Or with his bite.*] i. e. With his teeth, that he may have both hands at liberty to ſwim with.

298. *But for him, &c.*] Whoſe wiſhes were boundleſs, and whoſe deſires after wealth were inſatiable.

299. *Tagus.*] A river of Portugal. See Ov. Met. ii. 251.

—— *Pactolus.*] A river in Lydia, called alſo Chryſorrhoas. Both theſe rivers were ſaid to have golden ſands. See Hor. Epod. xv. 20.

—— *Rolls.*] Or throws up, by the courſe of its waters over the ſands, ſo that it is found at low water. This is ſaid to be the caſe of ſome waters in Africa, which flow down precipices with great impetuoſity, and leave gold-duſt, which they have waſhed from the earth in their paſſage, in the gullies and channels which they make in their way.

300. *Rags covering, &c.*] This very wretch, who could not before have been ſatisfied with all the gold of the Tagus and Pactolus, is now, having been ſhipwrecked and ruined by the loſs of his all, very content, if he can but get rags to cover his nakedneſs from the inclemency of the cold.

Night he will fall, the beams being broken, and be preſſed
down by a wave,
Overwhelmed, and will hold his girdle with his left hand,
or with his bite.
But for him, for whoſe wiſhes a while ago the gold had not
ſufficed,
Which Tagus, and Pactolus rolls in its ſhining ſand,
Rags covering his cold thighs will ſuffice,
And a little food; while, his ſhip being ſunk, ſhipwrecked, he
Aſks a penny, and beholds himſelf in a painted tempeſt.
Things gotten with ſo many evils, with greater care and fear
Are kept—miſerable is the cuſtody of great wealth.
Wealthy Licinus commands his troop of ſervants, with
Buckets ſet in order, to watch by night, affrighted for

301. *A little food.*] Beſtowed upon him in charity, or purchaſed with the few pence he gets by begging.

301—2. *He aſks a penny.*] Who before wanted a thouſand talents, more than he had, to content him. See l. 374. See Sat. v. l. 144, note 2.

302. *A painted tempeſt.*] Perſons who had loſt their property by ſhipwreck uſed to have their misfortune painted on a board, and hung at their breaſts, to move compaſſion in the paſſers by; as we often ſee ſailors and others begging in the ſtreets, with an account of their miſadventures written on paper or parchment, and pinned on their breaſts.

303. *With ſo many evils.*] But ſuppoſe all this be avoided, and the man comes home rich and proſperous, ſtill he is not happy: he muſt be harraſſed with continual care, anxiety, and dread, in order to keep what he has gotten, and theſe may give him more uneaſineſs than any thing elſe has given him in the purſuit of his wealth.

304. *Miſerable is the cuſtody, &c.*] The conſtant watchfulneſs, the inceſſant guard, that are to be kept over heaps of wealth, added to the conſtant dread of being plundered, may be truly ſaid to make the owner lead a miſerable life. This is well deſcribed by Horace, Sat. i. l. 76—79.

305. *Licinus.*] The name of ſome very rich man. It ſtands here for any ſuch.—Wealthy—prædives, very rich, beyond others wealthy.

306. *Buckets ſet in order.*] Hama ſignifies a water-bucket made of leather. AINSW.—Diſpoſitis, properly diſpoſed, ſo as to be ready in caſe of fire.

Electro, ſigniſque ſuis, Phrygiâque columnâ,
Atque ebore, & latâ teſtudine: dolia nudi
Non ardent Cynici: ſi fregeris, altera fiet
Cras domus; aut eadem plumbo commiſſa manebit.
Senſit Alexander, teſtâ cùm vidit in illâ
Magnum habitatorem, quantò felicior hic, qui
Nil cuperet, quàm qui totum ſibi poſceret orbem,
Paſſurus geſtis æquanda pericula rebus.
Nullum numen habes, ſi ſit prudentia: nos te,
Nos facimus, Fortuna, Deam. menſura tamen quæ

306. *Affrighted.*] Half diſtracted, as it were, with apprehenſion.

307. *His amber.*] Leſt he ſhould loſe his fine cups and other veſſels made of amber. Electrum alſo ſignifies a mixture of gold and ſilver, whereof one fifth part was ſilver. AINSW.

—— *His ſtatues.*] Signum denotes a graven, painted, or molten image, a figure of any thing.

—— *Phrygian column.*] His fine ornamented pillars, made of marble brought out of Phrygia, a country of the Leſſer Aſia.

308. *For his ivory.*] His furniture made or inlaid with ivory. See Sat. xi. l. 122—4, and notes.

—— *Broad tortoiſe-ſhell.*] His couches, and other moveables, richly inlaid and ornamented with large and valuable pieces of tortoiſe-ſhell. See Sat. xi. 94, and note.

—— *The caſks, &c.*] Dolia, the plural put for the ſingular, per ſynec. The caſk of Diogenes, the Cynic philoſopher, is here meant, which was not made of wood, as has been commonly ſuppoſed, but of clay baked, and ſo in no danger of fire. Dolium ſignifies any great veſſel, as a tun, pipe, or hogſhead.—In theſe dolia the antients uſed to keep their wine. Hence Ter. Heaut. Act iii. Sc. i. l. 51. Relevi omnia dolia—which ſome tranſlators have rendered, "I have pierced every caſk." But, however that may be agreeable to our idiom, piercing an earthen veſſel, which the dolium was, is not to be ſuppoſed. Lino ſignified the ſecuring the mouth, or bung hole, of any veſſel with pitch, roſin, or wax, to prevent the air's getting in, to the prejudice of what might be contained in it; and as this was never omitted, when any veſſel was filled with wine, hence it is uſed for putting wine into caſks.

Hor. Od. Lib. i. Ode xx. l. 1—3.

Vile potabis modicis Sabinum
Cantharis, Græca quod ego ipſe teſta
Conditum LEVI.

Relino

His amber, and for his ſtatues, and his Phrygian column,
And for his ivory, and broad tortoiſe-ſhell. The caſks of the naked
Cynic don't burn: ſhould you break them, another houſe
Will be made to-morrow, or the ſame will remain ſolder'd with lead.
Alexander perceived, when he ſaw, in that caſk,
The great inhabitant, how much happier this man was, who
Deſired nothing, than he, who required the whole world,
About to ſuffer dangers to be equalled to things done.
Thou haſt no divinity, O Fortune, if there be prudence: thee we,
We make a goddeſs. Nevertheleſs the meaſure of an eſtate

Relino -evi, ſignifies, conſequently, to remove the roſin, or pitch, upon opening the veſſel for uſe.

309. *Break them.*] Should you daſh them all to pieces, ſo as not to be repaired, ſuch another habitation is very eaſily provided.

310. *Solder'd with lead.*] Any fracture or chink may eaſily be ſtopped, by fixing ſome lead over it, or pouring ſome melted lead into the crack, which would fill it up.

311. *Alexander.*] Alexander the Great might eaſily perceive how much happier, and more content, Diogenes was in his poverty, than he who coveted empire ſo much as not to be content with one world. This alludes to the ſtory of Alexander's coming to Corinth, where he found Diogenes, and not being ſaluted by him, Alexander went up to him, and aſked him "if he "could do any thing for him?" "Yes," ſaid Diogenes, "ſtand from between me and the ſun."

—— *In that caſk.*] Teſtâ.—This ſhews that the veſſel, or hogſhead, which Diogenes lived in, was not made of wood.

312. *The great inhabitant.*] Diogenes, the chief of the Cynics, very properly ſo ſtyled, from κυων, κυνος, a dog, from the ſnarling ſurlineſs of their manners; of this we have a ſpecimen, in the anſwer of Diogenes to Alexander above mentioned.

314. *About to ſuffer, &c.*] i. e. To expoſe himſelf to, and to undergo dangers, proportionate to his attempts to accompliſh his vaſt deſigns, and equal to all the glory which he might acquire.

315. *No divinity, &c.*] See Sat. x. l. 365—6, and notes.

316. *The meaſure, &c.*] If I were aſked what I thought a competency

Sufficiat censûs, si quis me consulat, edam.
In quantum sitis atque fames & frigora poscunt:
Quantum, Epicure, tibi parvis suffecit in hortis:
Quantum Socratici ceperunt antè Penates.
NUNQUAM ALIUD NATURA, ALIUD SAPIENTIA DICIT.
Acribus exemplis videor te claudere; misce
Ergo aliquid nostris de moribus; effice summam,
Bis septem ordinibus quam lex dignatur Othonis.
Hæc quoque si rugam trahit, extenditque labellum,
Sume duos Equites, fac tertia quadringenta:

competency sufficient to furnish the comfortable necessaries of life, I would answer as follows—

318. *As much, &c.*] That which will suffice—as much as is required for food and raiment. So St. Paul, 1 Tim. vi. 8.

Nescis quo valeat nummus; quam præbeat usum?
Panis ematur, olus, vini sextarius; adde
Queis humana sibi doleat natura negatis.
HOR. Sat. i. I. 73—5.

"Would you the real use of riches know?
"Bread, herbs, and wine are all they can bestow.
"Or add what Nature's deepest wants supplies,
"These, and no more, thy mass of money buys."
FRANCIS.

So Pope, in his use of riches, Eth. Ep. iii. l. 81—2.

"What riches give us let us first enquire,
"Meat, fire, and clothes—what more?—meat, clothes,
"and fire."

319. *Little garden.*] See Sat. xiii. 122—3. hortis, plur. per synec. pro horto, sing.

320. *Socratic Penates, &c.*] i. e. As much as Socrates required and took for the maintenance of his household. Here, by meton. called Penates, from the household gods which were in his house.

—— *Before.*] i. e. In earlier times, before Epicurus. Socrates died four hundred years before Christ; Epicurus two hundred and seventy-one.

321. *Nature never says, &c.*] i. e. Nature and wisdom always agree in teaching the same lesson. By nature, here, we must understand that simple principle which leads only to the desire of the necessary comforts of life.

If

Which may ſuffice, if any ſhould conſult me, I will declare,
As much as thirſt and hunger, and cold require;
As much, Epicurus, as ſufficed thee in thy little garden;
As much as the Socratic Penates had taken before.
NATURE NEVER SAYS ONE THING, WISDOM ANOTHER.
I ſeem to confine you by four examples; mix
Therefore ſomething from our manners; make the ſum
What the law thinks worthy the twice ſeven ranks of Otho.
If this alſo draws a wrinkle, and extends your lip,
Take two knights, make the third four hundred.

If we go farther, the term nature may extend to the appetites and paſſions, which, in their deſires and purſuits, ſuit but ill with the dictates of wiſdom.

Mr. Pope, Eth. Epiſt. iii. l. 25—6.

"What nature wants" (a phraſe I much diſtruſt)
"Extends to luxury, extends to luſt."
&c.

322. *I ſeem to confine, &c.*] By ſaying this, I may ſeem, perhaps, too ſevere, and to circumſcribe your deſires in too narrow a compaſs, by mentioning ſuch rigid examples of perſons, of what you may think four diſpoſitions.

323. *Our manners.*] That I may not be thought too ſcanty in my allowance, I will permit you to mingle ſomething of our more modern way of thinking and living.

—— *Make the ſum, &c.*] Suppoſe you make up, together with what I have mentioned as ſufficient, a ſum equal to a knight's eſtate, which, by a law of Roſcius Otho the tribune, called the Roſcian law, was to amount to four hundred ſeſtertia revenue per annum, about 3,125 l. of our money.

324. *Twice ſeven ranks, &c.*] Fourteen ranks or rows of ſeats in the theatre were aſſigned to the equeſtrian order. See Hor. Epod. iv. l. 15, 16; and Juv. Sat. iii. l. 155—6, and notes.

325. *If this alſo draws, &c.*] If this contracts your brow into a frown, and makes you pout out your lips, as in diſdain or diſpleaſure—as we ſay, hang the lip—i. e. if this, as well as the examples before mentioned, of Socrates and Epicurus, diſpleaſes you—

326. *Take two knights.*] Poſſeſs an eſtate ſufficient for two of the equeſtrian order. See above, l. 323, note 2.

—— *Make the third four hundred.*] E'en add a third knight's eſtate, have three times four hundred ſeſtertia.

327. *Filled*

Si nondum implevi gremium, si panditur ultrà:
Nec Crœsi fortuna unquam, nec Perfica regna
Sufficient animo, nec divitiæ Narciſſi,
Indulſit Cæſar cui Claudius omnia, cujus
Paruit imperiis, uxorem occidere juſſus.

327. *Filled your boſom, &c.*] A metaphor alluding to the garments of the antients, which were looſe, and which they held open before to receive what was given to them. Comp. Iſ. lxv. 6, 7. Luke vi. 38.

The poet means—If I have not yet ſatisfied your deſires by what I allow you: if I have not thrown enough into your lap, as we ſay. See Sat. vii. 215, and note.

—— *Opened farther.*] The metaphor is ſtill continued.—q. d. If your deſires are ſtill extended beyond this.

328. *Fortune of Crœſus.*] The rich king of Lydia. See Sat. x. 274.

—— *Perſian kingdoms.*] The kings of Perſia, particularly Darius and Xerxes, were famed for their magnificence and riches.

329. *Suffice*

If as yet I have not filled your boſom, if it be opened farther,
Neither the fortune of Crœſus, nor the Perſian kingdoms,
Will ever ſuffice your mind, nor the riches of Narciſſus,
To whom Claudius Cæſar indulged every thing, whoſe
Commands he obey'd, being ordered to kill his wife.

329. *Suffice your mind.*] Will be ſufficient to gratify your deſires.

—— *Riches of Narciſſus.*] A freedman and favourite of Claudius Cæſar, who had ſuch an aſcendency over the emperor, as to prevail on him to put Meſſalina to death, after her paramour Silius. See Sat. x. l. 330—345. Claudius would have pardoned her adultery, but, at the inſtigation of Narciſſus, he had her killed in the gardens of Lucullus. By the favour of the emperor, Narciſſus was poſſeſſed of immenſe wealth.

END OF THE FOURTEENTH SATIRE.

SATIRA

SATIRA XV.

ARGUMENT.

The Poet in this Satire, which he is ſuppoſed to have written when he was under his baniſhment into Ægypt, relates the mortal and irreconcileable hatred, which ſprung from a religious quarrel between the Ombites and Tentyrites, inhabitants of two neighbouring cities of Ægypt—and deſcribes, in very lively colours, a bloody fray which happened between them. He ſeems to lay this as a ground for thoſe fine reflections, with which he finiſhes the Satire, on the nature, uſe, and intention of civil ſociety.

In reading this Satire, it is difficult not to advert to the monſtrous cruelties which ſuperſtition and bigotry have brought on mankind, while thoſe who have diſgraced the Chriſtian name by bearing it, have, with relentleſs fury, inflicted tortures and death on thouſands of innocent people, for no

QUIS neſcit, Voluſi Bithynice, qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc: illa pavet ſaturam ſerpentibus Ibin.

Line 1. *Bithynian Voluſius.*] Who this Voluſius was does not appear; all that we know is, that he came from Bithynia, a country of the Leſſer Aſia, and was undoubtedly a friend of Juvenal, who addreſſes this Satire to him.

2. *Mad Ægypt.*] Demens not only means mad, i. e. one that has loſt his ſenſes, but alſo ſilly, fooliſh; which perhaps is meant here, in alluſion to the ſilly ſuperſtition which poſſeſſed the minds of the Ægyptians in religious matters.

—— *This part.*] One part of Ægypt.

—— *Adores a crocodile.*] That part of Ægypt which lies near the river Nile worſhips the crocodile; a dreadful amphibious

SATIRE XV.

ARGUMENT.

other crime than a difference of opinion in religious matters.

MARSHALL, *in his note on l.* 36, *thus expresses himself*— "*Hinc simultas & odium utrique populo oriebantur, nempè* "*ex diversitate religionum, quæ in mundo etiam Christiano,* "*Di boni! quantas strages excitavit!*"

The attentive reader of this Satire will find a lively exhibition of those principles which actuate bigots of all religions, zealots of all persuasions; and which, as far as they are permitted, will always act uniformly against the peace and happiness of mankind. He may amuse himself with allegorizing the Ombites and Tentyrites into emblems of blind zeal and party rage, which no other bounds than want of power have kept from desolating the earth.

WHO knows not, Bithynian Volusius, what monstrous things
Mad Ægypt can worship? this part adores a crocodile;
That fears an Ibis saturated with serpents.

bious animal, shaped something like a lizard, and, from an egg little bigger than that of a goose, grows to be thirty feet long. The Ægyptians know how high the river will rise that year, by the place where the crocodiles lay their eggs. The crocodile was worshipped with divine honours, because these animals were supposed to have destroyed the Libyan and Arabian robbers, who swam over the river and killed many of the inhabitants.

3. *An Ibis.*] A certain bird, which is a great destroyer of serpents. See AINSW.

Effigies ſacri nitet aurea cercopitheci,
Dimidio magicæ reſonant ubi Memnone chordæ,
Atque vetus Thebe centum jacet obruta portis.
Illic cœruleos, hîc piſcem fluminis, illic
Oppida tota canem venerantur, nemo Dianam,
Porrum & cæpe nefas violare, aut frangere morſu.
O ſanctas gentes, quibus hæc naſcuntur in hortis
Numina! lanatis animalibus abſtinet omnis
Menſa: nefas illic fœtum jugulare capellæ;
Carnibus humanis veſci licet. attonito cùm
Tale ſuper cœnam facinus narraret Ulyſſes

4. *A golden image, &c.*] In another part of Ægypt, viz. at Thebes, they worſhip the image of a monkey made of gold. Cercopithecus is derived from the Gr. κερκος, a tail, and πιθηκος, an ape. The difference between the ape and the monkey is, that the ape has no tail; the monkey has, and uſually a very long one.

5. *Magic chords, &c.*] At Thebes, in Ægypt, there was a coloſſal ſtatue of Memnon, a king of Æthiopia, who was ſlain by Achilles at the ſiege of Troy: this ſtatue was made of hard marble, and with ſuch art, that a lute, which was in its hand, would itſelf give a muſical ſound when the beams of the ſun came upon it.

Cambyſes, king of Perſia, ruined the city, and cauſed the ſtatue to be broken about the middle, imagining the ſound to proceed from ſome contrivance within, but nothing was found. From this time the muſic was thought to be magical. Strabo ſays, that he and others heard the muſic about one in the afternoon, but confeſſes he could not underſtand the cauſe.

6. *Hundred gates.*] At Thebes, in Ægypt, there were an hundred gates; the city from thence was called Hecatompolis. This city was deſtroyed by Cambyſes, who conquered Ægypt. It was originally built by Buſiris, the fabled ſon of Neptune. See Sat. xiii. l. 27, and note.

7. *Sea-fiſh.*] Cœruleos—becauſe taken out of the ſea, which, by reflecting the blue ſky, appears of an azure or ſky-blue colour. So Virg. Æn. iii. 208.

Adnixi torquent ſpumas, & cœrula verrunt—i. e. æquora.

8. *Worſhip a dog.*] They worſhip their god Anubis under this form. See Sat. vi. 533, note.

—— *Nobody Diana.*] They worſhip the hound, but not the huntreſs.

A golden image of a ſacred monkey ſhines,
Where the magic chords reſound from the half Memnon,
And antient Thebes lies overthrown with its hundred gates.
There ſea-fiſh, here a fiſh of the river; there
Whole towns worſhip a dog, nobody Diana.
It is a ſin to violate a leek or onion, or to break them with a bite.
O holy nations, for whom are born in gardens
Theſe deities! Every table abſtains from animals bearing
Wool: it is there unlawful to kill the offſpring of a ſhe-goat,
But lawful to be fed with human fleſh. When Ulyſſes
Was telling, at ſupper, ſuch a deed to the aſtoniſh'd

huntreſs. Juvenal ſeems to miſtake here, for Herodotus obſerves that Diana was worſhipped in that country under the name of Bubaſtis; which adoration, under another name, might occaſion this miſtake. But ſee AINSW. Bubaſtis.

9. *A ſin to violate a leek, &c.*] "Perhaps our poet, here, goes a little beyond the ſtrict truth, to heighten the ridicule, though there might be poſſibly ſome foundation for ſuch an opinion, from the ſcrupulous abſtinence of ſome of that nation from particular vegetables, as lentils, beans, and onions, the latter of which the prieſts abominated, as ſome pretend, becauſe Dictys, who had been brought up by Iſis, was drowned in ſeeking after them; or rather, becauſe onions alone, of all plants, thrive when the moon is in the wane." See Ant. Univ. Hiſt. vol. i. p. 484.—For the religion of Ægypt, ſee alſo Ib. p. 467, & ſeq.; and Abr. of Hutchinſon, p. 122.

10. *O holy nations, &c.*] Meaning the various parts of Ægypt, whoſe worſhip of leeks and onions he has juſt mentioned. This ſarcaſm is very natural after what he has ſaid.

11. *Every table, &c.*] i. e. They never eat ſheep, or lambs.

12. *Offſpring of a ſhe-goat.*] i. e. A kid.

The hatred of the Ægyptians to the Iſraelites, both as ſhepherds and as Hebrews, is ſuppoſed to have ariſen from the latter killing and ſacrificing thoſe beaſts, which were held ſacred and worſhipped in Ægypt. See Gen. xliii. 32; and xlvi. 34. See Ant. Un. Hiſt. vol. iii. p. 338, B.

13. *Human fleſh.*] Diod. Lib. ii. c. 4. ſays, that in a time of famine in Ægypt, when the Ægyptians were ſorely preſſed with hunger, they ſpared their ſacred animals, and ate the fleſh of men.

13—14. *When Ulyſſes was telling, &c.*] Ulyſſes, arriving at

Alcinöo, bilem aut riſum fortaſſe quibuſdam
Moverat, ut mendax Aretalogus: in mare nemo
Hunc abicit, ſævâ dignum verâque Charybdi,
Fingentem immanes Læſtrygonas atque Cyclopas?
Nam citiùs Scyllam, vel concurrentia ſaxa
Cyanes, plenos & tempeſtatibus utres
Crediderim, aut tenui percuſſum verbere Circes,
Et cum remigibus grunniſſe Elpenora porcis.
Tam vacui capitis populum Phæaca putavit?
Sic aliquis meritò nondum ebrius, & minimum qui

the iſland of Phæacia, or Corcyra (now Corfu), was entertained by Alcinoüs the king, to whom he related his travels.

15—16. *Anger or laughter.*] He recited ſuch monſtrous incredibilities, that no doubt he excited the ſpleen of ſome of the company, and the laughter of others.

16. *Lying babbler.*] Aretalogus (from Αρετη and λογος) ſignifies a talkative philoſopher, who diverted great men at their tables by diſcourſes on virtue. From hence this word has been frequently uſed for a talkative perſon, a jeſter, a buffoon.

—— "*Into the ſea, &c.*] The poet ſuppoſes one of the company, who heard the ſtrange tales of Ulyſſes, when at the court of Alcinoüs, expreſſing himſelf as in an amaze, that nobody ſhould take him and throw him into the ſea for his ſtrange lyes. Abicit—i. e. abjicit.

17. *Worthy of a true Charybdis.*] He has told ſuch a romance about a feigned whirlpool, which he calls Charybdis, in the ſtraits of Sicily, that he certainly deſerves a real one for his pains.

18. *Feigning Læſtrygonians.*] A rude and ſavage people near Formiæ, in Italy; they were like giants, and devoured men. See Odyſſ. κ.

—— *Cyclops.*] Theſe were repreſented as man-eaters. See Odyſſ. ι. Alſo Virg. Æn. iii. 616, & ſeq.

19. *Sooner Scylla, &c.*] I can ſooner believe his tales about Scylla (the daughter of Phorcys, the father of the Gorgons) who is ſaid to be changed into a dangerous rock in the midway between Italy and Sicily. See Virg. Ecl. v. 74—7.

—— *Concurring rocks, &c.*] Called Cyanæ, otherwiſe Symplegadæ, two rocks at a ſmall diſtance from the Thracian Boſphorus, ſo cloſe to one another, that they ſeem at a diſtance to be one; and, as one paſſeth by, he would think they daſh againſt each other: they were therefore called Symplegadæ, from Gr. συν and πλησσω, to ſtrike together.

20. *Bags*

Alcinoüs, perhaps, in ſome, he moved anger or
Laughter, as a lying babbler.—" Into the ſea does nobody
" Throw this fellow, worthy of a cruel and true Charybdis,
" Feigning huge Læſtrygonians, and Cyclops?
" For ſooner Scylla, or the concurring rocks
" Of Cyane, and bags full of tempeſts
" Would I have believed, or, ſtruck by the ſlender wand of
" Circe,
" Elpenor with his ſwine-rowers to have grunted.
" Has he thought the Phæacian people are ſo empty-headed?"
Thus deſervedly any one, not as yet drunk, and who, a
very little

20. *Bags full of tempeſts.*] When Ulyſſes arrived at the iſland of Æolus, that king of the winds incloſed the adverſe ones in leathern bags, and hung them up in Ulyſſes's ſhip, leaving at liberty the weſt wind, which was favourable. But the companions of Ulyſſes untied the bags, being curious to know what they contained, and let out the adverſe winds; immediately a tempeſt is raiſed, which drives the ſhip back to the Æolian iſles, to the great diſpleaſure of Æolus, who rejects Ulyſſes and his companions. They then ſail to the Læſtrygons, where they loſe eleven ſhips, and, with one only remaining, proceed to the iſland of Circe. See Odyſſ. κ. ad init.

21. *Wand of Circe.*] She was ſaid to be the daughter of Sol and Perſeis; ſhe was a ſorcereſs. She poiſoned her huſband, the king of the Scythians, that ſhe might reign alone; for which, being expelled her kingdom, ſhe went into Italy, and dwelt in a promontory called the Cape of Circe, whither Ulyſſes and his companions were driven (ſee the laſt note, ad fin.) many of whom, by a touch of her magic wand, ſhe turned into ſwine; at laſt, on entreaty, ſhe reſtored them to their former ſhapes.

22. *Elpenor.*] One of Ulyſſes' companions.

—— *Swine-rowers.*] The crew of the ſhip, who rowed her, were turned into ſwine, and grunted like that animal. In thoſe days the ſhips were rowed with oars, as well as driven by ſails.

23. *Has he thought, &c.*] Has this Ulyſſes ſo mean an opinion of the Phæacians, as to imagine them ſo empty-headed, ſo void of underſtanding, that they ſhould receive ſuch a pack of incredible ſtories, of bags, of tempeſts, &c. &c.? But even theſe are more probable, and ſooner to be believed, than what he relates of the Læſtrygons and Cyclops, as if they were man-eaters; this ſhocks all belief.

24. *Thus deſervedly, &c.*] The above reflections would be

De Corcyræâ temetum duxerat urnâ: 25
Solus enim hoc Ithacus nullo ſub teſte canebat.
Nos miranda quidem, ſed nuper conſule Junio
Geſta, ſuper calidæ referemus mœnia Copti;
Nos vulgi ſcelus, & cunctis graviora cothurnis:
Nam ſcelus, à Pyrrhâ quanquam omnia ſyrmata volvas, 30
Nullus apud Tragicos populus facit. accipe noſtro
Dira quod exemplum feritas produxerit ævo.
Inter finitimos vetus atque antiqua ſimultas,
Immortale odium, & nunquam ſanabile vulnus

very juſt, and proper for any one to make, unleſs he had drunk away his ſenſes, and was incapable of diſtinguiſhing truth from falſehood.

25. *Strong wine.*] Temetum, a word ſignifying ſtrong wine, from Gr. το μεθυ, vinum; whence μεθυσκω, to be drunk. So from temetum comes temulentus, drunken. See Hor. Epiſt. Lib. ii. Epiſt. ii. l. 163.

—— *Corcyræan urn.*] Corcyra, an iſland in the Ionian Sea, on the coaſt of Albania, antiently called Phæacia. So that the poet means the wine of that country, made by the Phæacians, who were famous for luxury. The urn ſignifies the veſſel (or hogſhead, as we call it) out of which they drew the wine, in order to drink it.

26. *Ulyſſes related this, &c.*] He told theſe ſtories entirely on his own credit, having no witneſs preſent to avouch the truth of what he ſaid, therefore he might reaſonably be diſbelieved.

—— *Related.*] Canebat.—The word cano, when it ſignifies to relate or report, particularly applies to things uttered by poets, who do not always ſtick to truth, but indulge their fancies in ſtrange improbabilities: it is therefore here well applied to Ulyſſes, when telling ſuch ſtories to Alcinoüs.

Why Ulyſſes was called Ithacus, ſee Sat. x. 257, note 2.

27. *We will relate, &c.*] I ſhall now relate ſomething very aſtoniſhing, not merely on my own authority, but which can be atteſted, as lately and publicly tranſacted.

27—28. *Junius being conſul.*] Some conſule Vinco, others Junco; but no ſuch name of a conſul appears as Vincus, or Juncus. Junius Sabinus was conſul with Domitian, an. U. C. 836, N. C. 84. The poet dates the time of his facts for the greater certainty.

28. *Upon the walls, &c.*] i. e. At Coptus—in the city.

—— *Warm Coptus.*] A metropolitan city of Ægypt near the Nile,

Strong wine, from a Corcyræan urn had drawn:
For Ulyſſes related this without any witneſs.
We will relate wonderful things, and lately done (Junius being
Conſul) upon the walls of warm Coptus;
We the wickedneſs of the vulgar, and more grievous than all buſkins:
For wickedneſs, tho' you ſhould turn over all the tragedies
From Pyrrha, no whole people commits among the tragedians. Hear
What an example dire cruelty has produced in our time.
There burns as yet, an old and antient grudge,
An immortal hatred, and a wound not to be healed,

Nile, over which the ſun at noon is vertical; therefore Juvenal calls it warm, or hot. He names the place, as well as the time, where the things happened which he is going to relate.

29. *The vulgar.*] I am not going to tell facts which relate to myſelf, or to any ſingle individual, but what was committed by a whole people.

—— *Than all buſkins.*] More grievous than is to be found in any tragedy. Cothurnus, the buſkin worne by the actors of tragedy, is often, as here, uſed to denote tragedy itſelf, by meton. See Sat. vi. 633—5, note.

30. *For wickedneſs, &c.*] i. e. Though you ſhould turn over all the tragedies which have been written ſince the days of Deucalion and Pyrrha, when mankind were reſtored after the flood, you will find no poet repreſenting a piece of barbarity, as the act of a whole people at once, as in the inſtance I am going relate.

—— *All the tragedies.*] Syrmata were long garments uſed by actors in tragedy. Here, per metonym, (like cothurnis in the preceding line) put for tragedies.

31—2. *Hear what an example.*] Now attend, and I will tell you my ſtory, in which you will find an example which was the effect of the moſt ſavage barbarity, perpetrated in our days, not merely by an individual, but by a whole nation together.

33. *Antient grudge, &c.*] Here the poet begins his narrative of the quarrels between the Ombites and the Tentyrites, two people of Ægypt, who were neighbours, and who hated one another mortally, on account of their difference in religion.

Ardet adhuc Ombos & Tentyra. ſummus utrinque
Inde furor vulgo, quòd numina vicinorum
Odit uterque locus; cùm ſolos credat habendos
Eſſe Deos, quos ipſe colit: ſed tempore feſto
Alterius populi rapienda occaſio cunctis
Viſa inimicorum primoribus ac ducibus; ne
Lætum hilaremque diem, ne magnæ gaudia cœnæ
Sentirent, poſitis ad templa & compita menſis,
Pervigilique toro, quem nocte ac luce jacentem
Septimus interdum Sol invenit. horridâ ſanè
Ægyptus: ſed luxuriâ, quantum ipſe notavi,
Barbara famoſo non cedit turba Canopo.
Adde quòd & facilis victoria de madidis, &

35. *On both ſides.*] They were, on each ſide, equally inveterate in their malice to each other. The word Tentyra, in this line, is in the accuſative plur. and ſo afterwards, l. 76.

36. *The vulgar.*] This rage of one people againſt the other ſpred itſelf, not only among the chiefs (l. 39.) but among the common people on both ſides.

—— *Becauſe the deities, &c.*] The Ombites abominated the objects of the Tentyrites worſhip, and thoſe of the Ombites were equally deteſted by the Tentyrites—neither allowing that there were any gods worthy of worſhip but their own.

Their quarrel was on the ſcore of religion, which is always the moſt implacable of all others.

The Ombites worſhipped the crocodile, which the Tentyrites deſtroyed; theſe worſhipped the hawk.

38. *In a feſtival time.*] The cuſtom of feaſting ſeven days for the happy overflowing of the Nile was annually obſerved by the Ombites.

39. *All the chiefs, &c.*] The chiefs of the other people, that is, of the Tentyrites, thought this a fine opportunity, which ſhould not be loſt, to ſpoil their ſport at their feſtival.

40—1. *Leſt a glad, &c.*] They determined to prevent their feſtive mirth, and to imbitter the joy of their feaſts.

42. *The tables being placed, &c.*] In the crocodile's temple.

—— *And ſtreets.*] Compita—places where ſeveral ways met, in which the country people came together to their wakes, and to perform their ſacrifices, when they had made an end of their huſbandry.—The Ombites are here ſaid to do the ſame at their feſtival in the city of Coptus.

43. *The wakeful bed.*] The antients, as has been before obſerved,

Between the bordering Ombos and Tentyra. Thence, on both ſides,
The higheſt fury in the vulgar, becauſe the deities of their neighbours
Each place hates, ſince it can believe them only to be accounted
Gods, which itſelf worſhips: but, in a feſtival time,
There ſeem'd, to all the chiefs and leaders of the other people,
An opportunity to be ſeized, leſt
A glad and chearful day, leſt the joys of a great feaſt
They ſhould be ſenſible of, the tables being placed at the temples, and ſtreets,
And the wakeful bed, which, lying night and day,
Sometimes the ſeventh ſun found. Rude indeed is
Ægypt, but in luxury, as far as I have remarked,
The barbarous rabble does not yield to infamous Canopus.
Add too, that the victory is eaſy over the drunken and ſtammering,

ſerved, lay on beds, or couches, at their meals. The poet calls it the wakeful bed, from the length of time the beds were occupied by the feaſting gueſts, who ſat up night and day for many days together, as the next line informs us.

44. *Sometimes the ſeventh ſun found.*] The Ægyptians held the number ſeven ſacred, and more eſpecially believed, that during their feſtival of ſeven days the crocodiles loſt their natural cruelty.

Hence the poet means, that the ſun, at his riſing, found them lying on the feſtal couches for ſeven days together.

45. *But in luxury, &c.*] q. d. The people of Ægypt are rude and uncultivated; but in the article of luxury, the rabble, barbarous as they are, equal the Canopians themſelves, at leaſt in that part of the country where I have been. See Sat. i. l. 26, note on Canopus.

—— *As far as I have remarked.*] It is to be obſerved, that Juvenal, having inſerted into his writings ſome ſharp lines againſt Paris a player, a favourite of Domitian, was baniſhed into Ægypt, under a pretence of ſending him with a military command; ſo that, during his abode there, he had a full opportunity to obſerve the manners of the people, and to make his remarks upon them.

47. *Add too.*] q. d. It is moreover to be obſerved.

Blæſis, atque mero titubantibus, inde virorum
Saltatus nigro tibicine, qualiacunque
Urguenta, & flores, multæque in fronte coronæ:
Hinc jejunum odium: ſed jurgia prima ſonare
Incipiunt animis ardentibus: hæc tuba rixæ.
Dein clamore pari concurritur, & vice teli
Sævit nuda manus: paucæ ſine vulnere malæ:
Vix cuiquam aut nulli toto certamine naſus
Integer: aſpiceres jam cuncta per agmina vultus
Dimidios, alias facies, & hiantia ruptis
Oſſa genis, plenos oculorum ſanguine pugnos.
Ludere ſe credunt ipſi tamen, & puerilis

47. *Victory, &c.*] It is a very eaſy matter to get the better of people, when they are ſo drunk as hardly to be able to ſpeak, or ſtand upon their legs, and, of courſe, very unable to defend themſelves. See 1 Sam. xxx. 16—17. 1 Kings xvi. 9.

48. *There.*] i. e. On the part of the Ombites.

—— *Of the men, &c.*] The men diverted themſelves with dancing.

49. *A black piper.*] A black Æthiopian playing on his pipe, as the muſic to their dances.

—— *Ointments ſuch, &c.*] It was cuſtomary at feaſts to anoint the head with ſweet-ſmelling ointments; but theſe vulgar Ægyptians were not very nice in this matter, but made uſe of any greaſe that came to hand.

50. *And flowers.*] It was alſo uſual to make chaplets of flowers, which they put on their heads. See Sat. xi. 121—2, and notes.

—— *On the forehead.*] The crowns, or chaplets of flowers, ſurrounded the heads of thoſe that wore them, on theſe occaſions, but were moſt conſpicuous about the forehead and temples.

51. *Here.*] i. e. Among the other party, the Tentyrites.—The hinc in this line, anſwers to the inde, l. 48.

—— *Faſting hatred.*] The Tentyrites, on the contrary, were faſting, and their hatred, like their hunger, was fierce and inſatiable. Their hatred was like an hungry appetite, which longs after ſomething to ſatisfy it. Jejunum here is metaphorical, and taken from the idea of an hungry perſon who longs for food; ſo did their hatred hunger after the deſtruction of their adverſaries the Ombites.

—— *Firſt brawlings, &c.*] The Tentyrites began the fray with bitter reproaches and abuſe.

52. To

And reeling with wine: There, a dancing
Of the men, with a black piper; ointments ſuch
As they were, and flowers, and many chaplets on the fore-
head;
Here, faſting hatred: but their firſt brawlings they begin
To ſound, their minds burning: theſe the trumpet of the
quarrel.
Then they engage with equal clamour, and inſtead of a weapon
The naked hand rages: few cheeks without a wound:
Scarce to any, or to none, in the whole engagement, a noſe
Whole: already you might ſee, throughout all the bands, half
Countenances, other faces, and bones gaping from their
broken
Cheeks, fiſts full of the blood of their eyes.
Nevertheleſs they believed themſelves to play, and to exerciſe

52. *To ſound.*] To utter forth as loud as they could. Metaph. from the ſounding a trumpet for battle.

—— *Minds burning.*] i. e. Their minds on fire, as it were, with anger, malice, and revenge, againſt the Ombites.

—— *Theſe.*] The reproaches and abuſe which they uttered.

—— *The trumpet, &c.*] Alluding to the cuſtom of giving the ſignal for battle by the ſound of a trumpet, when two armies met. This was ſupplied by the foul and provoking abuſe which the Tentyrites gave the Ombites. See Sat. xiv. l. 199.

53. *With equal clamour.*] This rouſed the Ombites, and both ſides were equally clamourous and noiſy in their abuſe of each other—this brought them to blows.

—— *Inſtead of a weapon, &c.*] Having no darts, ſwords, or other weapons, they went to fighting with their fiſts.

56. *All the bands.*] Agmen, properly, ſignifies an army, a company of ſoldiers, chiefly infantry.—The poet, here, humouroufly applies the word agmina to theſe fiſt-warriors.

56—7. *Half countenances.*] Some having an eye beat out, others their teeth, and the like.

57. *Other faces.*] So mawled, as to be diſfigured in ſuch a manner, that they could hardly be known to be the ſame perſons.

—— *Bones gaping, &c.*] Their jaw-bones fractured, and appearing through the wounds in their cheeks.

58. *Blood of their eyes.*] Which had been torne, or knocked out of their heads.

59. *Nevertheleſs, &c.*] Notwithſtanding all this miſchief, nobody

Exercere acies, quòd nulla cadavera calcent;
Et ſanè quò tot rixantis millia turbæ,
Si vivunt omnes? ergo acrior impetus, & jam
Saxa reclinatis per humum quæſita lacertis
Incipiunt torquere, domeſtica ſeditionis
Tela; nec hos lapides, quales & Turnus, & Ajax,
Vel quo Tydides percuſſit pondere coxam
Æneæ; ſed quos valeant emittere dextræ
Illis diſſimiles, & noſtro tempore natæ;
Nam genus hoc vivo jam decreſcebat Homero.
Terra malos homines nunc educat atque puſillos;
Ergo Deus quicunque aſpexit, ridet, & odit,

nobody had been killed, they therefore had not the ſatisfaction of treading any of their enemies dead bodies under their feet; therefore they reckoned all that had hitherto happened no more than mere ſport—no better than children's play, as we ſay.

61. *What purpoſe, &c.*] What ſignifies, ſay they, ſuch a number of fighting people, if no lives be loſt?

62. *The attack is ſharper.*] This whets their appetite for miſchief, and they fall to with ſtill more acrimony than before.

63. *Stones, &c.*] They picked up the ſtones, wherever they could find them, on the ground where they fought.

—— *Arms reclined.*] They ſtooped, directing their arms downwards to the ground, to gather ſtones, which they began to throw.

64. *Domeſtic weapons, &c.*] Domeſtica tela—the commonly uſual, familiar weapons, in ſuch quarrels as theſe, among a rabble, who fall together by the ears. Seditio means a mutinous riſing—alſo quarrel, ſtrife—among people of the ſame neighbourhood.

65. *Turnus.*] Who took up a ſtone, and threw it at Æneas. This ſtone is ſaid to have been ſo large, as hardly to be lifted by twice ſix men of modern ſtrength and ſtature. See Æn. xii. l. 896—901.

—— *Ajax.*] See Il. η. l. 264—70. where Hector and Ajax are throwing ſtones at each other; when Ajax takes up a mill-ſtone, and throws it at Hector, which broke his ſhield.

66. *Tydides.*] Diomede, the ſon of Tydeus, who threw a ſtone, as big as two men could lift, at Æneas, and wounded him on the hip. Il. ε. l. 303—4.

The poet applies theſe ſilly ſtories, one ſhould ſuppoſe, rather to laugh at them, than any thing elſe.

67. *But*

Puerile battles: because they can tread on no corpses:
And indeed, for what purpose are so many thousands of a fighting
Multitude, if all live? therefore the attack is sharper, and now
Stones, gotten throughout the ground with arms reclined,
They begin to throw, the domestic weapons
Of sedition; nor these stones such as both Turnus and Ajax,
Or with the weight with which Tydides struck the thigh
Of Æneas: but those that right hands unlike to them
Could send forth, and born in our time:
For this race was decreasing, Homer being yet alive.
The earth now brings forth bad men, and small;
Therefore whatever god hath beheld them, he laughs and hates.

67. *But those, &c.*] The stones with which the Ombites and Tentyrites attacked each other, were not such as were wielded and thrown by Turnus, &c. but such as could be managed by the hands of the present race of men, who are greatly inferior, in size and strength, to those Homerican heroes.

69. *For this race, &c.*] This race had degenerated even in the days of Homer; for speaking of the stone which Diomede threw at Æneas, Homer says

——μεγα εργον, ὁ ε δυο γ' ανδρες φεροιεν
Οιοι νυν βροτοι εισιν.

A vast weight, which two men, such as there are now, could not carry. Il. E. l. 303—4.

So Virgil, speaking of the stone which Turnus threw at Æneas, Æn. xii. 899, 900—

Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellus.

70. *The earth now brings forth, &c.*] The present race of men are bad as to their morals, and small as to their size, if compared with those of old time—thus has the human race degenerated.

71. *Whatever god, &c.*] No superior being can behold them, without laughing at the ridiculous contentions of such diminutive creatures, and hating the abominable principles which produce them.

72. *Let*

A diverticulo repetatur fabula: poſtquam
Subſidiis aucti, pars altera promere ferrum
Audet, & infeſtis pugnam inſtaurare ſagittis:
Terga fugæ celeri præſtantibus hoſtibus inſtant,
Qui vicina colunt umbroſæ Tentyra palmæ.
Labitur hîc quidam, nimiâ formidine curſum
Præcipitans, capiturque; aſt illum in plurima ſectum
Fruſta ac particulas, ut multis mortuus unus
Sufficeret, totum corroſis oſſibus edit
Victrix turba: nec ardenti decoxit aheno,
Aut verubus: longum uſque adeò, tardumque putavit
Expectare focos, contenta cadavere crudo.
Hinc gaudere libet, quòd non violaverit ignem,
Quem ſummâ cœli raptum de parte Prometheus
Donavit terris: elemento gratulor, & te

72. *Let the ſtory, &c.*] q. d. But to return to the ſtory, from my digreſſion about Ajax, &c.

73. *Increaſed with ſuccours, &c.*] Were augmented by ſome auxiliaries.

—— *One party.*] The Tentyrites. Comp. Sat. xii. 115, note.

—— *Dares to draw, &c.*] Ventures to draw the ſwords with which their auxiliaries had furniſhed them. Comp. l. 53—4.

75. *Urge their enemies.*] i. e. The Ombites, who had turned their backs, and were running away as faſt as they could.

76. *Who inhabit Tentyra, &c.*] Tentyra -orum, an iſland and city of Ægypt, near which there was a mountain covered with palm-trees.—q. d. The Tentyrites urged—preſſed upon—the flying Ombites. This line ſhould ſtand in conſtruction before l. 75.

77. *Here.*] Juſt at this juncture.

—— *One, &c.*] One of the flying Ombites, in his over fear and haſte, fell down, and was taken priſoner by the Tentyrites.

79. *One dead man, &c.*] They cut this poor creature into as many pieces as they could, that every one might have a bit of him, ſufficient for a taſte.

80. *The victorious rabble, &c.*] Or multitude of the Tentyrites, entirely devoured him.

80—1. *Bones being gnawed.*] They gnawed and picked his bones.

81. *Nor did they boil him.*] Decoxit is ſingular, but agrees with

Let the ſtory be fetched back from the digreſſion. After they
Were increaſed with ſuccours, one party dares to draw
The ſword, and to renew the fight with hoſtile arrows.
They urge their enemies, giving their backs to ſwift flight,
Who inhabit Tentyra near the ſhady palm-tree.
Here one ſlips down, haſtening his courſe with too much
Fear, and is taken; but him cut into a great many
Pieces and particles (that, one dead man for many
Might ſuffice) the victorious rabble ate all up, the bones
Being gnawed: nor did they boil him in a burning kettle,
Or with ſpits: they thought it ſo very long, and tardy,
To wait for fires, content with the raw carcaſe.
Hence we may rejoice, that they did not violate fire,
Which Prometheus, ſtolen from the higheſt part of heaven,
Gave to the earth. I congratulate the element, and thee

with turba (l. 81.), which being a noun of multitude, the ſingular verb is beſt tranſlated here in the plural number. So putavit in the next line.

82. *Or with ſpits.*] Or roaſt the pieces of him on ſpits.

—— *So very long, &c.*] Their impatience was too great for them to wait the kindling and burning of fire, and the tedious proceſs of boiling or roaſting.

83. *Content with the raw carcaſe.*] They were perfectly contented with eating his dead body quite raw. Contenta here relates to the victrix turba.

84. *Hence we may rejoice, &c.*] The poet addreſſes his friend Voluſinus: and, I do ſuppoſe, with an intent here, as elſewhere, when he can find occaſion, to ſneer at the ſuperſtitious notions of his countrymen, relative to their mythology, particularly with regard to the fable of Prometheus. See Sat. iv. l. 133, note. We may on this occaſion, ſays he, be glad that theſe Tentyrites offered no pollution to the ſacred element of fire, by dreſſing human fleſh with it.

85. *Which Prometheus, &c.*] See Sat. iv. l. 133, note.

—— *From the higheſt part of heaven.*] From Jupiter himſelf, and brought it down to earth.

86. *I congratulate the element.*] I wiſh it joy of its eſcape from pollution.

86. *And*

Exſultare reor: ſed qui mordere cadaver
Suſtinuit, nihil unquam hâc carne libentiùs edit:
Nam ſcelere in tanto ne quæras, aut dubites, an
Prima voluptatem gula ſenſerit: ultimus autem
Qui ſtetit abſumpto jam toto corpore, ductis
Per terram digitis, aliquid de ſanguine guſtat.
Vaſcones (ut fama eſt) alimentis talibus uſi
Produxêre animas: ſed res diverſa: ſed illic
Fortunæ invidia eſt, bellorumque ultima, caſus
Extremi, longæ dira obſidionis egeſtas.
Hujus enim, quod nunc agitur, miſerabile debet
Exemplum eſſe cibi: Sicut modò dicta mihi gens
Poſt omnes herbas, poſt cuncta animalia, quicquid

86. *And thee, &c.*] As for thee, Volufinus, I think thou muſt exult in this circumſtance as well as myſelf. The introduction of theſe reflections, in the cloſe of his mock-heroic account of the battle, makes very much for ſuppoſing that he ſpeaks ironically here, as where he introduces Turnus, Ajax, and Diomede, l. 65—6.

87. *He who bore, &c.*] The man who could endure to bite, and champ between his teeth, human fleſh, did it, no doubt, with as much reliſh as he would eat any thing elſe, eſpecially as his appetite was ſharpened by the malice which he bare the Ombites.

89. *Aſk not, nor doubt, &c.*] You need not queſtion or doubt whether people, capable of committing ſo horrible a wickedneſs as this, to glut their revenge, had a delight in it; and whether thoſe who were preſent at the beginning of the meal, and ſo had their firſt ſhare of the fleſh, felt a pleaſure in devouring it.

90—1. *He who ſtood.*] He, whoever he was, that ſtood fartheſt off, perhaps not being able to get through the crowd, to the ſpot where the fleſh was devoured, till the whole was conſumed—

91. *His fingers, &c.*] He obſerving ſome of the blood on the ground, ſcraped it up with his fingers, and then ſucked them with great ſatisfaction, as affording him, at leaſt, a taſte of his enemy's blood. This muſt ſtand as a ſufficient reaſon, againſt all doubt, that the eaters of the carcaſe had the higheſt pleaſure in ſo doing—l. 89, 90.

93. *The Vaſcons.*] A people of Spain, inhabiting between the river Iber and the Pyrenean mountains. They were beſieged by Metellus and Pompey, and reduced to ſuch neceſſity, that

I think to exult: but he, who bore to gnaw the carcaſe,
Never ate any thing more willingly than this fleſh:
For in ſo great wickedneſs aſk not, nor doubt, whether
The firſt gullet perceived a pleaſure. But he
Who ſtood fartheſt, the whole body now conſumed, his fingers
Being drawn along the ground, taſtes ſomething of the blood.
The Vaſcons (as the report is) uſing ſuch aliments,
Prolong'd their lives: but the matter is different: but there
Is the envy of Fortune, and the utmoſt of wars, extreme
Misfortunes, the dire want of a long ſiege.
For the example of this food, which is now in queſtion, ought
To be lamented: as the nation, which I juſt now mentioned,
After all herbs, after all animals, whatever

that the living were forced to eat the dead, but were at laſt relieved by Sertorius, a general of Marius's party.

93. *As the report is.*] As the ſtory goes, as we ſay.

—— *Uſing ſuch aliments.*] Eating human carcaſes.

94. *Prolong'd their lives.*] Which otherwiſe muſt have been loſt in the ſtraitneſs of the ſiege, which occaſioned a ſevere famine.

—— *Different.*] But this was a very different thing from feeding on human fleſh, as the Tentyrites did, out of choice, and out of revenge on their enemies.

95. *Envy of Fortune.*] The poor Vaſcons were under the frowns of Fortune; they experienced the malice of that fickle goddeſs. See Sat. iii. l. 39, 40; and Sat. vi. l. 604. and Hor. Lib. i. Ode xxxiv. l. 14, & ſeq. and Ode xxxv. per tot.

—— *Utmoſt of wars.*] The utmoſt diſtreſs which war could occaſion.

95—6. *Extreme misfortunes.*] The very laſt ſymptoms of deſperation.

96. *Dire want, &c.*] See above, note on l. 93, 94.

97. *Which is now in queſtion.*] i. e. The matter which I am now treating, viz. the Vaſcons eating human fleſh.

97—8. *Ought to be lamented, &c.*] Is not to be looked upon as a crime, but as a moſt lamentable inſtance of ſuch a thing.

98. *As the nation, &c.*] The Vaſcons juſt mentioned above.

99. *After all herbs, &c.*] After they had conſumed all ſorts of

Cogebat vacui ventris furor (hoſtibus ipſis
Pallorem, ac maciem, & tenues miſerantibus artus)
Membra aliena fame lacerabant, eſſe parati
Et ſua: quiſnam hominum veniam dare, quiſve Deorum
Viribus abnuerit dira atque immania paſſis;
Et quibus ipſorum poterant ignoſcere manes,
Quorum corporibus veſcebantur? meliùs nos
Zenonis præcepta monent: nec enim omnia, quædam
Pro vitâ facienda putat: ſed Cantaber unde
Stoïcus, antiqui præſertim ætate Metelli?
Nunc totus Graias, noſtraſque habet orbis Athenas,
Gallia cauſidicos docuit facunda Britannos:
De conducendo loquitur jam rhetore Thulè.

of herbs, and of beaſts, and whatſoever elſe the cravings of their hungry ſtomachs had driven them to devour.

100. *The very enemies, &c.*] Their condition was ſo deſperate, and their famiſhed looks and appearance ſo ſhocking, as to move even their enemies to pity them. See Pſ. cvi. 46.

101. *Their ſlender limbs.*] The very fleſh waſted from their bones.

102. *Tore with hunger, &c.*] They tore, through ſtreſs of hunger, the limbs of thoſe that had died, and were almoſt ready to ſerve themſelves in the ſame manner. See Deut. xxviii. 53—57.

103. *Who of men, &c.*] All this was excuſable from the dire neceſſity of their ſituation, therefore they ought to be forgiven, not only by men, but by the gods themſelves.

104. *Forces.*] Viribus—i. e. men who had ſuffered ſo much by exerting all the force of their ſtrength and courage to defend their city againſt the beſiegers.

105. *Whom the manes, &c.*] Who could think of condemning a people under ſuch circumſtances of diſtreſs, when the ghoſts which once inhabited the bodies which they devoured muſt be ſuppoſed to forgive them.

107. *The precepts of Zeno, &c.*] He was the founder of the Stoics; and taught, that though ſome things might be done to preſerve life (pro vitâ), yet not every thing; indeed, not any thing that was unbecoming or diſhoneſt.

108. *A Cantabrian.*] The Vaſcons were a people of the Cantabrians, in the ſouth-eaſt of Spain.

108—9. *Whence a Stoic.*] How ſhould ſuch a barbarous and ignorant people know any thing about Zeno—whence could a poor Vaſcon be made a Stoic?

The fury of an empty belly urged (the very enemies themselves
Pitying their paleneſs, and leanneſs, and their ſlender limbs)
They tore for hunger the limbs of others, ready to have eaten
Their own too. Who of men, or of the gods, would have refuſed
To pardon forces that had ſuffered dire and cruel things,
And whom the manes of thoſe very people, whoſe bodies
They were fed with, might forgive? better us
The precepts of Zeno admoniſh; he thinks not all things, ſome
Are to be done for life. But a Cantabrian whence
A Stoic—eſpecially in the age of old Metellus?
Now the whole world has the Grecian, and our Athens:
Eloquent Gaul taught the Britiſh lawyers—
Thulè now ſpeaks of hiring a rhetorician.

109. *In the age of old Metellus.*] Who lived before arts, ſciences, and philoſophical knowledge, flouriſhed as they do now. See l. 93, note 1.

110. *Now the whole world—*] Now learning and philoſophy are every where extended, and Grecian as well as Roman letters diſſeminated. None, therefore, could now plead ignorance, and be excuſable on that account, as the poor Vaſcons undoubtedly were.

—— *The Grecian, and our Athens.*] The Grecian Athens was the ſeat of learning and philoſophy, from whence the Romans received them, and ſo cultivated them, as to make Rome another Athens, as it were.

111. *Eloquent Gaul, &c.*] See Sat. i. l. 44, note; and Sat. vii. 147—8. Some of the Gallic orators came over to Britain, and taught eloquence.

112. *Thulè.*] To determine exactly, among ſo many different opinions as are given about the part of the world here meant by Thulè, is not very eaſy: ſome ſay it means Iceland, others Schetland. It is certain that it was the fartheſt northern part known to the Romans. Virg. Georg. i. l. 30, calls it Ultima Thulè. Ainsworth calls it an iſland the moſt remote in the northern parts, either known to the Romans, or deſcribed by the poets.

The idea of ſuch a remote and deſolate part of the earth ſending for a rhetorician to refine their ſpeech, throws an air of ban-

Nobilis ille tamen populus, quem diximus: & par
Virtute atque fide, ſed major clade Saguntus
Tale quid excuſat. Mæotide ſævior arâ
Ægyptus: quippe illa nefandi Taurica ſacri
Inventrix homines (ut jam, quæ carmina tradunt,
Digna fide credas) tantùm immolat, ulterius nil,
Aut gravius cultro timet hoſtia. quis modò caſus
Impulit hos? quæ tanta fames, infeſtaque vallo
Arma coëgerunt tam deteſtabile monſtrum
Audere? anne aliam, terrâ Memphitide ſiccâ,

ter on what he has been ſaying, from l. 107, about Zeno's precepts, &c. as if, in ſuch a caſe of neceſſity as that of the Vaſcons, precepts of learning and philoſophy could countervail the calls of nature, ſinking under the extremity of hunger.

113. *That people whom, &c.*] The Vaſcons.

—— *Were noble.*] In their perſevering and ſteady reſiſtance, to the very laſt, in the defence of their beſieged city.

113—14. *Equal in valour and fidelity, &c.*] Saguntus was a city of Spain beyond the river Ebro, a moſt faithful ally to the Romans; for when they had holden out againſt Hannibal, and were almoſt famiſhed, rather than ſubmit, they choſe to burn themſelves, their wives and children, which was the cauſe of the ſecond Punic war. Virtus here ſignifies military courage.

The Saguntines equalled the Vaſcons in the noble defence which they made, and exceeded them in the ſlaughter of themſelves and families, rather than to ſubmit to the enemy.

115. *Excuſes, &c.*] Such a thing as eating the fleſh of dead men may ſtand excuſed, if excited by ſuch diſtreſs as the Saguntines were in, eſpecially when compared with the ſlaughter made upon themſelves, and all that were deareſt to them.

—— *Ægypt is more cruel.*] i. e. The Tentyrites, a people of Ægypt, whoſe cruelty we have been relating.

115—16. *Mæotic altar.*] An altar near the lake Mæotis, ſacred to Diana, where they ſacrificed ſtrangers—which horrid cruelty continued till the coming of Pylades and Oreſtes.

116. *Tauric inventreſs.*] Diana Taurica, ſo called from her being worſhipped by the people of Taurica, where this altar was; and therefore the poet calls her the inventreſs of theſe cruel rites, wherein ſtrangers were ſacrificed.

Or Taurica may mean the country itſelf, which is called the inventreſs, &c. becauſe Thoas, king of Cherſoneſus Taurica, was the inventor of this horrid barbarity. He was ſlain by Oreſtes, who went thither to fetch away his ſiſter.

117. *What*

Yet that people whom we have ſpoken of, were noble; and equal
In valour and fidelity, but greater in ſlaughter, Saguntus,
Excuſes ſomething like this. Ægypt is more cruel than the Mæotic
Altar: for that Tauric inventreſs of a wicked
Rite (as now you may believe what verſes deliver;
As worthy credit) only ſlays men, nothing beyond,
Or more grievous, does the victim fear, than a knife. But what calamity
Impelled theſe? what ſo great hunger, and arms hoſtile
To a rampart, have compelled them, ſo deteſtable a monſtrous thing
To attempt? could they have done other diſpleaſure (the land

117. *What verſes deliver.*] You may, after the hiſtory which I have given you of the Tentyrites, believe any thing that the poets have written on the ſubject of cruelty. He alludes to Euripid. Trag. Iphig. in Tauris.

118. *Nothing beyond.*] Men are here killed in ſacrifice, but nothing is further done, ſuch as devouring their dead bodies, and the like: therefore the victim has nothing to fear, after having his throat cut.

119—20. *Impelled theſe.*] i. e. Theſe Tentyrites—what has driven them to ſuch exceſs of barbarity? what calamitous circumſtances have happened to force them into ſuch ſavageneſs?

120. *So great hunger.*] Can they plead the neceſſities of famine, like the beſieged Vaſcons?

—— *Or arms.*] The power of an enemy's arms, to which they muſt either ſubmit or die, like the Saguntines?

120—1. *Hoſtile to a rampart.*] That are levelled at the rampart, or trench, which ſurrounds the beſieged, with a determination to deſtroy, and are calculated for that purpoſe.

121. *Have compelled them.*] Like the poor people above ſpoken of.

—— *So deteſtable a monſtrous thing.*] As to eat a dead human body, pick the very bones, and lick the blood from off the ground.

122. *Other diſpleaſure, &c.*] The river Nile overflowed Ægypt at a certain time of the year, and fertilized the country.

Invidiam facerent nolenti ſurgere Nilo?
Quâ nec terribiles Cimbri, nec Britones unquam,
Sauromatæque truces, aut immanes Agathyrſi,
Hâc ſævît rabie imbelle & inutile vulgus,
Parvula fictilibus ſolitum dare vela phaſelis,
Et brevibus pictæ remis incumbere teſtæ.
Nec pœnam ſceleri invenies, nec digna parabis
Supplicia his populis, in quorum mente pares ſunt

If this did not happen, the Ægyptians uſed to do ſome horrid act of cruelty, thinking thereby to provoke the river to overflow the country. This was taken from the example firſt ſet by Buſiris, who ſlew a man in ſacrifice; but it was the very man himſelf who propoſed the expedient. We have the ſtory in Ovid, De Art. Am.

Dicitur Ægyptus caruiſſe juvantibus arva
Imbribus, atque annos ſicca fuiſſe novem.
Quum Thraſilus Buſirin adit, monſtratque piari
Hoſpitis effuſo ſanguine poſſe Jovem.
Illi Buſiris: ſies Jovis hoſtia primus,
Inquit, & Ægypto tu dabis hoſpes aquam.

By this we ſee that an human ſacrifice was offered to placate Jupiter; this was the firſt intention, in order to obtain an overflowing of the Nile. In after times the Ægyptians loſt ſight of this, and exerciſed acts of cruelty, thinking, by this, to irritate the Nile, and to make it overflow the whole country. Solebant accolæ immani quadam crudelitate illum ad inundationem irritare. See Marſhal, and Britan. in loc.

Or did the miſcreants try this conjuring ſpell,
In time of drought to make the Nile to ſwell? TATE.

Having given the opinions of others on this paſſage, I now muſt give my own; for doing acts of cruelty, in order to obtain a benefit from the river, which they might ſuppoſe to be already angry with them, from its withholding its water, appears to me very ſtrange.

I ſhould think the poet's meaning to be, that theſe Ægyptians, the Tentyrites, had, without any neceſſity compelling them to it, without any excuſe to extenuate their crime, been guilty of ſo monſtrous a wickedneſs, that they could not have found out any other ſo likely to provoke the Nile to withhold its waters in a time of drought, and to bring a famine upon the country, by thus increaſing the Nile's unwillingneſs to help them.

So

Of Memphis being dry) to the Nile unwilling to riſe?
With ſuch fury, as neither the terrible Cimbri, or Britons,
And the fierce Sauromatæ, or the cruel Agathyrſi,
Ever raged with, the weak and uſeleſs vulgar,
Accuſtomed to ſpread little ſails in earthen boats,
And to ply the ſhort oars of a painted earthen veſſel.
Nor can you find a penalty for the wickedneſs, nor prepare
Puniſhments worthy theſe people, in whoſe mind equal

So a late tranſlator—"What worſe impiety could they commit, to provoke the Nile to ſtay within its banks when the country of Ægypt is chapt with drought?"

And Holyday—

——By what fact
Could they have more made their kind Nilus flow
To riſe, and their parch'd Memphian land o'erflow?

122—3. *Land of Memphis.*] The city of Memphis (now Grand Cairo) was the grand metropolis of that part of Ægypt, and therefore gave its name to it. The Nile there divided, and interſected the land in various places, ſo as to reſemble the form of a delta; that part of Ægypt was therefore called the Delta.

124. *Cimbri.*] See Sat. viii. l. 249, note. The poet calls them terribiles, not only from their hardy valour, but, probably, from the deſtruction and havock which they had made of ſeveral of the Roman armies.

—— *Britons.*] A hardy warlike people of Germany. Tacit.

125. *Fierce Sauromatæ.*] See Sat. ii. l. 1, note.

—— *Agathyrſi.*] A people of Sarmatia; they were named after Agathyrſus, a ſon of Hercules.

The poet means to ſay, that the Tentyrites raged with a fierceneſs and cruelty, with which theſe great, mighty, and warlike nations never did.

126. *Weak and uſeleſs vulgar.*] A contemptible and worthleſs rabble.

127. *Accuſtomed to ſpread, &c.*] They made veſſels of burnt clay, in which they ſailed upon the Nile a fiſhing.

128. *The ſhort oars, &c.*] They painted their little earthen boats, by way of ornament, and rowed them with ſhort oars.

The poet mentions theſe circumſtances of their boats, to ſhew the contemptibleneſs and vanity of theſe Ægyptians.

129. *Find a penalty, &c.*] In ſhort, the baſeneſs and wickedneſs of the Tentyrites exceeds all power of finding any puniſhment or torture adequate to their deſerts.

130. *In whoſe mind, &c.*] They make no diſtinctions in their

Et ſimiles ira atque fames. Molliſſima corda
Humano generi dare ſe natura fatetur,
Quæ lachrymas dedit: hæc noſtri pars optima ſenſûs.
Plorare ergo jubet caſum lugentis amici;
Squaloremque rei; pupillum ad jura vocantem
Circumſcriptorem, cujus manantia fletu
Ora puellares faciunt incerta capilli:
Naturæ imperio gemimus, cùm funus adultæ
Virginis occurrit, vel terrâ clauditur infans,
Et minor igne rogi. Quis enim bonus, aut face dignus
Arcanâ, qualem Cereris vult eſſe ſacerdos,

mind, between the neceſſity which has forced others to eat human fleſh, and doing this themſelves from a mere principle of anger and malice.

132. *Nature confeſſes, &c.*] From the evidence of what we feel within ourſelves, we may gather, as from the confeſſion of a fact the truth of it, that nature has furniſhed us with hearts ſuſceptible of the tendereſt feelings.

133. *Has given tears.*] Thoſe outward ſymptoms of ſorrow and compaſſion, which are given to no other creature.

—— *This beſt part, &c.*] Becauſe by flowing in pity and commiſeration, they beſpeak the moſt amiable qualities of the mind.

134. *She commands, therefore, &c.*] To ſympathize with our friends in their griefs may be called a dictate of nature. See Rom. xii. 15.

135. *Squalid appearance, &c.*] It was cuſtomary for perſons arraigned in a court of judicature to appear in rags and dirtineſs, in order to move the compaſſion of the judges. But as ſqualor ſignifies, ſometimes, "the ſorrowful and mourning eſtate of "thoſe that are arraigned or accuſed," this idea of the word may be here meant, at leaſt incluſively. See AINSW. Squalor, N° 3.

136. *His defrauder.*] i. e. His guardian, who was left in truſt with his perſon and eſtate during his minority, and has cheated and defrauded him. Circumſcriptor means a cozener, a cheater, one that circumvents or over-reaches another.

—— *Girl-like hairs, &c.*] The tenderneſs, youth, and innocence of the poor orphan—his hair, like that of a girl, long and hanging looſe, and diſhevelled; his ſmooth and delicate face, wet with the tears flowing from his eyes, and his appearance altogether, is ſuch, as to render it almoſt uncertain to the beholders of which ſex the ſufferer is, who is thus obliged to cite his iniquitous guardian into a court of juſtice, in order to obtain redreſs. See Sat. x. l. 222, note on Hirrus.

138–9. *An*

And alike are hunger and anger. Moſt tender hearts
Nature confeſſes herſelf to give to human kind,
Who has given tears, this beſt part of our ſenſe.
She commands, therefore, to bewail the misfortune of a mourning friend;
And the ſqualid appearance of a criminal; an orphan calling to the laws
His defrauder, whoſe girl-like hairs make his
Countenance, flowing with weeping, uncertain.
By command of nature we groan, when the funeral of an adult
Virgin occurs, or an infant is ſhut up in the earth,
And leſs than the fire of the pile. For what good man, or worthy
The ſecret torch, ſuch as the prieſt of Ceres would have him to be,

138—9. *An adult virgin, &c.*] When we meet the funeral of a beautiful young woman, ſnatched away by the hand of death in all the bloom of youth, nature bids us mourn—we can't reſiſt its impulſe.

This circumſtance, here introduced by our poet, reminds one of an exquiſitely fine and tender paſſage on a like event. Hamlet, Act v. Sc. i. where the queen ſays of the deceaſed Ophelia, who had been prematurely ſnatched away by death—

"Sweets to the ſweet:—farewell!
[*Scattering flowers.*]
"I hop'd thou ſhould'ſt have been my Hamlet's wife,—
"I thought thy bride-bed to have deck'd,
"And not have ſtrew'd thy grave."

See Ter. And. Act i. Sc. i. l. 77—109.

139. *An infant ſhut up, &c.*] The law forbad burning the bodies of infants that died before they had lived forty days—or (according to ſome) before ſeven months old, when they had teeth. They uſed to bury them in a place which was called Suggrundarium. See AINSW.

140. *Leſs than the fire, &c.*] i. e. Too little to be burnt on a funeral pile. See the laſt note.

140—1. *Worthy the ſecret torch.*] i. e. Worthy to be initiated into, or to be preſent at, the ſacred rites, which were celebrated in honour of the goddeſs Ceres.

Theſe rites were celebrated by night; the worſhippers carried

Ulla aliena ſibi credat mala? Separat hoc nos
A grege brutorum, atque ideo venerabile ſoli
Sortiti ingenium, divinorumque capaces,
Atque exercendis capiendiſque artibus apti,
Senſum à cœleſti demiſſum traximus arce,
Cujus egent prona, & terram ſpectantia. mundi
Principio indulſit communis conditor illis
Tantùm animas; nobis animum quoque, mutuus ut nos

lamps, or lighted torches, in their hands, in memory of Ceres, who, by fire-light, had ſought after her daughter Proſerpine, when ſhe was ſtolen by Pluto out of Sicily. Ceres is fabled to have lighted thoſe fires, which have burned ever ſince, on the top of Mount Ætna.

141. *Such as the prieſt of Ceres, &c.*] None were admitted to the Eleuſinian myſteries (for ſo the rites of Ceres were called, from Eleuſis, a town in Attica, built by Triptolemus, who, being inſtructed by Ceres, taught the people to ſow corn) but thoſe who by the prieſt were pronounced chaſte and good, free from any notorious crime.

142. *Thinks any evils, &c.*] q. d. There is no real good man who can think himſelf unconcerned in the misfortunes of others, be they what they may: his language will be like his in Terence—

Homo ſum, humani nihil a me alienum puto.
Heaut. Act. i. Sc. i. l. 25.

—— *This ſeparates us, &c.*] i. e. This diſtinguiſhes men from brutes, who know nothing of this.

143. *And therefore.*] i. e. For this very end and purpoſe, that we may ſympathize with others woes.

144. *A venerable diſpoſition.*] A diſpoſition and inclination to partake in others ſorrows, is deſerving the higheſt eſteem and reverence, and this has fallen to the lot of mankind alone.

—— *Capable of divine things.*] A capacity to apprehend divine things is the property of man alone. This is a very great truth; but, alas! how ſad an uſe the wiſe men of this world made of this glorioufly-diſtinguiſhed faculty, may be ſeen—Rom. i. 21, 22, & ſeq.

145. *Apt for exerciſing, &c.*] The invention, underſtanding, and exerciſe of the arts, whether mechanical, or others, are alſo peculiar to man.

146. *We have drawn.*] Traximus—i. e. we have derived, as we ſhould ſay.

—— *Senſe.*] Moral ſenſe, reaſon.

—— *Sent down.*] Demiſſum—let down. Traximus demiſ-

ſum

Thinks any evils alien from himſelf? This ſeparates us
From the herd of brutes, and therefore we alone having ſhared
A venerable diſpoſition, and being capable of divine things,
And apt for exerciſing and underſtanding arts,
Have drawn ſenſe ſent down from the cœleſtial top,
Which prone things, and things looking on the earth, want.
The common builder of the world at the beginning indulged to them
Only ſouls; to us a mind alſo, that a mutual affection

ſum ſeems to be metaphorical, taken from the idea of a cord, or chain, let down from on high, which a perſon below takes hold of, and draws down to himſelf.

146. *From the cœleſtial top.*] Arx ſignifies the top, peak, or ridge of any thing, as of a rock, mountain, or hill; alſo a palace, temple, or tower, often built on high. See Sat. xiv. l. 86—8. Hence heaven, or the reſidence of the gods, is called Arx Cœli.

Nos tua progenies, cœli quibus annuis arcem.
Æn. i. 254.

147. *Which.*] i. e. Which moral ſenſe.

—— *Prone things, &c.*] Beaſts, called prona, from their inclining, with the face ſtooping downward to the earth; whereas man is erect, and looks upward. Here ſeems to be an imitation of Ovid, Met. Lib. i. l. 84—7.

Pronaque cum ſpectent animalia cætera terram,
Os homini ſublime dedit cœlumque tueri
Juſſit, & erectos ad ſydera tollere vultus.

So Salluſt. Omnis homines qui ſeſe ſtudent præſtare cæteris animalibus &c. quæ natura prona, & ventri obedientia finxit. Bell. Catil. ad init.

148. *The common builder, &c.*] i. e. Common nature, for Juvenal aſcended no higher—the God of Nature he knew not. Compare l. 132—4. See Acts xvii. 23—9.

—— *To them.*] i. e. To the brute creation.

149. *Only ſouls.*] Animas—a principle of mere animal life; which is called the ſpirit of a beaſt, Eccl. iii. 21.

—— *To us a mind alſo.*] To us human beings nature has not only given a principle of animal life, but alſo a rational mind, by which we reflect, and judge, and reaſon. The anima, or ſoul, is that by which we live; the animus, or intellectual mind, is that by which we are wiſe above the brutes. See Sat. vi. l. 530, note.

Affectus petere auxilium, & præstare juberet,
Dispersos trahere in populum, migrare vetusto
De nemore, & proavis habitatas linquere sylvas;
Ædificare domos, Laribus conjungere nostris
Tectum aliud, tutos vicino limine somnos
Ut collata daret fiducia: protegere armis
Lapsum, aut ingenti nutantem vulnere civem;
Communi dare signa tubâ, defendier îsdem
Turribus, atque unâ portarum clave teneri.
Sed jam serpentum major concordia: parcit
Cognatis maculis similis fera: quando leoni
Fortior eripuit vitam leo? quo nemore unquam
Expiravit aper majoris dentibus apri?
Indica tigris agit rabidâ cum tigride pacem
Perpetuam: sævis inter se convenit ursis.
Ast homini ferrum lethale incude nefandâ

149. *A mutual affection.*] The end for which this intellectual mind is given us, so far as it relates to the purposes of society, is, to incline us to bestow, as well as to require, mutual good offices towards each other; and therefore it disposes us to mutual affection.

151. *The dispersed, &c.*] To collect men, who are naturally dispersed, and bring them together into society.

—— *To migrate, &c.*] To depart from the woods and forests, the antient abodes of the earliest ages, where men lived in common with the beasts, and to coalesce and unite in civil society. See Sat. vi. l. 2—7.

153. *To build houses.*] For habitation, instead of living in dens and caves, like beasts.

—— *To join, &c.*] To join our houses to one another, for the greater safety and convenience of the whole, against robbers, wild beasts, &c.

155. *Threshold.*] Limine stands here, per syn. for the house itself.

—— *A contributed confidence.*] That by thus joining houses (the original of cities and towns) each might receive and impart a confidential notion of safety, in the night-time particularly, when men sleep, and, of course, are most exposed to dangers.

—— *To protect with arms, &c.*] To protect in war, from the hands of the enemy, a fellow-citizen who had fallen, or was reeling with loss of blood from wounds.

157. *To give signs, &c.*] When on an expedition in time of war,

Might command us to ſeek, and to afford help:
To draw the diſperſed into a people, to migrate from the old
Foreſt, and to leave woods inhabited by our anceſtors;
To build houſes, to join to our habitations
Another roof, that ſafe ſlumbers, by a neighbouring
Threſhold, a contributed confidence might give: to protect with arms
A fallen citizen, or one ſtaggering with a great wound:
To give ſigns with a common trumpet, to be defended with the ſame
Towers, and to be ſecured by one key of the gates.
But now the concord of ſerpents is greater: a ſimilar
Beaſt ſpares his kindred ſpots. When, from a lion,
Did a ſtronger lion take away life? in what foreſt ever,
Did a boar expire by the teeth of a larger boar?
The Indian tyger obſerves perpetual peace with a fierce
Tyger: there is agreement with ſavage bears among themſelves.
But for man the deadly ſword from the impious anvil

war, to obey one common ſignal, given by the trumpet for battle.

158. *Towers.*] Turris ſignifies a tower, or any thing like it; ſo any fortified place.

—— *Secured by one key, &c.*] To be incloſed within the ſame walls, and locked up in ſecurity by the ſame key of the gates.

The poet, by what he has ſaid, has ſhewn the great advantages of men above brutes, in having a rational mind, which can direct them to form ſocieties, ſo that, by mutual help and aſſiſtance, they can ſecure and protect each other. All this is agreeable to the dictates of their common nature, and thus it ought to be; but ſuch is the corruption and depravity of mankind, that, as the poet proceeds to ſhew, there is little of this to be found; on the contrary, beaſts are not ſo cruel to their own ſpecies as men are.

159. *Concord of ſerpents, &c.*] Theſe venomous creatures do not hurt their own ſpecies; they agree better than men now do with each other.

160. *Spares his kindred ſpots.*] The leopard recognizes the leopard, and avoids hurting him, whom he ſees, by his ſpots, to be related to the ſame ſpecies with himſelf.

165. *But, &c.*] The poet having, in ſeveral inſtances, ſhewn the

Produxiſſe parum eſt; cùm raſtra & ſarcula tantùm
Aſſueti coquere, & marris ac vomere laſſi
Neſcierint primi gladios excudere fabri.
Aſpicimus populos, quorum non ſufficit iræ
Occidiſſe aliquem: ſed pectora, brachia, vultum
Crediderint genus eſſe cibi. quid diceret ergo,
Vel quò non fugeret, ſi nunc hæc monſtra videret
Pythagoras? cunctis animalibus abſtinuit qui
Tanquam homine, & ventri indulſit non omne legumen.

the harmony and agreement which ſubſiſt among the moſt fierce and ſavage beaſts, now proceeds to apply this to his main argument in this place, which is to prove, that the concord between theſe creatures is greater than is to be found among the human race towards each other; and indeed, that man towards man is now ſo ſavage, as to fabricate weapons for their mutual deſtruction, and this without any remorſe or concern.

166. *To have produced, &c.*] Lit. to have lengthened out deadly iron, &c.—i. e. by drawing it out, with hammering it on the anvil, into the length of a ſword, a deadly weapon, and moſt fatal: the poet therefore calls the anvil on which it is made impious, as being inſtrumental to the forming this miſchievous weapon.

—— *Is little.*] Is now looked upon as a mere trifle.

—— *Whereas.*] Cùm—although, albeit.

—— *Being accuſtomed, &c.*] The firſt ſmiths ſet up their trade only to forge inſtruments of huſbandry, and made nothing elſe. Coquere ſignifies, here, to heat in the fire. AINSW.

167. *Tired with mattocks, &c.*] They wearied themſelves daily in making hoes or mattocks, or ploughſhares, for tillage.

168. *Knew not how, &c.*] So far from hammering iron into ſwords, they did not even know how to ſet about it.

169. *We ſee people, &c.*] Meaning the ſavage Tentyrites before mentioned, who ate human fleſh, and looked upon it as a ſpecies of ordinary food.

172. *Pythagoras.*] The famous philoſopher, who left his country Samos, then under the tyrant Polycrates, and travelled over India, through Ægypt, in ſearch of knowledge. He forbad the eating animals on account of the tranſmigration of ſouls; he would not allow himſelf to eat all ſorts of vegetables, but abſtained from beans, which he is ſuppoſed to have learnt from the Ægyptian prieſts, when he was in that country, who abſtained from beans, and thought it unlawful to ſow or to look upon them. Herodot. Euterpe.

What, ſays the poet, would Pythagoras have ſaid, if he had ſeen theſe Ægyptians, theſe Tentyrites, tearing and devouring human

To have produced is little: whereas, being accuſtomed only to heat,
Rakes and ſpades, and tired with mattocks and the ploughſhare,
The firſt ſmiths knew not how to beat out ſwords.
We ſee people, to whoſe anger it does not ſuffice
To have killed any one; but the breaſts, the arms, the face,
They believed to be a kind of food. What therefore would he have ſaid,
Or whither would he not have fled, if now Pythagoras could have ſeen
Theſe monſtrous things? who abſtain'd from all animals, as from
A man, and did not indulge every kind of pulſe to his belly.

human fleſh? to what part of the earth would not he have flown, to have avoided ſuch a ſight? who, ſo far from holding it lawful to eat human fleſh, would not eat the fleſh of any animal any more than he would have eaten the fleſh of a man, nor would he indulge his appetite with every kind of vegetable.

The reaſon of this ſtrange piece of ſuperſtition, of abſtinence from beans, is not known; many cauſes have been aſſigned for it, which are full as abſurd as the thing itſelf. The reader may find many of theſe collected in Holyday, note 14, on this Satire. See alſo Ant. Univ. Hiſt. vol. i. p. 53.

According to a ſtory in his life, written by Iamblichus, we may ſuppoſe that neither Pythagoras, nor any of his followers, would ever reveal the cauſe of abſtinence from beans.—It ſeems that Dionyſius the tyrant, the younger, deſiring to know the ſecret, cauſed two Pythagoreans to be brought before him, a man and his wife, who being aſked, "why the Pythagoreans would "not eat beans?"—"I will ſooner die (ſaid the man) than "reveal it."—This, though threatened with tortures, he perſiſted in, and was, with indignation, ſent away. The wife was then called upon, and being aſked the ſame queſtion, and threatened alſo with tortures, ſhe, rather than reveal it, bit out her tongue, and ſpit it in the tyrant's face. Of Pythagoras, ſee Ovid, Met. Lib. xv. l. 60, & ſeq.

END OF THE FIFTEENTH SATIRE.

SATIRA

SATIRA XVI.

ARGUMENT.

This Satire is ſuppoſed to have been written by Juvenal while he commanded in Ægypt; (ſee Sat. xv. l. 45, note 2.) He ſets forth, ironically, the advantages and privileges of the ſoldiery, and how happy they are beyond others whom he mentions.

Many have thought that this Satire was not written by Juvenal; but I think that the weight of evidence ſeems

QUIS numerare queat felicis prænnia, Galle,
Militiæ? nam ſi ſubeantur proſpera caſtra,
Me pavidum excipiat tyronem porta ſecundo
Sidere: plus etenim fati valet hora benigni,
Quàm ſi nos Veneris commendet epiſtola Marti,
Et Samiâ genitrix quæ delectatur arenâ.

Line 1. *Gallus.*] Who this was does not appear; ſome friend, doubtleſs, of Juvenal, to whom he addreſſes this Satire.

—— *Can number, &c.*] i. e. Can reckon up the advantages and emoluments ariſing from a military life?

2. *Proſperous camps, &c.*] Where people make their fortunes.

3. *Let the door.*] Let my firſt entrance be attended with the good omen of ſome favourable ſtar. It was a great notion among the Romans, that their good or ill fortune depended on the ſituation of the ſtars, at certain times, and on certain occaſions. Sat. vii. l. 194, note.

—— *A fearful beginner.*] Tyro ſignifies a freſh-water ſoldier, a young beginner, a novice; theſe are uſually fearful at firſt, being unuſed to the fatigues and hazards of war.

It is to be remembered, that Juvenal, who had paſſed his life in the ſtudy of letters, and in writing, was ſent away from Rome

SATIRE XVI.

ARGUMENT.

againſt that opinion, and that there are many paſſages ſo exactly in the ſtyle of Juvenal, as to afford the ſtrongeſt internal evidence that it was written by him. It may be granted not to be a finiſhed piece, like the reſt; but if we only regard it as a draught or deſign of a larger work, it is a valuable hint on the oppreſſion and inconveniences of a military government.

WHO, O Gallus, can number the advantages of the happy
Soldiery? now ſince proſperous camps may be gone into,
Let the door receive me, a fearful beginner, with a favourable
Star: for an hour of kind fate avails more,
Than if an epiſtle of Venus was to commend us to Mars,
And the mother who delights in the Samian ſand.

into Ægypt, under pretence of giving him a military command, but indeed to exile him, for having ſatirized Paris the player, a minion of Domitian. See Sat. vii. l. 92, note. This was in a very advanced ſtage of our poet's life; therefore, though an old man, he might properly call himſelf a young ſoldier, unſkilled and fearful.

4. *An hour of kind fate, &c.*] One lucky hour under the influence of ſome friendly planet. See Hor. Lib. ii. Ode xvii. l. 17, & ſeq.

5. *Epiſtle of Venus, &c.*] Than if Venus, the miſtreſs of the god of war, were to write him a recommendatory letter in my favour, and this to be ſeconded by another from his mother Juno, here meant by genitrix. The poet, in this place, is again ſneering at the mythology of his country. Comp. Sat. xiii. l. 40—7.

6. *Delights in the Samian ſand.*] Juno was worſhipped at Samos,

Commoda tractemus primùm communia, quorum
Haud minimum illud erit, ne te pulsare Togatus
Audeat: imo etsi pulsetur, dissumulet, nec
Audeat excussos Prætori ostendere dentes,
Et nigram in facie tumidis livoribus offam,
Atque oculos medico nil promittente relictos.
Bardiacus Judex datur hæc punire volenti,
Calceus & grandes magna ad subsellia suræ,
Legibus antiquis castrorum, & more Camilli

mos, a sandy island in the Icarian Sea, where she was educated and married to Jupiter: she was said to have a great delight in this island. See Æn. i. l. 19, 20.

7. *Let us first treat common advantages.*] The poet now enters on his subject; and begins, first, with those privileges of the military, which are common to all of them, from the highest to the lowest.

8. *A gownsman.*] Any common Roman, called togatus from wearing a gown; as a soldier is called armatus, from wearing arms—l. 34, post.

9. *May not dare.*] No common man dare strike you if you are a soldier.

—— *Tho' he.*] Though he should be ever so beaten by you.

—— *Let him dissemble.*] Let him conceal it; let him counterfeit, and pretend, that he came by the marks, which the soldier's blows have left, some other way.

10. *Nor dare to shew, &c.*] Though the soldier has knocked the man's teeth out of his head, yet let not the man dare to complain to the superior officer, or shew his mangled mouth.

—— *Prætor.*] The prætor militaris was the general, or commander in chief. See AINSW. Prætor.

11. *Black lump, &c.*] His face beat black and blue, as we say, and full of lumps and swellings.

12. *And eyes left, &c.*] His eyes left in such a condition, as to make it impossible for the surgeon to promise a recovery of them.

13. *A Bardiac judge.*] Bardiacus, or Bardaicus, a military judge, something like our judge advocate in the army, who had the sole cognizance of all military causes, and of such as arose within the camp: so called from Bardi, an antient people of Gaul, who wore a particular sort of dress, that was adopted by the Romans, and used by the military. This judge, being of the army, wore this dress, and therefore is called Bardiacus, which

Let us firſt treat common advantages; of which that will
Hardly be the leaſt, that a gownſman to ſtrike you
May not dare. Even tho' he may be ſtricken, let him diſſemble,
Nor dare to ſhew his teeth beat out to the prætor,
And a black bump in his face with ſwelled blueneſſes,
And eyes left, the phyſician promiſing nothing.
A Bardiac judge is given to one willing to puniſh theſe things,
A ſhoe, and large buſkins at the great benches.
The antient laws of camps, and the cuſtom of Camillus

which ſignifies, of the country of Gaul, or dreſſed like Gauls. AINSW.

13. *Willing to puniſh, &c.*] If a man will venture to complain, he will be referred to the tribunal of the military judge.

14. *A ſhoe, &c.*] Calceus ſignifies any ſhoe, but probably means here a particular ſhoe worne by ſoldiers, which, like thoſe of our ruſtics, was filled with nails at the bottom. See Sat. iii. 247—8, note.

—— *Large buſkins.*] Theſe ſeem to have been the upper parts of the caligæ, as the lower were the calcei, or ſhoes; for the caliga, being a ſort of harneſs for the foot and leg, the lower part, or calceus, covered the foot, the upper part, or ſura, reached up to the calf of the leg: they were like our half boots, and in the front had the figure of a lion, or ſome fierce beaſt.

—— *At the great benches.*] The benches on which the ſuperior magiſtrates ſat were called tribunalia, thoſe on which the lower magiſtrates ſat were called ſubſellia; ſo that the epithet magna, here, is probably ironical.

The poet means, that the complainant is referred to a military judge, who takes his ſeat on the bench in his military habit.

15. *Laws of camps.*] Theſe complaints were not tried by the civil laws and inſtitutions, but by the old military laws.

—— *The cuſtom of Camillus.*] L. Furius Camillus, during the ten years ſiege of Veii, a city of Tuſcany, famous for the ſlaughter of the Fabii there, made a law, that no ſoldier ſhould be impleaded without the camp, or at a diſtance from the ſtandard, that he might always be on the ſpot in caſe of an engagement:

Servato, miles ne vallum litiget extrà,
Et procul à ſignis. Juſtiſſima Centurionum
Cognitio eſt igitur de milite; nec mihi deerit
Ultio, ſi juſtæ defertur cauſa querelæ:
Tota cohors tamen eſt inimica, omneſque manipli
Conſenſu magno officiunt, curabitis ut ſit
Vindicta & gravior quàm injuria. dignum erit ergo
Declamatoris Mutinenſis corde Vagellî,
Cùm duo crura habeas, offendere tot caligatos,
Millia clavorum. Quis tam procul abſit ab urbe?

ſo that if a man received an injury, as in the caſe above put, from a ſoldier, he could proſecute him no where but before the military judge, and that by the martial law.

17. *Moſt juſt is therefore, &c.*] The igitur, here, relates to what the poet mentions in the preceding lines, concerning the trial of a ſoldier, which was ordained to be before a military tribunal; no other had cognizance of the cauſe where a ſoldier was party.—Now as this was ordained by law, and to prevent the military from being abſent at a diſtance from the camp, in caſe of a ſudden attack from an enemy, and, for this reaſon, muſt be for the public good and ſafety, therefore it muſt be deemed highly proper and juſt.

18. *Nor will revenge, &c.*] q. d. Though a centurion be judge, yet where I, ſuppoſing myſelf a common perſon, who proſecute a ſoldier on good and reaſonable grounds, really make out my cauſe to be true and juſt, I ſhall have ſentence in my favour, and, as far as the judge is concerned, I ſhall be avenged of my adverſary: but notwithſtanding this—

20. *The whole cohort.*] The whole regiment, as it were, will be againſt the man who complains againſt a ſoldier.

—— *All the companies.*] Manipli, for manipuli, of which there were ten in a regiment, and anſwer to our companies of foot.—Here may be meant all the common ſoldiers.

Manipulus was a ſmall band of ſoldiers, which, in the days of Romulus, when the Roman army was but in a poor condition, tied an handful of hay or graſs to the top of a ſpear, and carried it by way of enſign. We have adopted this term, and often call a ſmall detachment of ſoldiers an handful of men.

21. *Obſtruct.*] i. e. The courſe of juſtice.

—— *With great conſent.*] With the moſt hearty and earneſt united oppoſition; ſo that, if you ſhould have the centurion, who tries the cauſe, on your ſide, his ſentence can't be carried into execution.

Being obſerved, that a ſoldier ſhould not litigate without the trench,
And far from the ſtandards. Moſt juſt is therefore the trial
Of centurions concerning a ſoldier; nor will revenge
Be wanting to me, if a cauſe of juſt complaint be brought:
Yet the whole cohort is inimical, and all the companies
Obſtruct with great conſent. You will take care, that there be
Vengeance, heavier than the injury. It will, therefore, be worthy
The heart of the declaimer Vagellius of Mutina,
Since you have two legs, to offend ſo many common ſoldiers,
Thouſands of nails. Who can be ſo far from the city?

execution for fear of a mutiny, the ſoldiers banding together as one man to oppoſe it.

21. *You will take care, &c.*] You ſoldiers (tota cohors—omneſque manipli) will take care, that vengeance, even heavier than the injury complained of, ſhall await the plaintiff, and that he ſhall find the remedy worſe than the diſeaſe. Comp. l. 24, and note.

23. *The heart of Vagellius, &c.*] Therefore the man who could affront a ſoldier, or ſue him for an injury, and attempt to plead his cauſe againſt him, muſt have the reſolution and impudence of that brawling lawyer of Mutina (hod. Modena) who, for a fee, would undertake the moſt dangerous and deſperate cauſes.

24. *Since you have two legs*] (which are now ſafe and ſound) to be objects of miſchief to the ſoldiers, who will kick your ſhins with their clouted ſhoes, and break them.

—— *Common ſoldiers.*] Caligatos—having the caliga on their feet and legs ſtuck full of nails and ſpikes, hence called caligati. See Sat. iii. 322, 248, and notes.

25. *Thouſands of nails.*] Each ſoldier having a great number.

—— *So far from the city?*] Who can be ſo fooliſh and ignorant, ſo unacquainted with the ways of the world, and eſpecially with the manners of the ſoldiery, as to venture upon any quarrel with a ſoldier?—Quis tam procul abſit ab urbe?—q. d. Who can be ſo ignorant of the world?

The expreſſion ſeems proverbial: the people in a town, or great city, as Rome was, muſt be ſuppoſed to know mankind bet-

Præterea quis tam Pylades, molem aggeris ultra
Ut veniat? lachrymæ ſiccentur protinus, & ſe
Excuſaturos non ſollicitemus amicos.
Da teſtem, Judex cùm dixerit: audeat ille
Neſcio quis, pugnos vidit qui, dicere, vidi;
Et credam dignum barbâ, dignumque capillis
Majorum: citiùs falſum producere teſtem
Contra paganum poſſis, quàm vera loquentem
Contra fortunam armati, contraque pudorem.
Præmia nunc alia, atque alia emolumenta notemus
Sacramentorum. Convallem ruris aviti

ter than ruſtics, who live in the country, and are uſually raw and ignorant; hence called inurbani, rude, ſimple, homely.

So the Greeks uſed the word ἀστιος (from ἄστυ, a city, particularly Athens) to denote a ſharp man, well acquainted with the ways of the world; anſwering, in a great meaſure, to the Engliſh word politic, which is from the Latin politicus, and this from Gr. πολις, a city.

26. *So much a Pylades.*] So much like Pylades; alluding to Pylades, the friend of Oreſtes, who underwent all dangers with him and for him, and even expoſed his life for him, when he went to Taurica to expiate his crimes at the altar of Diana Taurica. See Euripid. Iphigen. in Tauris.

Whom, beſide all I have been ſaying of your own perſonal dangers from the ſoldiery, could you find ſuch a friend, as to expoſe his ſafety for your ſake, and enter within the camp to plead your cauſe, or to take your part?

—— *Mole of the rampart.*] The Romans uſed to ſurround their encampments with vaſt heaps or banks of earth, thrown up by way of rampart. The maſs of earth which formed this might properly be called moles aggeris. A perſon could not get into the camp without firſt paſſing this.—Who would, ſays the poet, venture beyond this for your ſake?

27. *Let tears, &c.*] Ceaſe to implore with tears your friends to help you.

28. *About to excuſe themſelves.*] Forbear to ſolicit your friends, who, inſtead of complying with ſuch a requeſt, will find a thouſand excuſes for not complying with your ſolicitations.

29. *When the judge ſays, &c.*] But ſuppoſe you could prevail on a friend to go with you, to be a witneſs for you in the cauſe, who ſaw

Beſides, who is ſo much a Pylades, beyond the mole of the rampart
That he would come? let tears immediately be dried up, and let us
Not ſolicit friends about to excuſe themſelves.
When the judge ſays—"Give evidence:" let him dare,
(I know not who) who ſaw the blows, ſay—"I ſaw,"
And I will believe him worthy the beard, and worthy the locks,
Of our anceſtors; you might ſooner produce a falſe witneſs
Againſt a villager, than one ſpeaking what is true
Againſt the fortune of a ſoldier, and againſt his reputation.
Now other advantages, and other emoluments, let us note
Of oaths. A dale of my anceſtral eſtate,

ſaw you beaten by the ſoldier, and ſuppoſe the judge calls on the cauſe, and bids you produce your evidence; let any man (I know not who—I name nobody) but let me ſee the man who dares to ſwear publicly in court that he ſaw the blows given—

31. *Worthy the beard, &c.*] I will allow him to be a man of primitive virtue, fidelity, and courage; ſuch as reſided in our great anceſtors, who knew not our modern effeminacy; they neither ſhaved their beards, nor cut their hair.

32. *You might ſooner produce, &c.*] Paganus, literally, ſignifies one in, or of, the country, or country village; here it is uſed in contradiſtinction to a ſoldier. It is more eaſy to bring a falſe accuſation, and ſupport it by falſe teſtimony, againſt ſuch a one, than to bring a true accuſation, and to ſupport it by true teſtimony, againſt either the property or honour of a ſoldier—armati.—See ante, l. 8, note.

36. *Of oaths.*] When ſoldiers were inliſted, they took an oath of allegiance and fidelity to the emperor, to their country, and to their general.

Now, ſays Juvenal, let us conſider ſome farther privileges of taking the oaths as a ſoldier, and, by this, being enrolled in the army.

—— *A dale.*] Convallis ſignifies a vale or valley, incloſed on both ſides with hills, commonly the moſt fruitful part of an eſtate. See Pſ. lxv. 13.

—— *My anceſtral eſtate.*] My family-eſtate, deſcended to me from my anceſtors.—He ſpeaks as a common perſon.

Improbus, aut campum mihi ſi vicinus ademit;
Aut ſacrum effodit medio de limite ſaxum,
Quod mea cum vetulo coluit puls annua libo,
Debitor aut ſumptos pergit non reddere nummos,
Vana ſupervacui dicens chirographa ligni;
Expectandus erit, qui lites inchoet, annus
Totius populi: ſed tunc quoque mille ferenda
Tædia, mille moræ; toties ſubſellia tantùm
Sternuntur; jam facundo ponente lacernas
Cæditio, & Fuſco jam micturiente, parati
Digredimur, lentâque fori pugnamus arenâ.

37. *Or a field.*] Some other favourite ſpot.

If a wicked neighbour hath by violence entered and diſſeiſed me of theſe.

38. *Hath dug up, &c.*] If he hath removed my boundary.

The ſtones which were ſet up for boundaries were held ſacred; they adorned them with chaplets, and every year offered to the god Terminus, on the top of the boundary-ſtones, ſacrifices of honey, meal, and oil, made into cakes. This compoſition was called puls. See AINSW.—And the cakes, liba. See Ib. libum.

—— *Middle border.*] i. e. Which ſtood on the line between my eſtate and my neighbours. It was always reckoned a grievous offence to remove a land-mark; it was expreſsly forbidden in the divine law—Deut. xxvii. 17.

39. *An old cake.*] This inſtitution of a yearly ſacrifice to the god Terminus, the god of boundaries, was as old as the days of Numa Pompilius, the ſucceſſor of Romulus.

40. *A debtor goes on, &c.*] A man that has borrowed a ſum of money continues to refuſe the payment.

41. *Saying the hand-writings, &c.*] Denying the validity of his bond. See Sat. xiii. 137, note.

42. *The year, &c.*] There were judges, or commiſſioners, choſen to hear certain civil cauſes among the people, of whom every tribe had three: there being thirty-five tribes in Rome, there were, of courſe, one hundred and five judges, though named centumviri, from the greater number.

By the year, annus, here, we are to underſtand a certain time of the year, when theſe judges ſat to try cauſes; what we ſhould call term-time. Annus properly ſignifies a circle, whence annulus, a ring. Being applied to time, it denotes the annual progreſs of the ſun through the twelve ſigns of the Zodiac, which we call a year; but it may alſo denote the revolution of any certain time.

42. *Of*

Or a field, if a wicked neighbour has taken away from me;
Or hath dug up the ſacred ſtone from the middle border,
Which my annual puls hath rever'd with an old cake:
Or a debtor goes on not to render money taken,
Saying the hand-writings of the uſeleſs wood are void;
The year of the whole people, which will begin ſuits,
Will be to be waited for: but, then alſo, a thouſand fatigues
Are to be borne, a thouſand delays; ſo often the benches are only
Spred. Now eloquent Cæditius laying by his garments,
And Fuſcus now making water, prepared
We depart, and fight in the ſlow ſand of the forum.

42. *Of the whole people.*] Totius populi—i. e. when the courts were open to the people at large, that they might get their cauſes heard and decided.

—— *Begin ſuits.*] The time of year when the centumviri will open their commiſſion, and begin to try cauſes, muſt be waited for—this may occaſion much delay.

43—4. *Fatigues—delays.*] When the term is begun, and the cauſe is ready for hearing, there is no end of the delays, and of the uneaſineſſes which theſe occaſion. Tædium ſignifies irkſomeneſs, wearineſs.

44. *So often the benches, &c.*] It ſo often happens that the ſeats are prepared for the judges, and they don't attend. Sternuntur may here ſignify the ſpreading the benches for the judges with cuſhions, or the like. See AINSW. Subſellium, N° 2.

45. *Laying by his garments.*] Lacerna ſignifies a cloak, a riding coat, and various other ſpecies of garments—but here, the robes or dreſs of the judges. One judge, ſays the poet, lays by his garments; meaning perhaps that he goes out of court to do this, complaining that he can't bear the heat.—Of Cæditius, ſee Sat. xiii. 197, note.

46. *Fuſcus, &c.*] Aurelius Fuſcus, noted by Martial as a very drunken fellow.—He is always going out of court to get rid of his liquor.

—— *Prepared.*] That is, for the hearing.

47. *We depart.*] By the ſtrange avocations of the judges for different purpoſes, the day paſſes without the cauſe being tried, and the parties are forced to go away as they came.

—— *The ſlow ſand, &c.*] A metaphor, taken from gladiators. See Sat. ii. 143, note 2, ad fin.—lentâ arenâ fori—for arenâ lenti fori. Hypall.—q. d. We, the litigating parties,

Aſt illis, quos arma tegunt, & balteus ambit,
Quod placitum eſt, illis præſtatur tempus agendi,
Nec res atteritur longo ſufflamine litis.
Solis prætereà teſtandi militibus jus
Vivo patre datur: Nam quæ ſunt parta labore
Militiæ, placuit non eſſe in corpore cenſûs,
Omne tenet cujus regimen pater. ergo Coranum
Signorum comitem, caſtrorumque æra merentem,
Quamvis jam tremulus captat pater. hunc labor æquus
Provehit, & pulchro reddit ſua dona labori.
Ipſius certè ducis hoc referre videtur,
Ut qui fortis erit, ſit feliciſſimus idem;
Ut læti phaleris omnes, & torquibus omnes.

carry on our contention in a ſlow dilatory manner, ſeeing no end of the vexation and delay of the court.

48. *Whom arms cover, &c.*] q. d. But as for the ſoldiery, they meet with none of theſe diſappointments—they may bring on their cauſe when they pleaſe.

50. *Nor is the affair worne, &c.*] Their cauſe is not delayed from time to time, till the matter grows ſtale, and wears away by length of procraſtination. Or res, here, may ſignify eſtate, goods, fortune; and we may explain the poet to mean, that they are not ruined in their fortunes, as others are, by the expences of dilatory proceedings, by long and vexatious delays.

—— *Long impediment.*] Sufflamine. Metaph. See Sat. viii. l. 148, note.

51. *A will, &c.*] By the laws of Rome, a ſon, during the life of his father, could not diſpoſe of his effects by will.—Soldiers were excepted, ſo that their laſt wills were valid, though made during the father's life, and though they even excluded the father from any ſhare of their effects which they bequeathed: but this related only to what they got by their military ſervices. This was called peculium caſtrenſe.

53. *Was thought good, &c.*] Placuit—it pleaſed the legiſlature to ordain, that what was gotten by the toils of war, ſhould not be looked on as a part of, or incorporated with, their private fortune, over the whole of which the father had a power, ſo that they could not diſpoſe of it by will in his life-time.

54. *Coranus.*] Some valiant ſoldier, who had made a large fortune in the wars.

55. *An attendant of banners.*] Who had followed and fought under the Roman banners.

55. *Earning*

But to them, whom arms cover, and a belt goes round,
What time of trial they pleaſe, to them is afforded:
Nor is the affair worne out by a long impediment of the cauſe.
Moreover, a right of making a will is given to ſoldiers alone,
The father living. For what things are gotten by the labour
Of warfare, it was thought good ſhould not be in the body of the eſtate,
The whole government of which the father poſſeſſes.
Therefore, Coranus,
An attendant of banners, and earning the money of camps,
His father, tho' trembling, beſets. Juſt labour
Promotes this man, and renders its rewards to his glorious toil.
This certainly ſeems to be a concern of the general himſelf,
That he who ſhall be brave, the ſame may be moſt happy,
That all ſhould be glad with trappings, and all with collars.

55. *Earning the money of camps.*] Receiving his pay, and ſharing the booty when enemies were defeated and plundered.

56. *His father, tho' trembling.*] An old man trembling with age, and not long for this world.

—— *Beſets.*] Captat—wheedles him, in hopes of being his heir. See Sat. x. l. 202, and note.

—— *Juſt labour, &c.*] A diligent and faithful diſcharge of his duty as a ſoldier, has advanced this man to affluence and rank.

57. *And render'd, &c.*] And has amply rewarded all the glorious pains which he has taken in the ſervice of his country.

58. *This certainly, &c.*] q.d. It ſhould certainly be the principal ſtudy of a general to promote and reward the brave; and that they who render the greateſt ſervices to their country, by their valour, ſhould be moſt happy. See AINSW. Refero, N° 5.

Referre ipſius ducis is of difficult conſtruction, but ſeems equivalent to referre ad ipſum ducem.

For 'tis a noble general's prudent part,
To cheriſh valour and reward deſert. DRYDEN.

60. *Should be glad, &c.*] Should rejoice in being diſtinguiſhed by military honours.

60. *Trappings.*] Phalaræ -arum—ſome ornaments worne by men of arms, who had diſtinguiſhed themſelves.

—— *Collars.*] Or chains of gold, worne about the necks of thoſe whoſe valour and ſervices in the army had rendered them worthy of military honours.

q. d. It ſhould be the peculiar care of the general, that all who have diſtinguiſhed themſelves by their ſervices under him ſhould be made happy, by bearing thoſe military honours about them, which are the rewards of military valour, and which tend to its encouragement.—Quis enim virtutem amplectitur ipſam, præmia ſi tollas?——See Sat. x. l. 141—2.

Having now finiſhed my taſk, as far as JUVENAL is concerned, I have to lament, that it has not been in my power to repreſent this great poet in all the beauty and excellence of his compoſition; theſe can only be known to men of letters, who can read and underſtand him in the original. If the homely dreſs, in which he muſt neceſſarily appear in a literal tranſlation, ſhall be found to have its uſe in leading my readers to a correct interpretation of the Latin, I may venture to ſuppoſe that I have done all that can be expected from it; taſte and genius muſt do the reſt; theſe alone can aſſimilate the imagination to that of the poet, ſo as to enable the reader to enter fully into the propriety, elegance, and beauty of his language; as a real inclination to what is right and commendable, can alone diſpoſe us to embrace that ſyſtem of virtuous conduct, which is ſo highly commended, and to ſhun, with indignation and abhorrence, that ſyſtem of vice and profligacy, ſo ſtrongly delineated, and ſo ſeverely reprobated in the preceding Satires.

END OF THE SIXTEENTH SATIRE.

A

NEW AND LITERAL

TRANSLATION

OF THE

SATIRES

OF

AULUS PERSIUS FLACCUS.

By the REV. M. MADAN.

Mordaci radere vero.
SAT. i. l. 107.

PREFACE.

AULUS Perſius Flaccus *was born at* Volaterræ, *in* Etruria *(now* Tuſcany), *about the twentieth year of the Emperor* Tiberius, *that is to ſay, about two years after the death of* Chriſt. Flaccus, *his father, was a* Roman *knight, whom he loſt when he was but ſix years of age. His mother,* Fulvia Siſennia, *afterward married one* Fuſius, *a* Roman *knight, and within a few years buried him alſo. Our Poet ſtudied, till the age of twelve years, at* Volaterræ; *he then came to* Rome, *where he put himſelf under the inſtruction of* Remmius Palæmon, *a grammarian, and* Virginius Flaccus, *a rhetorician; to each of which he paid the higheſt attention. At ſixteen he made a friendſhip with* Annæus Cornutus *(by country an* African, *by profeſſion a Stoic philoſopher) from whom he got an inſight into the Stoic philoſophy. By means of* Cornutus *he became acquainted with* Annæus Lucanus, *who ſo admired the writings of* Perſius, *that on hearing him read his verſes, he could ſcarcely refrain from crying out publicly, that "they were abſolute "poems."*

He

He was a young man of gentle manners, of great modeſty, and of remarkable ſobriety and frugality: dutiful and affectionate towards his mother, loving and kind to his ſiſters; a moſt ſtrenuous friend and defender of virtue—an irreconcileable enemy to vice in all its ſhapes, as may appear from his Satires, which came from his maſterly pen in an early time of life, when diſſipation, lewdneſs, and extravagance, were cultivated and followed by ſo many of his age, and when, inſtead of making them his aſſociates, he made them the objects of his ſevereſt animadverſion.

He died of a diſorder in his ſtomach about the thirtieth year of his age, and left behind him a large fortune; the bulk of which he bequeathed to his mother and ſiſters; leaving an handſome legacy to his friend and inſtructor Cornutus, *together with his ſtudy of books:* Cornutus *only accepted the books, and gave the money, which* Perſius *had left him, to the ſurviving ſiſters of* Perſius.

Some have ſuppoſed, that Perſius *ſtudied obſcurity in his Satires, and that to this we owe the difficulty of unravelling his meaning; that he did this, that he might with the greater ſafety attack and expoſe the vicious of his day, and particularly the Emperor* Nero, *at whom ſome of his keeneſt ſhafts were aimed: however this may be, I have endeavoured to avail myſelf of the explanations which the learned have given, in order to facilitate the forming my own judgment, which, whether coincident with theirs or not, I have freely ſet down*

down in the following notes, in order that my readers may the more eaſily form theirs.

As to the compariſons which have been made, between Horace, Perſius, *and* Juvenal *(the former of which is ſo often imitated by* Perſius*), I would refer the reader to Mr.* Dryden's *Dedication to the Earl of* Dorſet, *which is prefixed to the tranſlation of* Juvenal *and* Perſius, *by himſelf and others, and where this matter is very fully conſidered. For my own part, I think it beſt to allow each his particular merit, and to avoid the invidious and diſagreeable taſk of making compariſons, where each is ſo excellent, and wherein prejudice and fancy too often ſuperſede true taſte and ſound judgment.*

However the comparative merit of Perſius *may be determined, his poſitive excellence can hardly eſcape the readers of his Satires, or incline them to differ from* Quintilian, *who ſays of him*—Inſt. Orator. Lib. x. cap. i.—" Multum & veræ gloriæ, quamvis uno " libro Perſius meruit."

Martial *ſeems of this opinion,* Lib. iv. Epig. xxviii. l. 7, 8.

" Sæpius in libro memoratur Perſius uno,
" Quam levis in totâ Marſus Amazonide."

On which the Scholiaſt *obſerves, by way of note*—" Gratior eſt parvus liber Satirarum Perſii, quam " ingens volumen Marſi, quo bellum Herculis " ſcripſit contra Amazonas."

Nor were the Satires of Perſius *in ſmall eſteem, even*

among ſome of the moſt learned of the early Chriſtian *writers—ſuch as* Caſſiodore, Lactantius, Euſebius, St. Jerom, *and* St. Auſtin. *This is obſerved by* Holyday, *who concludes his preface to his tranſlation with theſe remarkable words—"Reader, be courteous "to thyſelf, and let not the example of an heathen con- "demn thee, but improve thee."*

AULI

AULI
PERSII FLACCI
SATIRÆ.

THE
SATIRES
OF
AULUS FLACCUS PERSIUS.

PROLOGUS
AD
SATIRAM I.

ARGUMENT.

"*The deſign of the Author was to conceal his name and quality.—He lived in the dangerous times of Nero, and aims particularly at him in moſt of his Satires: for which reaſon, though he was of equeſtrian dignity, and of a plentiful fortune, he would appear, in this Prologue, but a beggarly*

NEC fonte labra prolui Caballino:
Nec in bicipiti ſomniaſſe Parnaſſo
Memini; ut repentè ſic poeta prodirem.
Heliconidaſque, pallidamque Pirenen
Illis remitto, quorum imagines lambunt 5

Line 1. *Caballine fountain.*] A fountain near Helicon, a hill in Bœotia, ſacred to the Muſes and Apollo, which the horſe Pegaſus is ſaid to have opened with his hoof: therefore ſometimes called Hippocrene, from the Gr. Ἵππος, an horſe, and Κρήνη, a fountain.

The poet in deriſion calls it caballinus, from caballus, which is a name for a ſorry horſe, a jade, a packhorſe, and the like.

The poets feigned, that drinking of this ſacred fountain inſpired, as it were, poetic fancy, imagination, and abilities.—Thus Virg. Æn. vii. 641; and Æn. x. 163.

Pandite nunc Helicona, Deæ, cantuſque movete.

Perſius means to ridicule this notion.

2. *Have dreamed, &c.*] Parnaſſus is a mountain of Phocis, in Achaia, in which is the Caſtalian ſpring, and temple of Apollo. It was a notion, that whoſoever aſcended this hill, and ſtaid there for any time, immediately became a poet. It hath two tops, Cyrrha and Niſa, or, as others, Helicon and Cytheron, the former ſacred to Apollo and the Muſes, the latter to Bacchus. Hence our poet ſays—bicipiti Parnaſſo.

He

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TO
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ARGUMENT.

poet, who writes for bread. After this he breaks into the buſineſs of the Firſt Satire, which is chiefly to decry the poetry then in faſhion, and the impudence of thoſe who were endeavouring to paſs their ſtuff upon the world."

DRYDEN.

I HAVE neither moiſtened my lips with the Caballine fountain,
Nor to have dreamed in two-headed Parnaſſus,
Do I remember, that thus I ſhould ſuddenly come forth a poet.
Both the Heliconides, and pale Pirene,
I leave to thoſe, whoſe images the pliant ivy-boughs 5

He is ſuppoſed to allude to the poet Ennius, who is ſaid to have dreamed that he was on Mount Parnaſſus, and that the ſoul of Homer entered into him.

3. *Suddenly.*] i. e. All on a ſudden—without any pains or ſtudy—by immediate inſpiration, as it were.

4. *Heliconides.*] The Muſes, ſo called from Helicon. See l. 1, note.

—— *Pirene.*] Pirene was another fountain near Corinth, ſacred to the Muſes; ſo called from Pirene, the daughter of Acheloüs, who is fabled to have wept forth from her eyes the fountain called by her name. The epithet pale, may refer to the complexion of Pirene pale with grief: or, as ſome think, is to be underſtood figuratively, to denote the paleneſs of thoſe poets who ſtudied and laboured hard to make their verſes. See Sat. i. l. 124, and note.

5. *Thoſe, whoſe images, &c.*] The poet feigns himſelf to be an

Hederæ ſequaces. Ipſe ſemipaganus
Ad ſacra vatum carmen affero noſtrum.
Quis expedivit pſittaco ſuum χαῖρε?
Picaſque docuit verba noſtra conari?
Magiſter artis, ingenîque largitor
Venter, negatas artifex ſequi voces.
Quòd ſi doloſi ſpes refulſerit nummi,
Corvos poetas, et poetrias picas,
Cantare credas Pegaſeium melos.

an untutored ruſtic, and to write merely from his own rude genius, without thoſe aſſiſtances which others have derived from the Muſes and the ſacred fountains: theſe, ſays he, I leave to ſuch great men as have their images ſet up in the temple of the Muſes, and crowned with ivy, in token of honour.

Me doctarum hederæ præmia frontium
Diis miſcent ſuperis.
HOR. Ode i. Lib. i. l. 29, 30.

5. *The pliant ivy.*] The ivy bends, and entwines whatever it is planted againſt, and may be ſaid to follow the form and bent thereof: hence the epithet ſequaces. So, when gathered and made into chaplets, it follows exactly the circular form of the head on which it is placed, eaſily bending and entwining it. Some think that ſequaces, here, intimates its following diſtinguiſhed poets as their reward.

6. *Touch ſoftly.*] Lambo properly ſignifies to lick with the tongue—hence, to touch gently or ſoftly.

—— *I, half a clown.*] See above, note on l. 5.

7. *Conſecrated repoſitories, &c.*] i. e. The temple of Apollo and the Muſes, built by Auguſtus on Mount Palatine, where the works of the poets were kept and recited. See Juv. Sat. i. l. 1, note.

8. *Who has expedited, &c.*] Expedivit—lit. haſtened.—q. d. Who has made a parrot ſo ready at ſpeaking the word χαῖρε. This, like ſalve, ave, or the like, was a ſalutation among the antients at meeting or parting: this they taught their parrots, or magpies, who uſed to utter them, as ours are frequently taught to ſpeak ſome ſimilar common word. See Mart. Lib. xiv. Ep. 73, 76.

9. *Taught magpies, &c.*] The magpie, as we daily ſee, is another bird which is often taught to ſpeak.

11. *The belly.*] i. e. Hunger, which is the teacher of this, as of many other arts—the giver of genius and capacity—ſkilful and cunning to follow after the moſt difficult attainments from which it can hope for relief to its cravings.

Touch ſoftly. I, half a clown,
Bring my verſe to the conſecrated repoſitories of the poets.
Who has expedited to a parrot his χαιρε?
And taught magpies to attempt our words?
A maſter of art, and a liberal beſtower of genius,
The belly, cunning to follow denied words.
But if the hope of deceitful money ſhould glitter,
Raven-poets, and magpie-poeteſſes,
You may imagine to ſing Pegaſeian melody.

11. *Cunning.*] Artifex -icis, adj. See AINSW.

—— *Denied words.*] This hunger is a great artiſt in this way, of teaching birds to utter human language, which naturally is denied them.

The birds are, in a manner, ſtarved into this kind of erudition, the maſters of them keeping them very ſharp, and rewarding them with a bit of food, when they ſhew a compliance with their endeavours, from time to time. On this principle we have, in our day, ſeen wonderful things, quite foreign to the nature of the animals, taught to horſes, dogs, and even to ſwine.

The poet means, that as parrots and magpies are ſtarved into learning to ſpeak, which by nature is denied them, ſo the ſcribblers, which he here intends to ſatirize, are driven into writing verſes, by their poverty and neceſſity, without any natural genius or talents whatſoever.

12. *If the hope, &c.*] Theſe poor poets, who are without all natural genius, and would therefore never think of writing; yet, ſuch is their poverty, that if they can once encourage themſelves to hope for a little money by writing, they will inſtantly ſet about it.

—— *Deceitful money.*] Money may, on many accounts, deſerve the epithet here given it. But here, in particular, it is ſo called, from its deceiving theſe ſcribblers into doing what they are not fit for, and by doing of which they expoſe themſelves to the utmoſt contempt and deriſion.

13. *Raven-poets, &c.*] Once let the gilded bait come in view, you will hear ſuch a recital of poetry, as would make you think that ravens and magpies were turned poets and poeteſſes, and had been taught to recite their performances.

14. *Pegaſeian melody.*] They do this with ſo much effrontery, that inſtead of the wretched ſtuff which they produce, you would think they were reciting ſomething really poetical and ſublime, as if they had drunk of Hippocrene itſelf (ſee above, note on l. 1.) or had mounted and ſoared aloft on the winged Pegaſus.

SATIRA I.

ARGUMENT.

This Satire opens in form of a dialogue between Perſius and a friend.—We may ſuppoſe Perſius to be juſt ſeated in his ſtudy, and beginning to vent his indignation in ſatire. An acquaintance comes in, and, on hearing the firſt line, diſſuades the poet from an undertaking ſo dangerous; adviſing him, if he muſt write, to accommodate his vein to the taſte of the times, and to write like other people.

Perſius acknowledges, that this would be the means of gaining applauſe; but adds, that the approbation of ſuch pa-

PERSIUS. MONITOR.

P. O Curas hominum! ô quantum eſt in rebus inane!
M. Quis leget hæc? *P.* Min' tu iſtud ais? *M.* Nemo, Hercule. *P.* Nemo?
M. Vel duo, vel nemo; turpe & miſerabile. *P.* Quare?
Ne mihi Polydamas & Troiades Labeonem

Line 1. *O the cares, &c.*] Perſius is ſuppoſed to be reading this line, the firſt of the Satire which he had compoſed, when his friend is entering and overhears it. Comp. Eccl. i. 2, 14.

2. *Who will read theſe?*] ſays his friend to him—i. e. Who, as the preſent taſte at Rome is, will trouble themſelves to read a work which begins with ſuch ſerious reflections? Your very firſt line will diſguſt them—they like nothing but trifles.

—— *Do you ſay that, &c.*] Do you ſay that to me and my writings?

—— *Nobody.*] Yes I do, and aver that you will not have a ſingle reader; nay, I will ſwear it by Hercules—an uſual oath among the Romans.

—— *Nobody?*] ſays Perſius—Do you literally mean what you ſay?

3. *Perhaps*

SATIRE I.

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trons as this compliance would recommend him to, was a thing not to be desired.

After this, he exposes the wretched taste which then prevailed in Rome, both in verse and prose, and shews what sad stuff the nobles wrote themselves, and encouraged in others. He laments that he dares not speak out, as Lucilius and Horace did—but it is no very difficult matter to perceive that he frequently aims at the emperor Nero.

He concludes, with a contempt of all blockheads, and says, that the only readers, whose applause he courts, must be men of virtue and sense.

PERSIUS. MONITOR.

P. O The cares of men! O how much vanity is there in things!—

M. Who will read these? *P.* Do you say that to me?

M. Nobody, truly. *P.* Nobody?

M. Perhaps two, perhaps nobody; it is a shameful and lamentable thing. *P.* Wherefore?

Lest Polydamas and the Troiads should prefer Labeo

3. *Perhaps two, &c.*] It may be, replies the friend, that here and there a few readers may be found; but I rather think that even this will not be the case: I grant this to be very hard, after the pains which you have bestowed, and very shameful.

—— *Wherefore?*] Wherefore do you call it a miserable, or a shameful thing, not to have my writings red? Are you afraid that I should be uneasy, at seeing my performances thrown aside, and those of a vile scribbler preferred?

4. *Polydamas and the Troiads, &c.*] The poet dares not speak

Prætulerint? nugæ!—Non ſi quid turbida Roma
Elevet, accedas: examenve improbum in iſtâ
Caſtiges trutinâ: ne te quæſiveris extra.
Nam Romæ quis non—? Ah, ſi fas dicere! Sed fas
Tunc, cum ad canitiem, & noſtrum iſtud vivere triſte,

out, therefore deſigns Nero and the Romans, under the feigned names of Polydamas and the Trojans, in alluſion to Hector's fearing the reproaches of Polydamas (the ſon-in-law of Priam, and who is ſaid to have betrayed Troy to the Greeks) and of the Trojan men and women, if he retired within the walls of Troy. See Il. χ. l. 100, 105.

4. *Labeo.*] A wretched poet, who made a miſerable tranſlation of Homer's Iliad. He was a court-poet, and a minion of Nero.

5. *Triſles!*] So far from its being the miſerable thing which you imagine, I look on it as ridiculous and trifling, nor do I trouble my head about it.

—— *If turbid Rome, &c.*] Metaph. from waters, which, by being diſturbed, are muddy, thick, turbid, as we ſay.

If the people of Rome, ſays the poet, turbid, i. e. muddy, not clear in their judgment, having their minds vexed and diſturbed too with what is written againſt them, diſparage any work, and ſpeak lightly of it, through anger and prejudice, I deſire you will not agree with them in what they ſay, or accede to their opinion. The word elevet is metaphorical, and alludes to ſcales, where that which is lighteſt is raiſed up, and ſignifies undervaluing, diſparaging, or, as we ſay, making light of any thing.

6. *Nor correct, &c.*] Examen properly ſignifies the tongue, needle, or beam of a balance, which always inclines toward the ſide where the weight preponderates—where this does not act truly, and in due proportion, it ſhews that the balance is falſe: how falſe it is, and, of courſe, how it may be properly judged of and corrected, may be ſeen, by weighing the ſame thing in a true ſcale, or by a true balance; this will exactly diſcover the deficiency.

The poet, alluding to this, adviſes his friend not to attempt correcting one falſe balance by another: he means, that, if any thing ſhould be amiſs, which the people in general find fault with, yet it is not to be weighed or conſidered according to their opinion, which, like a falſe balance, is erroneous; much leſs to be corrected by their ſtandard of judgment.

7. *Seek not thyſelf, &c.*] i. e. Judge for yourſelf, by your own conſcience and opinion, not by what other people ſay. The more exact meaning of this Stoical maxim ſeems to be—You can judge

To me?—trifles!—do not, if turbid Rome ſhould diſpa-
rage
Any thing, agree with it, nor correct a falſe balance
By that ſcale: ſeek not thyſelf out of thyſelf.
For at Rome who does not—? Ah, if I might ſay!—But
I may
Then, when I have beheld greyneſs, and that our grave way
of life,

judge of yourſelf better by what paſſes within you, than by the opinions of others; ſo, go not out of yourſelf, in order to draw juſt and true concluſions concerning yourſelf. The Stoics maintained, that a wiſe man ſhould not make other people's opinions, but his own reaſon, his rule of action.

The conſcience is the teſt of ev'ry mind;
Seek not thyſelf, without thyſelf, to find.
DRYDEN.

The poet ſeems to urge this ſentiment upon his friend, in order to guard him againſt ſuch an attention to popular opinion, as might lead him to aſſent to it, contrary to his own opinion, judgment, and conſcience. In this view, it anſwers to what he has before ſaid—

——Non, ſi quid turbida Roma
Elevet, accedas. L. 5—6.

8. *Who does not—?*] i. e. Who does not leave his own judgment and conſcience out of the queſtion, and ſuffer himſelf to be led away by popular opinion? This is an aposiopeſis: but I think the nam refers us to the preceding ſentence to make out the ſenſe. This view of it, furniſhes a farther argument againſt truſting the opinions of others, ſince even they don't judge for themſelves.

—— *Ah, if I might ſay!*] i. e. Alas! if I were but at liberty to ſpeak out plainly.

—— *But I may, &c.*] Perſius lived in the reign of Nero, a dangerous period for writers of ſatire; he was therefore, as he hints in the preceding line, afraid to ſpeak out: but yet he will not quite refrain; the objects of ſatire were too many, and too groſs, for him to be ſilent, and therefore he determines to attack them.

9. *When I have beheld greyneſs.*] When I have turned my eyes on the grey hairs of old age.

—— *Our grave way of life.*] Vivere, here, for vita, a Græciſm—theſe often occur in Perſius.

Aſpexi; & nucibus facimus quæcunque relictis:
Cum ſapimus patruos—tunc, tunc ignoſcite. *M.* Nolo.
P. Quid faciam? nam ſum petulanti ſplene cachinno.
M. Scribimus incluſi, numeros ille, hic pede liber,

When I behold, ſays the poet, the gravity and auſterity with which we appear to live.

10. *Whatever we do, &c.*] The manner in which people employ themſelves, as ſoon as they have left their playthings, and are become men.

Nuces, lit. nuts—and tali, little ſquare ſtones, or bones with four ſides—were the uſual playthings of children. The nuces were little balls of ivory, or round ſtones. See FRANCIS, Hor. Lib. ii. Sat. iii. l. 172.—Hence nucibus relictis, ſignifies ceaſing to be children. See Hor. Lib. ii. Sat. iii. l. 171—2.

11. *Reliſh of uncles, &c.*] Patruus is a father's brother, on whom ſometimes the care of children devolved on the loſs of their father. The father's brother, thus having the authority of a father, without the tenderneſs and affection of a father, was apt to be very rigid and ſevere: this was ſo much the caſe, as almoſt to become proverbial; hence patruus ſignified a ſevere, rigid reprover. See AINSW.—Hence Hor. Lib. ii. Sat. iii. l. 87—8.

——Sive ego prave,
Seu recte hoc volui, ne ſis patruus mihi.

Comp. Lib. iii. Ode xii. l. 3, where we find—

Metuentes patruæ verbera linguæ.

See alſo the note there, in edit. Delph.

The poet's meaning ſeems to be as follows—

"When I conſider the vanity and folly in which we Romans (he ſpeaks in the firſt perſon, as if he meant to include himſelf, to avoid offence) are employed, from our firſt becoming men to our old age, and, at the ſame time, that pretended and aſſumed gravity and ſeverity which we put on, inſomuch that we have the reliſh or ſavour of moroſe uncle-guardians in our reproofs of others, and in our carriage towards them, though we are in truth as vain and fooliſh as thoſe whom we reprove, then, then, I think I may be forgiven if I write and publiſh my Satires, when the times ſo evidently ſtand in need of reproof."

—— *I will not*] ſays the friend—All you ſay does not convince me that you ſhould publiſh your Satires.

12. *What ſhall I do?*] ſays Perſius—How can I contain myſelf? how can I controul my natural temper and diſpoſition?

—— *A great laugher.*] Cachinno -onis, from cachinnus, a loud laughing, a laughter in deriſion or ſcorn. AINSW.

—— *A petulant ſpleen.*] The ſpleen, or milt, was looked upon

And whatever we do after our playthings are left; 10
When we have the reliſh of uncles—then, then forgive.

M. I will not.

P. What ſhall I do? for I am a great laugher with a petulant ſpleen.

M. We write ſhut up. One numbers, another proſe,

upon by the antients to be the organ of laughter. See CHAMBERS, tit. Spleen. Alſo the receptacle of the atrabilious, or melancholic humour. Hence when people are low-ſpirited or melancholy, they are ſaid to be ſplenetic; ſo when they are diſguſted and out of humour. Thus Swift, in his City Shower,

"Saunt'ring in coffee-houſe is Dulman ſeen,
"Rails on the climate and complains of ſpleen."

Our poet gives his friend to underſtand, that he can't take his advice to ſuppreſs his Satires; for that his ſpleen, which is of the petulant kind, and his natural diſpoſition to laugh at the follies of men, make it impoſſible for him to reſiſt the temptation of publiſhing.

13. *We write ſhut up.*] Perſius having expreſſed his turn for ſatire, from his natural diſpoſition, and having aſked his friend what he ſhould do, were he to be ſilent, and lay by his intention of writing—the friend gives him to underſtand, that he may indulge his deſire for writing, without writing ſatires—"Do as "others do, who indulge their genius for writing on popular "and inoffenſive ſubjects, ſome in verſe, others in proſe, ſhut "up in their ſtudies, for their greater quiet and privacy, where "they compoſe ſomething in a grand and lofty ſtyle."—"Aye," ſays Perſius, interrupting him, "ſo grand, as to require a very "large portion of breath to laſt through their periods and ſen"tences, which are too bombaſt and long-winded to be red by "ordinary lungs." The ſpeaker uſes the firſt perſon plural—ſcribimus inclufi—we—nous autres (as the French ſay). By this mode of ſpeech, the pointedneſs and perſonality of what is ſaid are much leſſened; conſequently the prejudice and offence with which a more direct charge on the perſons meant would have been received.

Hor. Lib. ii. Epiſt. i. l. 117.

Scribimus indocti, doctique poëmata paſſim.

"But ev'ry deſperate blockhead dares to write,
"Verſe is the trade of ev'ry living wight."

FRANCIS.

—— *One numbers.*] i. e. One pens verſes.

—— *Another proſe.*] Pede liber—a periphraſis for proſe-writing.

Grande aliquid— *P.* Quod pulmo animæ prælargus anhelet.
Scilicet hæc populo, pexuſque togaque recenti,
Et natalitia tandem cum Sardonyche albus,
Sede leges celſa, liquido cum plaſmate guttur

writing, which is free from the ſhackles of feet and numbers, by which writers in verſe are confined.

14. *Something grand*—] The ſpeaker is going on with his advice, and in his inforcing it from the examples of the writers of his day; but at the words grande aliquid, Perſius interrupts him, as though not able to bear ſuch an epithet as grande, when applied to the bombaſt and fuſtian which were daily coming forth in order to catch the applauſe of the vulgar. In this Perſius has, no doubt, a ſtroke at Nero's writings, ſome ſamples of which we meet with in a ſubſequent part of this Satire, l. 93—5, and l. 99—102.

—— *Which lungs, &c.*] See note on l. 14. The word anhelet is well applied here.—Anhelo ſignifies to breathe ſhort and with difficulty—to pant, as if out of breath—alſo to labour in doing a thing—and well denotes the ſituation of one who was to read aloud the poems and performances in queſtion.

—— *Large of air.*] Capable of containing a very large portion of air, and greatly inflated.

15. *Doubtleſs theſe to the people, &c.*] Perſius, as we ſhall find, by uſing the ſecond perſon ſingular, l. 17, leges, and collueris, l. 18, is not to be underſtood as confining what he ſays to the perſon with whom he is diſcourſing, but means covertly to attack and expoſe all the poetaſters at Rome, who ſhut themſelves up to compoſe turgid and bombaſt poems and declamations, to recite in public, in order to get the applauſe of their ignorant and taſteleſs hearers.

The Monitor had ſaid—ſcribimus, l. 13: hence the poet addreſſes him particularly, but, no doubt, means to carry his ſatire to all the vain ſcribblers of the time, and eſpecially to thoſe who expoſed themſelves in the ridiculous manner after deſcribed; not without a view to the emperor Nero, who was vain of his poetry, and uſed to recite his poems in public. See my note on l. 134, ad fin. and comp. Juv. viii. 220—30, and notes there.

I would obſerve, that in the arrangement of the dialogue, v. 13, 14, I have followed Mr. Brewster, whoſe ingenious verſion of Perſius is well worthy the reader's attention.

According to the uſual arrangement, whereby ſcribimus indocti, &c. is given to Perſius, he receives no anſwer to his queſtion, quid faciam, l. 12, but abruptly introduces a new ſubject; whereas, according to the above method, the Monitor very naturally begins an anſwer, which introduces the chief ſubject

Something grand— *P.* Which lungs, large of air, may breathe.

Doubtleſs theſe to the people, comb'd, and with a new gown,

White, and laſtly with a birth-day ſardonyx,

You will read, in a high ſeat, when with a liquid gargle you have waſh'd

ject of this Satire, and the Poet as naturally interrupts, at the words grande aliquid, l. 14, in order to purſue it; which he does by deſcribing the vanity and folly of theſe ſcribblers, ſome of whom, at an advanced time of life, when they ought to be wiſer, are writing trifling and laſcivious poems, and reading them to the people in public; this, with every diſgraceful circumſtance of dreſs and manner.

15. *Comb'd.*] Or criſped, curled, and ſet in an effeminate ſtyle.

—— *A new gown.*] Made, and put on, on the occaſion.

16. *White.*] Albus.—This can't agree with togâ, therefore ſome refer it to the man himſelf, as ſuppoſing him to look white, or pale, with fear and anxiety, for the ſucceſs of his poem, and make it equivalent to pallidus.—Hor. Epod. vii. l. 15, ſays—albus pallor; and albus, in one ſenſe of it, ſignifies pale or wan. AINSW.

But I do not ſee why we may not read albus togâ recenti, to denote the perſon's being clad in a new white garment—lit. white with a new gown.

His hair being firſt kemb'd and ſmooth, and then bedight
In a fair comely garment freſh and white. HOLYDAY.

The Romans wore white garments, as a piece of finery, on certain feſtival occaſions, as on a birth-day, and the like. So Ovid—

Scilicet expectas ſolitum tibi moris honorem,
Pendeat ex humeris veſtis ut alba meis.

—— *A birth-day ſardonyx.*] This ſpecies of precious ſtone, ſet in a ring, and worne on the finger, was reckoned a piece of finery, which the Romans were very ambitious of diſplaying. See Juv. Sat. vii. l. 142—3.

By a birth-day ſardonyx, the poet probably means a preſent that had been made to the man, on his birth-day, of this ring, which he wore on this occaſion. It was uſual to ſend preſents to a perſon on his birth-day. See Juv. Sat. xi. l. 84, note.

17. *You will read.*] i. e. Rehearſe aloud.

—— *In a high ſeat.*] When authors red their works publicly, they had a ſort of deſk, or pulpit, raiſed above the auditory, by which means they could be better ſeen and heard.

Mobile collueris, patranti fractus ocello.
Hìc, neque more probo videas, neque voce ſerenâ,
Ingentes trepidare Titos; cum carmina lumbum
Intrant, & tremulo ſcalpuntur ubi intima verſu.
Tun', vetule, auriculis alienis colligis eſcas?
Auriculis! quibus & dicas cute perditus, Ohe.
" Quò didiciſſe, niſi hoc fermentum, & quæ ſemel intus

17. *Liquid gargle, &c.*] Plaſma—a gargle, or medicine to prevent or take away hoarſeneſs, and to clear the voice.

18. *Moveable throat.*] Mobilis—i. e. pliant, tractable, eaſily contracting or dilating, according to the ſounds which are to be formed.

—— *A laſcivious eye.*] Suiting the lewdneſs of his look to the obſcenity of his ſubject. See AINSW. Fractus, N° 4, and Patrans, ib.

19. *Here.*] In ſuch a place, and on ſuch an occaſion. The poet having deſcribed the reader's dreſs, preparation, and manner, now deſcribes the effect which he had on his auditory.

—— *Neither in a modeſt manner.*] But quite the contrary, betraying very indecent emotions.

—— *Nor with a ſerene voice.*] Nor giving their applauſe with a calm decency of expreſſion, but with a confuſed and broken kind of voice, like people agitated with diſorderly paſſions.

20. *The great Titi, &c.*] The poet in deriſion calls the Roman nobles Titi, from Titus Tatius, a king of the Sabines: a peace being made between the Sabines and Romans, at the inſtance of the Sabine women, he became a partner with Romulus in a joint government for five years. Perſius means to exhibit a contraſt between what the great Romans were in the days of Titus Tatius, and what they were now—hence calls them, ironically, ingentes Titi, the great deſcendents of Titus Tatius. See Juv. Sat. iii. l. 60, note.

—— *Tremble.*] Are agitated with luſt, at hearing the recital of the obſcene performance, which enters their very loins, as it were, and irritates their moſt inward parts.

21. *Scratch'd.*] i. e. Titillated, irritated.

—— *Tremulous verſe.*] With the laſcivious verſes, which are red with an effeminate, ſoft, and trembling accent, ſuited to the nature of the ſubject.

22. *Doſt thou, old man, &c.*] Perſius, in this apoſtrophe, inveighs againſt theſe laſcivious old fellows, who wrote ſuch poems as are before mentioned.

Doſt thou, who art old enough to be wiſer, put together ſuch obſcene

Your moveable throat, and effeminate with a lascivious eye:
Here, neither in a modest manner, nor with a serene voice,
You may see the great Titi tremble, when the verses enter the loins,
And when the inwards are scratch'd with the tremulous verse.
Dost thou, O old man, collect food for the ears of others?
For ears, to which even thou, in skin destroy'd, may'st say—
"Enough."
"For what purpose to have learnt, unless this ferment,
"and what once

obscene and filthy stuff, in order to become food for the ears of your libidinous hearers?

23. *For ears, &c.*] He repeats the word auriculis, in order to make his reproof the more striking.

——*To which even thou, &c.*] The poet's imitations of Horace, in all his Satires, are very evident; in none more than in this line. There can be little doubt that Persius had in his eye that passage of Horace, Lib. ii. Sat. v. l. 96—8.

Importunus amat laudari? donec ohe jam!
Ad cœlum manibus sublatis dixerit, urge, &
Crescentem tumidis infla sermonibus utrem.

——Should lust
Of empty glory be the blockhead's gust,
Indulge his eager appetite, and puff
The growing bladder with inspiring stuff;
Till he, with hands uplifted to the skies,
Enough! enough! in glutted rapture cries.
FRANCIS.

Thus Persius represents the reciter of the obscene verses to be so flattered, as to be ready to burst with the vanity created within him; so that he is forced to stop the fulsome applause and compliments of his hearers, with crying—"Enough! forbear! I "can endure no more!"

——Ohe
Jam satis est!
HOR. Sat. v. Lib. i. l. 12, 13.

Cute perditus has perhaps a reference to the fable of the proud frog, who swelled till she burst. See Hor. Sat. iii. Lib. ii. l. 314—19.

24. *Unless this ferment.*] The old man answers—To what purpose, then, is all my study and pains to excel in this kind of writing, unless they appear thus, and shew themselves in their effects

" Innata eſt, rupto jecore exierit caprificus?"
En pallor, ſeniumque! O mores, uſque adeone
Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter!
" At pulchrum eſt, digito monſtrari, & dicier, Hic eſt,
" Ten' cirratorum centum dictata fuiſſe,

effects on myſelf and hearers? In vain would you mix leaven with the dough of which bread is made, unleſs it ferments and lightens the maſs; ſo all my ſcience would be vain, if it lay dormant and quiet within me, and did not ſhew itſelf viſibly to others, by being productive of ſuch compoſitions which raiſe ſuch a ferment in the minds of my hearers. Fermentum here is metaphorical.

24. *And what once, &c.*] In order to underſtand this line, we are to obſerve, that the caprificus was a ſort of wild fig-tree, which grew about walls and other buildings; and by ſhooting its branches into the joints of them, burſt a paſſage through them, and, in time, weakened and deſtroyed them. See Juv. Sat. x. l. 145, note.

The apologiſt farther illuſtrates his meaning, by comparing his natural, as well as acquired talents, to the caprificus—theſe, having once taken root within, will burſt forth, through the inmoſt receſſes of the mind, to the obſervation of all, as the caprificus does through the clefts of rocks, or ſtone-quarries, or ſtone-walls: and " unleſs this were the caſe, what good would theſe " inbred talents do me?"—The antients reckoned the liver as the ſeat of the concupiſcible and iraſcible paſſions. See Juv. Sat. i. l. 45, note. Here Perſius uſes the word jecore, for the inward mental part, which contained the genius and talents of the poet, and was to be broken through by the energy of their exertions.

26. *Lo, paleneſs and old-age!*] Theſe words are by ſome ſuppoſed to be the end of the apologiſt's ſpeech, as if he had ſaid—See how pale I am with ſtudy and application, and that in my old-age, a time of life when others retire from labour—and ſhall I meet with no reward for all this?

Others ſuppoſe the words to be the reply of Perſius, and a continuation of his reproof—" Lo, paleneſs of countenance and " old-age!—and yet thou doſt not ceaſe from ſuch vain toils!" See Juv. vii. 96—7.

—— *O manners!*] Like that of Tully—O tempora! O mores!

q. d. What are we come to!—what can we ſay of the manners of the times, when an old fellow can write ſuch obſcenity, and can find hearers to approve his repetition of it!

27. *Altogether*

"Is within innate, the wild fig-tree, ſhould come forth from
"the burſten liver?"

Lo, paleneſs and old-age! O manners! is your knowing, then,
Altogether nothing, unleſs another ſhould know that you know it?

"But it is pleaſant to be ſhewn with the finger, and to be ſaid—"This is he."

"For thee to have been the exerciſes of an hundred curl-
"pates,

27. *Altogether nothing, unleſs, &c.*] Perſius here imitates a paſſage of Lucilius—

——Id me
Nolo ſcire mihi cujus ſum conſciu' ſolus,
Ne damnum faciam. Scire eſt neſcire, niſi id me
Scire alius ſciret.

What, ſays Perſius, is all your ſcience, then, nothing worth, unleſs you tell all the world of it? have you no pleaſure or ſatisfaction in what you know, without you exert a principle of vain glory, by cultivating the applauſe of others? Is this the end of your ſtudy and application? Scire tuum—i. e. ſcientia tua. Græciſm. Comp. iſtud vivere, l. 9.

28. *Shewn with the finger.*] Here is an ironical prolepſis—the poet anticipates ſome of the pleas of theſe writers for their proceedings.—It is a pleaſant thing, perhaps, you may ſay, to be ſo famous for one's writings, as to be pointed at as one goes along, by the paſſers by, and to hear them ſay—"That's he"—"that's the famous poet."

Horace diſgraces one of his fineſt odes, by mentioning, with pleaſure, ſuch a piece of vanity—

Quod monſtror digito prætereuntium
Romanæ fidicen lyræ. Ode iii. Lib. iv. l. 22—3.

Cicero, Tuſc. v. 36, mentions it as an inſtance of great weakneſs in Demoſthenes, in that he profeſſed himſelf much pleaſed with hearing a poor girl, who was carrying water, ſay to another, as he paſſed by—"There, that's the famous Demoſ-"thenes."—"Quid hoc levius? (ſays Tully)—"At quantus "orator?—Sed apud alios loqui videlicet didicerat, non mul-"tum ipſe ſecum."

29. *The exerciſes, &c.*] Dictata.—Precepts or inſtructions of any kind—particularly, and moſt frequently, leſſons which the maſter pronounceth to his ſcholars; ſchool-boys exerciſes. AINSW. The poet continues his banter—

Is it nothing, think you, to have your verſes taught to the children

" Pro nihilo pendas?"—Ecce, inter pocula, quærunt
Romulidæ ſaturi, quid dîa poemata narrent!
Hîc aliquis, cui circum humeros hyacinthina læna eſt,
(Rancidulum quiddam balba de nare locutus)
Phyllidas, Hypſipylas, vatum & plorabile ſi quid,
Eliquat; & tenero ſupplantat verba palato,
Aſſenſêre viri—Nunc non cinis ille poetæ

children of the nobles at ſchool; to have an hundred ſuch boys getting them by heart, and repeating them as their leſſons, or writing themes on paſſages of your works?—The poet, here, has a fling at the emperor Nero, who ordered his poems to be taught in the ſchools for youth.

29. *Curl-pates.*] i. e. The young nobility, ſo called, from having their hair dreſſed and curled in a particular manner.

30—31. *Satiated Romans, &c.*] He calls the Roman nobility, Romulidæ, dim. from Romulus their great progenitor; and he means hereby to inſinuate, ſarcaſtically, their declenſion and deſection from the ſober and virtuous manners of their anceſtors. Comp. Juv. Sat. i. l. 100, note.

Here we ſee them at table, gormandizing, and filled with eating and drinking; then calling for ſomebody to repeat paſſages from the writings of poets for their entertainment, or perhaps that they might enquire into the merit of them.

31. *Divine poems.*] Dîa, from Gr. Διος, divinus. The ſcience of poetry was reckoned divine; but the poet's uſe of the epithet, in this place, is ironical, meaning to ſatirize thoſe productions which theſe Romulidæ ſaturi were ſo pleaſed with.—Quid narrent—i. e. what they may contain and ſet forth.

32. *Here.*] i. e. Upon this occaſion.

—— *Some one, &c.*] Some noble and delicate perſon, dreſſed in a violet-coloured garment, which was a ſign of effeminacy, and greatly in faſhion among ſuch of the Roman nobility who were the beaux of the time.

33. *Something rankiſh, &c.*] i. e. Repeated ſomething of the obſcene or filthy kind, though with a bad voice, uttered through his noſe, by way of preface to what follows.

34. *Phylliſes.*] Phyllis, the daughter of Lycurgus, who fell in love with Demophoön, the ſon of Theſeus, on his return from Troy, and entertained him at bed and board. He, after ſome time, going from her, promiſed to return again; but not performing his promiſe, ſhe hanged herſelf upon an almond-tree.

—— *Hypſipylæ.*] Hypſipyle was the daughter of Thoas, and queen of Lemnos, who, when all the women in the iſland ſlew their male kindred, preſerved her father; for which pious deed

ſhe

"Doſt thou eſteem as nothing?" Lo, among their cups, the ſatiated
Romans enquire, what divine poems may relate.
Here, ſome one, who has round his ſhoulders a hyacinthine cloak,
(Having ſpoken ſomething rankiſh from a ſnuffling noſtril)
If he hath gently ſung Phylliſes, Hypſipylæ, and ſome lamentable matter
Of the poets, and ſupplants words with a tender palate,
The men have aſſented: now are not the aſhes of that poet

ſhe was baniſhed. She entertained Jaſon in his way to Colchos, and had twins by him.

The poet mentions the names of theſe women in the plural number; by which we may underſtand, that he means any women of ſuch ſort of character, who have ſuffered by their amours in ſome diſaſtrous way or other, and have been made ſubjects of verſe. Eliquo ſignifies to melt down, or make liquid. Hence, to ſing, or ſpeak ſoftly and effeminately. AINSW.

34. *Some lamentable matter, &c.*] Some mournful love-tale, either invented or related by the poets.

35. *Supplants words, &c.*] He does not utter the words in a plain, manly manner, but minces and trips them up, as it were, in their way through his palate, to make them ſound the more appoſite to the tender ſubject.

A metaphor, from wreſtlers, who, when they trip up their antagoniſts, are ſaid—ſupplantare.

——His refining throat
Fritters, and melts, and minces ev'ry note.
BREWSTER.

His dainty palate tripping forth his words.
HOLYDAY.

36. *The men have aſſented.*] The poet uſes the word viri, here, as a mark of cenſure—that thoſe who were called men, ſhould be delighted with ſuch verſes, ſo repeated.

They all aſſented to the approbation given by ſome of the company.

—— *Aſhes of the poet, &c.*] Cinis ille poetæ—i. e. cinis illius poetæ. Hypallage.—It was the cuſtom to burn the bodies of the dead, and to gather up their aſhes, and put them into urns, in order to preſerve them.

To be ſure, the very aſhes of a poet, thus approved by a ſet of drunken people, muſt be happy! Iron.

37. *Lighter*

Felix? Nunc levior cippus non imprimit ossa?
Laudant convivæ—Nunc non e manibus illis,
Nunc non e tumulo, fortunataque favillâ,
Nascentur violæ? Rides, ait, & nimis uncis
Naribus indulges: an erit qui velle recusset
Os populi meruisse? & cedro digna locutus,
Linquere nec scombros metuentia carmina, nec thus?
Quisquis es, ô modò quem ex adverso dicere feci,

37. *Lighter hillock.*] Cippus is a grave-stone, or monument; also a little hill of earth, such as are raised over graves.

This line alludes to the usual superstitious wish which the Romans expressed for a deceased friend—Sit tibi terra levis—may the earth be light upon thee!—The cippus marked the grave.

38. *The guests praise.*] Now they all break forth into the highest commendation.

—— *Manes.*] Signifies the spirit, or ghost, of one departed—sometimes what we call the remains, or dead body.

Sepulchra diruti, nudati manes, Liv. and this seems the sense of it here.

39. *From the tomb.*] Tumulus signifies an hillock, or heap of earth; also a tomb, grave, or sepulchre. ARNSW.

—— *Fortunate ember.*] Favilla (from φαυω, to shine) a hot ember; the white ashes wherein the fire is raked up.

Here it means the embers of the funeral pile, some of which were mixed with the bones in the urn.

40. *Violets be sprung up.*] It was usual among the Greeks and Romans, when they would extol a living person, to speak of flowers springing up under his footsteps; and of the favoured dead, to speak of sweet-smelling flowers growing over their graves. Perhaps this idea was first derived from the custom of strewing flowers in the way of eminent persons as they walked along, and of strewing flowers over the graves of the departed.

It is easy to see that Persius is jeering the person to whom he is speaking, when he mentions the above circumstances of honour and happiness, attending the writers of such verses, as are repeated to, and approved by, a set of drunken libertines at a feast.

Juvenal, on another occasion, has collected all the above ideas, as the gifts of the gods to the good and worthy. Sat. vii. l. 207—8.

—— *You laugh, says he, &c.*] The defender of such writings is not a little hurt with the ironical sneer of Persius—O, says the galled poet, you are laughing all this while; you are too severe upon us.

Happy? now does not a lighter hillock mark his bones?
The gueſts praiſe: now will there not from thoſe manes,
Now will there not from the tomb, and the fortunate ember,
Violets ſpring up?—You laugh, ſays he, and too much indulge
Your hooked noſtrils. Will there be, who can refuſe to be willing
To have deſerved the countenance of the people? and, having ſpoken things worthy of cedar,
To leave verſes fearing neither little fiſhes, nor frankincenſe?
Whoever thou art, O thou, whom I juſt now made to ſpeak on the adverſe part,

41. *Hooked noſtrils.*] Uncis naribus indulges—a phraſe for indulging ſcorn and ſneering; taken from the wrinkled and diſtorted ſhape aſſumed by the noſe on ſuch occaſions. Thus Hor. Lib. i. Sat. vi. l. 5, where he is obſerving, that "Mæcenas "does not, as too many are apt to do, look with ſcorn and con-"tempt on people of obſcure birth," expreſſes himſelf in this manner—

Nec———
Ut plerique ſolent, naſo ſuſpendis adunco
Ignotos.

The ideas of ſcorn and contempt are often expreſſed among us by turning up the noſe.

—— *Will there be, &c.*] i. e. Is ſuch a perſon to be found, who is ſo loſt to all deſire of praiſe, continues the apologiſt, as to have no concern at all to merit the approbation and countenance of the public?

42. *Worthy of cedar, &c.*] i. e. Worthy to be preſerved. Cedar was looked upon as an incorruptible wood, which never decayed. From the cedar they extracted a juice, which being put on books, and other things, kept them from moths, worms, and even decay itſelf.

43. *To leave verſes, &c.*] i. e. In no danger of being uſed as waſte paper, either by fiſhmongers, to wrap or pack their fiſh in when they ſell it, or by perfumers, for their frankincenſe or other perfumes. See Hor. Lib. ii. Epiſt. i. l. 266, &c. here imitated by Perſius.

44. *Whoever thou art, &c.*] The poet here, after having ſeverely ſatirized a deſire of falſe praiſe, and empty commendation of what really deſerves no praiſe at all, now allows, that praiſe, where properly beſtowed, is not to be deſpiſed.

44. *Made*

Non ego, cum ſcribo, ſi fortè quid aptius exit,
(Quando hæc rara avis eſt, ſi quid tamen aptius exit)
Laudari metuam: neque enim mihi cornea fibra eſt.
Sed recti finemque extremumque eſſe recuſo
Euge tuum & Bellè. Nam Bellè hoc excute totum:
Quid non intus habet? Non hic eſt Ilias Acci,
Ebria veratro? Non ſi qua elegidia crudi
Dictarunt proceres? Non quicquid denique lectis
Scribitur in citreis?—Calidum ſcis ponere ſumen;
Scis comitem horridulum trita donare lacernâ;
Et verum, inquis, amo; verum mihi dicite de me.

44. *Made to ſpeak, &c.*] i. e. Whom I have been ſetting up as a ſuppoſed adverſary, or opponent, in this diſpute. Whoſoever thou art, that findeſt what I have been ſaying applicable to thyſelf, let me confeſs to thee, that—

45. *I, when I write, &c.*] i. e. When I compoſe verſes—if by chance any thing well adapted to the ſubject, and well expreſſed, flows from my pen (ſince I confeſs this happens but ſeldom, and therefore gives me the greater ſatisfaction) I ſhould not fear commendation. Comp. Juv. vi. l. 164.

47. *Inwards ſo horny.*] Fibra, the inwards or entrails—here, by met. the inward man, the moral ſenſe.

Horny—hard—inſenſible like horn. See Sat. ii. l. 31.

q. d. I am not ſo callous, ſo inſenſible, or unfeeling, as not to be pleaſed, as well as touched, with deſerved praiſe.

48. *But to be the end, &c.*] But that the eulogies of fools and ſots ſhould be the end and aim of writing, I deny; or, indeed, that, merely to gain applauſe, ſhould be the view and end of even doing right, I cannot allow.

49. *Your "Well done! O fine!"*] Euge!—bellè! like our Well done! fine! bravo! which were acclamations of applauſe. See Juv. Sat. vii. l. 44, note.

—— *Examine this whole "O fine!"*] Sift, canvaſs well this mark of applauſe which you are ſo fond of.

50. *What has it not within? &c.*] What is there ſo abſurd, that you will not find it applied to as the object of it? in ſhort, what is not contained within it?

—— *The Iliad of Accius.*] Accius Labeo, who made a wretched tranſlation of Homer's Iliad. See note above, l. 4. Is not even this contained within the compaſs of your favourite terms of applauſe?

51. *Drunk with hellebore.*] The antients made uſe of hellebore, not only when they were diſordered in the head, but alſo when

I, when I write, if haply ſomething more apt comes forth,
(Since this is a rare bird) yet if ſomething more apt comes forth,
Would not fear to be praiſed, nor indeed are my inwards ſo horny.
But to be the end and extreme of right I deny
Your "Well done!" and your "O fine!" for examine this whole "O fine,"
What has it not within? Is not the Iliad of Accius here,
Drunk with hellebore? Is there not, if crude nobles have dictated
Any little elegies? Is there not, laſtly, whatever is written
In citron beds?—You know how to place a hot ſow's-udder;
You know to preſent a ſhabby client with a worne garment;
And "I love truth (ſay you); tell me the truth concerning "me."

when in health, in order to quicken the apprehenſion. This the poet humourouſly ſuppoſes Accius to have done, but in ſuch a quantity as to ſtupify his ſenſes.

51. *Is there not, if crude nobles, &c.*] Are not the flimſy and filly little elegies and ſonnets, which our raw and unexperienced nobles write and repeat, all ſubjects of your favourite Belle? Is not this conſtantly beſtowed upon them?

52. *Is there not, laſtly, &c.*] The citron wood was reckoned very valuable and precious; of this the nobles had their beds and couches made, on which they uſed to lie, or ſit, when they wrote. Laſtly, ſays Perſius, all the traſh which iſſues forth from the citron couches of the great is contained within the compaſs of this mark of applauſe; therefore your making it your end and aim is but very little worth your while: it is ſo unworthily beſtowed, as to be no ſort of criterion of excellence and deſert.

53. *How to place, &c.*] The poet ſtill continues to ſatirize empty applauſe, by ſhewing that it may be gained by the loweſt and moſt abject means.

He therefore attacks thoſe who bribe for it. You know how, ſays he, to place on your table a dainty diſh. See Juv. Sat. xi. 81, note.

54. *You know to preſent, &c.*] You know the effect of giving an old ſhabby coat to one of your poor dependents. Comp. Hor. Epiſt. xix. Lib. ii. l. 37, 38.

55. "*I love truth, &c.*] Then, when you have given a

Quî pote? Vis dicam?—Nugaris, cum tibi, calve,
Pinguis aqualiculus propenſo ſeſquipede extet.
O Jane, a tergo quem nulla ciconia pinſit,
Nec manus auriculas imitata eſt mobilis albas;
Nec linguæ, quantum ſitiat canis appula, tantum!
Vos, O patricius ſanguis, quos vivere fas eſt
Occipiti cæco, poſticæ occurrite ſannæ!
"Quis populi ſermo eſt?"—Quis enim, niſi carmina molli
Nunc demum numero fluere, ut per læve ſeveros

good dinner to ſome, and ſtill meaner preſents to others, in order to purchaſe their applauſe, you aſk them their opinion, deſiring them to ſpeak the truth.

56. *How is it poſſible?*] i. e. that they ſhould ſpeak the truth, when they are afraid of offending you if they did? You have obliged them, and they fear to diſoblige you, which, if they ſpake their real thoughts, they would moſt probably do.

—— *Would you have me ſay it?*] ſays Perſius, who am no dependent of yours, or under any obligation to diſguiſe my ſentiments.

—— *You triſle, &c.*] I tell you plainly, and without diſguiſe, that you are an old trifler, to pretend to wit or poetry, with that great belly of yours, that hangs down at leaſt a foot and an half below your middle, and beſpeaks a genius for gluttony, but for nothing elſe. Perhaps the poet hints at the Greek proverb.

Παχεια γαστηρ λεπτον ου τικτει νοον.

"A fat belly produceth not a ſubtle mind."

58. *O Janus!*] Janus was the firſt king of Italy, who gave refuge to Saturn, when he fled from his ſon Jupiter from Crete. From his name the firſt month of the year is called January. He was pictured with two faces, one before and one behind, as regarding the time paſt and future.

q. d. Thou art happy, O Janus, inaſmuch as being able to ſee both before and behind, thou art in no danger of being ignorant of what paſſeth behind thy back, and, therefore, of enduring the flouts and jeers, which our nobles receive behind their backs, from thoſe who flatter them to their faces.

—— *Whom no ſtork pecks, &c.*] There were three methods of ſcoff and ridicule: one was holding out the finger, and crooking it a little, to imitate the bill of ſtorks; they held it towards him who was the object of deriſion, moving it backwards and forwards, like the pecking of the ſtork. See AINSW.

59. *The*

How is it poſſible?—Would you have me ſay it?—You trifle, when, O bald head,
Your fat paunch ſtands forth with a hanging-down foot and an half.
O Janus! whom no ſtork pecks behind your back,
Nor has the moveable hand imitated white ears,
Nor ſo much of the tongue, as an Apulian bitch when athirſt.
Ye, O patrician blood, whoſe condition it is to live with
The hinder part of the head blind, prevent flouts behind your backs,
What is the ſpeech of the people?—What forſooth, unleſs that the verſes
Now at laſt flow with ſoft meaſure, ſo that, acroſs the poliſh, the joining

59. *The moveable hand, &c.*] Another mode of deriſion was, putting the thumbs up to the temples, and moving them in ſuch manner as to imitate aſſes ears, which, in the inſide, are uſually white.

60. *Nor ſo much of the tongue, &c.*] A third method was to loll out the tongue, like a dog when thirſty.

Apulia was the hotteſt part of Italy, of courſe the dogs moſt thirſty, and moſt apt to loll out their tongues the fartheſt.

None of all this could happen to Janus without his ſeeing it.

61. *O patrician blood, &c.*] Ye ſons of ſenators, ye nobles of Rome, whoſe fortune it is to be born without eyes at the back of your heads, and who therefore can't be apprized of what paſſes behind your backs.

62. *Prevent flouts, &c.*] By avoiding all occaſions of them; by not writing verſes, for which your flatterers will commend you to your face, and laugh at you behind your backs.

63. *What is the ſpeech, &c.*] Perſius here ſeems to go back to the de me, l. 55; all between which, and this l. 63, is to be underſtood as a parentheſis, very properly introduced in the courſe of the ſubject.

Now, ſays the great man to his flatterer, after having treated him with a good dinner (l. 53.) what does the world ſay of me and my writings?

——— *What forſooth*] i. e. What ſhould they ſay, what can they ſay, unleſs to commend?

64. *Now at laſt, &c.*] That after all the pains you have

Effundat junctura ungues? Scit tendere verſum,
Non ſecus ac ſi oculo rubricam dirigat uno.
Sive opus in mores, in luxum, in prandia regum,
Dicere res grandes noſtro dat Muſa poetæ.
Ecce, modò, heroas ſenſus afferre videmus
Nugari ſolitos Græcè; nec ponere lucum
Artifices; nec rus ſaturum laudare; ubi corbes

taken, you have at laſt produced a charming work—the verſes flow in ſoft and gentle numbers.

64. *Acroſs the poliſh, &c.*] Your verſes are ſo highly finiſhed, that they will ſtand the teſt of the ſevereſt and niceſt critics.

Metaph. taken from poliſhers of marble, who run their nail over the ſurface, in order to try if there be any unevenneſs; and if the nail paſſes freely, without any ſtop or hindrance whatſoever, even over where there are joinings, then the work is completely finiſhed. (Comp. Hor. De Art. Poet. l. 294.) The ſurface being perfectly ſmooth, was ſaid effundere unguem, it paſſing as ſmoothly as water poured forth over it.

65. *How to extend a verſe.*] This period is alſo metaphorical, and alludes to the practice of carpenters and others, who work by line and rule, and who, when they would draw a ſtrait line, ſhut one eye, the better to confine the viſual rays to a ſingle point. So, ſays the flatterer, this poet of ours draws forth his verſes to their proper length, and makes them as exact as if he worked by line and rule.

66. *The rubric.*] Rubrica, a ſort of ruddle, or red chalk, with which carpenters drew their lines on their work.

67. *On manners.*] Whatever the ſubject may be—whether he writes comedy, and ridicules the humours of the times.

—— *On luxury.*] Or if he write ſatire, and laſh the luxury of the great.

—— *Or the dinners of kings.*] Or writes tragedy, and chuſes for his ſubject the ſad feaſts of tyrants. Perhaps Perſius here alludes to the ſtory of Thyeſtes, the ſon of Pelops, and brother of Atreus, with whoſe wife he had committed adultery; to revenge which, Atreus dreſſed the child born of her, and ſerved him up to his brother at his own table. On this Seneca wrote a tragedy.

68. *The Muſe gives our poet, &c.*] In ſhort, be what may the ſubject, a Muſe is ever at hand, to inſpire our poet with the moſt ſublime and lofty poetry.

Such is the account which the great man receives of himſelf from his flatterer, as an anſwer to his queſtion, l. 63, "What "does the world ſay of me?"

69. *Behold*

May pour forth ſevere nails. He knows how to extend a verſe,
Not otherwiſe than if he ſhould direct the rubric with one eye;
Whether the work is on manners, on luxury, or the dinners of kings,
The Muſe gives our poet to ſay great things.
Behold now we ſee thoſe bring heroic thoughts,
Who uſed to trifle in Greek, nor to deſcribe a grove
Skilful; nor to praiſe a fertile country, where are baſkets,

69. *Behold now we ſee, &c.*] Our poet proceeds to ſatirize other writers of his time, who, allured with the hopes of being flattered, attempted the ſublime heights of epic writing, though utterly unfit for the undertaking.

—— *Heroic thoughts, &c.*] Heroas ſenſus.—Senſus ſignifies, not only ſenſe, meaning, underſtanding, but alſo thought.

Heroas, from herous -a -um, heroic, ſtands here for heroos, maſc.—i. e. heroicos. Heroï ſenſus is to be underſtood of ſublime matters for poetry, ſuch as heroic or epic ſubjects.

Now-a-days, ſaith Perſius, we ſee certain writers attempting and bringing out heroic poems, who uſed to be writing trifles in Greek, ſuch as little epigrams, or the like. Some copies, inſtead of videmus, read docemus, as if the poet attacked ſchool-maſters, and other inſtructors of children, for teaching boys to write in heroics, at a time when they are not fit for it: but as it is not the purpoſe of theſe papers to enter into controverſy with editors and commentators, I take videmus, as it ſtands in the Delphin edition, Farnaby, and Marſhall.

70. *Nor to deſcribe a grove, &c.*] They are ſo unſkilled, and ſuch bad artiſts even in the lighter ſtyle of compoſition, that they know not how to deſcribe, as they ought, the moſt trite and common ſubjects, ſuch as a grove, fields, &c. Pono -ĕre, literally ſignifies to put or place: but it alſo ſignifies to paint, draw, or pourtray, and ſo to deſcribe. See Hor. Lib. iv. Ode viii. l. 8.

Hic ſaxo, liquidis ille coloribus
Solens nunc hominem ponere, nunc deum.

71. *Nor to praiſe a fertile country.*] So as to ſet forth its beauties.

—— *Where are baſkets, &c.*] Inſtead of deſcribing the great and leading features of a fine plentiful country, they dwell upon the moſt trivial circumſtances——

——His lay
Recounts its chimnies, panniers, hogs, and hay.
BREWSTER.

Et focus, & porci, & fumoſa Palilia fœno:
Unde Remus, ſulcoque terens dentalia, Quinti,
Quem trepida ante boves dictatorem induit uxor;
Et tua aratra domum lictor tulit.—Euge, poeta!
Eſt nunc, Briſæi quem venoſus liber Acci;
Sunt quos Pacuviuſque, & verrucoſa moretur
Antiopa; "ærumnis cor luctificabile fulta."
Hos pueris monitus, patres infundere lippos
Cum videas, quæriſne unde hæc ſartago loquendi

72. *Feaſts of Pales, &c.*] Pales was the goddeſs of ſhepherds, who kept feaſts in honour of her, in order to procure the ſafe parturition of their cattle. The reaſon of the epithet fumoſa is, that during the feaſt of Pales the ruſtics lighted fires with hay, ſtraw, or ſtubble, over which they leaped, by way of purifying themſelves. Theſe feaſts of Pales were ſure to be introduced by theſe jejune poets.

73. *From whence Remus.*] Another circumſtance which they introduce, is a deſcription of the birth-place of Remus and Romulus.

—— *Thou, O Quintius, &c.*] Cincinnatus, who was called from the plough to be made dictator of Rome—he too is introduced on the occaſion.

74. *Thy trembling wife, &c.*] They tell us, how his wife Racilia was frightened at the ſight of the meſſengers from Rome, and how ſhe helped him on with his dictator's robe, as he ſtood by the oxen which were in the plough—and how one of the Roman officers, who had attended the embaſſy to call him to the dictatorſhip, carried his plough home upon his ſhoulders.

75. *Well done, O poet!*] Iron. Finely done, to be ſure, to introduce ſuch weighty matters as theſe into thy poem! thou art in a fair way to gain the higheſt applauſe!

Perſius, in this paſſage, glances at ſome poetaſter of his time, who, in a poem on the pleaſures of a country life, had been very particular and tedious upon the circumſtances here recited. See Caſaubon.

76. *There is now, &c.*] The poet now proceeds to cenſure thoſe who affected antiquated and obſolete words and phraſes, and who profeſſed to admire the ſtyle of antiquated authors.

—— *The veiny book.*] Venoſus—metaph. from old men, whoſe veins ſtand out and look turgid, owing to the ſhrinking of the fleſh, through old age. Venoſus liber, hence, ſignifies a book of ſome old and antiquated author—a very old book.

—— *Briſæan Accius.*] Briſas was a town in Thrace, where Bacchus was worſhipped with all the mad rites uſed at his feaſts; hence

And a fire-hearth, and ſwine, and the feaſts of Pales ſmoky with hay:
From whence Remus, and thou, O Quintius, wearing coulters in a furrow,
Whom thy trembling wife cloathed dictator before the oxen,
And thy ploughs the lictor carried home. Well done, O poet!
There is now, whom the veiny book of Briſæan Accius;
There are thoſe whom both Pacuvius, and rugged Antiopa
Might detain, having propp'd her mournful heart with ſorrows.
When you ſee blear-ey'd fathers pour theſe admonitions into
Their children, do you ſeek whence this bombaſt manner of ſpeaking

hence he was called Briſæus. Perſius gives this name to Accius, on account of the wild and ſtrange bombaſt which was in his writings.

77. *Pacuvius.*] An antient tragic poet of Brundufium, who wrote the tragedy of Antiopa, the wife of Lycus, king of Thebes, who was repudiated by her huſband, on account of her intrigue with Jupiter. The poet ſays, verrucoſa Antiopa, to expreſs the roughneſs and ruggedneſs of the ſtyle in which this tragedy was written.—Verrucoſus, full of warts, tumps, or hillocks—ſo uneven, rugged.

78. *Might detain.*] Moretur—i. e. might detain their attention.

—— *Having propp'd, &c.*] This ſtrange fuſtian expreſſion is probably to be found in the tragedy. The poet appears to cite it, as a ſample of the ſtyle in which the play is written.

There are thoſe, ſays Perſius, who, now-a-days, can ſpend their time in reading theſe authors.

79. *Blear-ey'd fathers, &c.*] In old men the eyes are apt to be weak, moiſt, and to diſtil corroſive matter. When you ſee ſuch adviſing their children to ſtudy the old barbarous Latin poets, and to be fond of obſolete words—

80. *Do you ſeek, &c.*] Are you at a loſs to know whence this jargon, of obſolete and modern words, is heard in our common ſpeech?

Sartago literally ſignifies a frying-pan; and the poet, perhaps, calls the mixture or jargon of old words and new, ſartago loquendi,

Venerit in linguas? Unde iſtud dedecus, in quo
Troſſulus exultat tibi per ſubſellia lævis?
Nilne pudet, capiti non poſſe pericula cano
Pellere, quin tepidum hoc optes audire, Decenter?
Fur es, ait Pedio: Pedius quid? crimina raſis 85
Librat in antithetis: doctus poſuiſſe figuras
Laudatur: bellum hoc.—hoc bellum? An, Romule, ceves?

loquendi, in alluſion to the mixture of ingredients, of which they made their fried cakes, as bran, fat, honey, ſeeds, cheeſe, and the like.

Some think that he alludes to the crackling, bouncing, and hiſſing noſe of the frying-pan, with theſe ingredients in it, over the fire; this ſeems to relate to the manner of utterance, more than to what was uttered. See AINSW. Sartago, N° 2.

81. *Whence that diſgrace.*] That ſtyle of writing, and of ſpeaking, ſo diſgraceful to the purity and ſmoothneſs of the Latin language.

82. *Smooth Troſſulus, &c.*] The Roman knights were called Troſſuli, from Troſſulus, a city of Tuſcany, which they took without the aſſiſtance of any infantry. Here the poet joins it with the epithet lævis, ſoft, effeminate; therefore Troſſulus, here, appears to ſignify a beau, a coxcomb, a petit-maître. See AINSW. Troſſulus; and Caſaubon in loc.

—— *Thro' the benches?*] Subſellia—the ſeats at the theatre, or at the public recitals of poetry, and other compoſitions. Theſe fine gentlemen were ſo pleaſed with the introduction of obſolete words and phraſes, that they could hardly keep their places; they ſpread a general applauſe through all the benches where they ſat, and leaped up with ecſtaſy in their ſeats, charmed with ſuch a poet.

83. *Does it nothing ſhame you, &c.*] Perſius now proceeds to cenſure the vanity of the orators, who paid more regard to the commendations of their auditories, than to the iſſue of the moſt important cauſes, even where life or fame was at ſtake.

Are you not aſhamed, ſays Perſius, ought you not to bluſh at your vanity and folly, that, if accuſed of ſome capital crime, inſtead of uſing plain arguments to defend your life from the danger which awaits it, and to make that your end and aim, you are endeavouring ſo to ſpeak, as to catch the applauſe of your judges, and of the auditory, and make it your chief wiſh to hear them ſay—"Well, the man ſpeaks decently:"—a poor lukewarm expreſſion at beſt.

85. *Pedius.*] Pedius Bleſus was accuſed, in the time of Nero, by

Came on their tongues? Whence that diſgrace, in which
The ſmooth Troſſulus exults to thee thro' the benches?
Does it nothing ſhame you, not to be able to drive away dangers from
Your grey head, but you muſt wiſh to hear this lukewarm—Decently?
Thou art a thief (ſays one to Pedius)—What Pedius? his crimes
He weighs in poliſhed antitheſes: to have laid down learned figures
He is praiſed: this is fine!—this is fine? O Romulus, do you wag the tail?

by the Cyrenians, of having robbed and plundered the temple of Æſculapius. He was condemned and put out of the ſenate.

Hence the poet uſes the name of Pedius, here, as denoting any ſuppoſed perſon accuſed of theft.

"Thou art a thief," ſays ſome accuſer, laying a robbery to his charge.

—— *What Pedius?*] i. e. What ſays Pedius, or what doth he, on ſuch an accuſation?

86. *He weighs in poliſhed antitheſes.*] He oppoſes to his accuſation curious figures of ſpeech, affected phraſes, ſentences, and periods, in order to catch applauſe, inſtead of producing weighty, pertinent, and plain arguments for his defence. He puts, as it were, his accuſation in one ſcale, and his affected periods in the other, and thus weighs one againſt the other. Antitheſis (from ἀντὶ, contrà, and τίθημι, pono) is a rhetorical flouriſh, when contraries are oppoſed to each other. Here, by ſynec. it ſtands for all the affected flowers of ſpeech.

87. *He is praiſed.*] The judges and auditory are highly delighted with the learned figures of ſpeech, which he has laid before them in his oration.

—— *This is fine!*] ſay his hearers—finely ſpoken! finely ſaid!

—— *This is fine?*] anſwers Perſius, with indignation at the abſurdity of ſuch ill-timed applauſe, of ſuch affected and ill-timed flouriſhes.

—— *O Romulus, &c.*] Can any Roman ſhew himſelf thus degenerate from his great and virtuous anceſtor Romulus, as to fawn and flatter on ſuch an occaſion, and be like a dog that wags his tail when he would curry favour? Ceveo ſignifies to wag,

Men' moveat quippe, &, cantet ſi naufragus, aſſeni
Protulerim? cantas, cum fracta te in trabe pictum
Ex humero portes? Verum, nec nocte paratum
Plorabit, qui me volet incurvaſſe querelâ.
M. Sed numeris decor eſt, & junctura addita crudis.
P. Claudere ſic verſum didicit: Berecynthius Attin,

wag, or move the tail, as dogs do when they fawn upon one. Hence, metaph. it is uſed to expreſs fawning and flattery.

Perſius uſes the word Romule, as Juv. Sat. iii. l. 67, uſes Quirine.—See the note there.

88. *If a ſhipwreck'd mariner ſings, &c.*] If a poor ſailor, that had been caſt away, ſhould meet me in the ſtreet, and aſk an alms, at the ſame time appearing very jolly and merry, would this be the way to move my compaſſion; to make me pull ſome money out of my pocket and give it him?

89. *Do you ſing, &c.*] It was the cuſtom for perſons that had been ſhipwrecked, and had eſcaped with their lives, to have themſelves, together with the ſcene of their misfortune and danger, painted on a board, which they hung by a ſtring from their ſhoulders upon their breaſt, that the paſſers-by might be moved with compaſſion at the ſight, and relieve them with alms. Theſe tables were afterwards hung up in the temples, and dedicated to ſome god, as Neptune, Juno, &c.—hence they were called votivæ tabulæ. See Hor. Lib. i. Ode v. ad fin. Juv. Sat. xii. l. 27.

The poet here allegorizes the caſe of Pedius.—Do you ſing, when you are carrying your miſerable ſelf painted on a board, and repreſented as ſuffering the calamity of ſhipwreck, in order to move compaſſion;—i. e. Are you ſtudying and making fine flouriſhing ſpeeches, filled with affected tropes and figures, at a time when you are accuſed of ſuch a crime as theft, and are ſtanding in the dangerous ſituation of an arraigned robber? Is this the way to move compaſſion towards you?

90. *A true, &c.*] There wants ploratum, dolorem, or ſome ſuch word, after verum—plorare verum dolorem, like vivere vitam, for inſtance.

—— *Not prepared by night.*] Not conned, ſtudied, or invented beforehand; over night, as we ſay.

91. *Bend me by his complaint.*] i. e. Make me bow or yield to the feelings of commiſeration for his ſufferings.

The poet means, that the complainant who would move his pity muſt ſpeak the true and native language of real grief from the heart, not accoſt him with an artful ſtudied ſpeech, as if he had conned it over beforehand.

For if a ſhipwreck'd mariner ſings, could he move me, and a penny
Should I bring forth? do you ſing, when yourſelf painted on a broken plank
You carry from your ſhoulder? A true (misfortune) not prepared by night,
He ſhall deplore, who would bend me by his complaint.

M. But there is beauty and compoſition added to crude numbers.

P. Thus hath he learnt to conclude a verſe: "Berecyn-"thian Attin,

Si vis me flere, dolendum eſt primùm ipſi tibi.
HOR. De Art. Poet. 102, 103.

So Pedius, however he might get the applauſe of his hearers, by his figurative eloquence and flowery language, when on his trial, could never excite pity for his ſituation.

92. *But there is beauty, &c.*] Well, but however the flights which you have been mentioning, ſays the poetaſter, and the ſtudied and flowery ſtyle, may be unſuitable in declamation, eſpecially on ſuch occaſions, yet ſurely they have a peculiar beauty in our verſes, which would be quite raw, and appear crude and undigeſted without them.

—— *And compoſition added, &c.*] Junctura is literally a coupling, or joining together; hence a compoſition, or joining words in a particular form, as in verſe.

Notum ſi callida verbum
Reddiderit junctura novum.
HOR. De Art. Poet. l. 47—8.

The poetaſter would fain contend for the great improvement made in writing verſes by the modern ſtudied compoſition, and the introduction of figurative writing.

93. *Thus hath he learnt to conclude a verſe.*] The didicit here, without a nominative caſe, is rather abrupt and obſcure, but the poet affects to be ſo; he does not venture to name the perſon meant, though his quoting ſome verſes of Nero, as inſtances of the great improvements which had been made in the compoſition of verſe, plainly ſhews his deſign, which was to ridicule that emperor, whoſe affected, jingling, and turgid ſtyle, was highly applauded by his flatterers.

—— "*Berecynthian Attin.*] This and the next verſe rhyme in the original.

94. *And*

Et qui cæruleum dirimebat Nerea delphin:
Sic, coſtam longo ſubduximus Apennino.
M. Arma virum, nonne hoc ſpumoſum, & cortice pingui,
P. Ut ramale vetus prægrandi ſubere coctum?
M. Quidnam igitur tenerum, & laxa cervice legendum?
P. " Torva Mimalloneis implerunt cornua bombis;
" Et raptum vitulo caput ablatura ſuperbo
" Baſſaris; & lyncem Mænas flexura corymbis,

94. *And the dolphin, &c.*] Alluding to the ſtory of Arion, who was carried ſafe to land, when thrown overboard, on the back of a dolphin.

Nereus, a ſea god, is here affectedly put for the ſea itſelf.

95. *Thus we removed, &c.*] There is a jingle in this verſe between the longo in the middle, and Apennino at the end. The writer of theſe three quoted lines changes Atys or Attis into Attin, to make it rhyme with Delphin.

Atys, or Attis, the ſubject of this poem, was a handſome youth of Phrygia, beloved by Cybele, who from Berecynthus, a mountain of Aſia Minor, where ſhe was worſhipped, was called Berecynthia; hence the writer of the poem affects to call Atys Berecynthius.

—— *Thus we removed a rib, &c.*] The end of this verſe is ſpondaic, which Nero much affected in his heroics.—He calls Hannibal's opening a way for his army over the Alps, removing a rib from the Apennine mountains—a ſtrange, affected phraſe!

96. " *Arms and the man,*" *&c.*] Arma virumque—Æn. i. l. 1. Well, replies the poetaſter, if you find fault with what you have quoted, I ſuppoſe you will find fault with Virgil's arma virumque cano, and perhaps with his whole Æneid, as frothy, turgid, and, like a tree with a thick bark, appearing great, but having little of value within.

97. *As an old bough, &c.*] Ramale is a dead bough cut from a tree. Perſius anſwers—Yes, Virgil is like an old bough with a thick bark; but then we muſt underſtand, ſuch a bough as has been cut from the tree, and whoſe bark has been dried for many years by the ſun, ſo that all its groſs particles are exhaled and gone, and nothing but what is ſolid remains. Suber ſignifies the cork-tree, which is remarkable for its thick bark—therefore put here for the bark; ſyn.—thus cortex, the bark, is ſometimes put for the tree, which is remarkably light. Hor. Ode ix. Lib. iii. l. 22.

98. *What then is tender, &c.*] Well, ſays the opponent to Perſius,

" And the dolphin which divided cærulean Nereus—
" Thus we removed a rib from the long Apennine."
M. " Arms and the man "—is not this frothy, and with a fat bark?
P. As an old bough dried with a very large bark.
M. What then is tender, and to be red with a looſe neck?
P. " They fill'd their fierce horns with Mimallonean blaſts,
" And Baſſaris, about to take away the head ſnatched from
" the proud
" Calf, and Mænas, about to guide a lynx with ivy,

Perſius, let us have done with heroics, and tell me what you allow to be good of the tender kind of writing.

98. *With a looſe neck?*] With a head reclined, in a languiſhing, ſoft, and tender manner? This is humourouſly put in oppoſition to the attitudes made uſe of in reading the bombaſt and fuſtian heroics of theſe poetaſters, who ſtood with the neck ſtretched as high as they could, and ſtraining their throats, to give force and loudneſs to their utterance.

99. *They fill'd their fierce horns, &c.*] Giving a fierce and warlike ſound. Some render torva here writhed, twiſted, or crooked, quaſi torta.

Perſius deriding the queriſt, quotes four more lines, which are ſuppoſed to have been written by Nero, and which exhibit a ſpecimen of one of the moſt abſurd rhapſodies that ever was penned.

—— *Mimallonean blaſts.*] The Mimallones were prieſteſſes of Bacchus; they were ſo called from Mimas, a mountain of Ionia, ſacred to Bacchus.

Bombus ſignifies a hoarſe ſound or blaſt, as of a trumpet or horn.

100. *Baſſaris.*] Agave, or any other of the prieſteſſes; called Baſſaris, from Baſſarus, a name of Bacchus.

Having given the alarm, Agave and the reſt of the Mimallones cut off the head of Pentheus (the ſon of Agave and Echion) and tore him to pieces, becauſe he would drink no wine, and ſlighted the feaſts of Bacchus. Pentheus is thought to be meant here by the ſuperbo vitulo.

101. *Mænas.*] Theſe prieſteſſes of Bacchus were alſo called Mænades (from Gr. μαινεσθαι, inſanire). See Juv. Sat. vi. l. 316.

—— *To guide a lynx.*] Theſe were beaſts of the leopard or tyger kind, and repreſented as drawing the chariot of Bacchus. The word flexura, here, like flectere, Virg. G. ii. 357, means

to

"Evion ingeminat: reparabilis adſonat echo."
Hæc fierent, ſi teſticuli vena ulla paterni
Viveret in nobis? Summa delumbe ſalivâ
Hoc natat in labris; & in udo eſt Mænas & Attin;
Nec pluteum cædit, nec demorſos ſapit ungues.
M. Sed quid opus teneras mordaci radere vero
Auriculas? Vide ſis, ne majorum tibi forte
Limina frigeſcant. Sonat hic de nare canina

to guide.—So again, Æn. i. 156. flectit equos—"he guides "or manages his horſes." Thus the prieſteſſes of Bacchus might be ſaid flectere, to guide or manage lynxes with bands or rods of ivy. This was ſacred to Bacchus, becauſe, returning conqueror from India, he was crowned with ivy.

102. *Redoubles Evion.*] Ingemino ſignifies to redouble—to repeat often. Evios, or Evius, a name of Bacchus, on which the Bacchantes uſed to call (Evoi, Gr.) till they wrought themſelves into a fury like madneſs. See Juv. Sat. vii. l. 62, and note.

—— *The reparable echo, &c.*] So called from repeating, and ſo repairing the ſounds, which would otherwiſe be loſt.

103. *Would theſe be made.*] i. e. Would ſuch verſes as theſe be made, but more eſpecially would they be commended.

—— *If any vein, &c.*] If there were the leaſt trace of the manly wiſdom of our anceſtors among us?

104. *This feeble ſtuff.*] Delumbis—weak, feeble, broken-backed, as it were.

105. *Swims in the lips.*] The poet, by this phraſe, ſeems to mean, that the flatterers of Nero had theſe lines always at their tongue's end (as we ſay) and were ſpitting them out, i. e. repeating and quoting them continually.

—— *And in the wet.*] In udo eſſe, and in ſummâ ſalivâ natare, ſeem to imply the ſame thing; viz. that theſe poems of Atys and Mænas were always in people's mouths, mixed with their ſpittle, as it were.

106. *Nor does he beat his deſk, &c.*] The penman of ſuch verſes as theſe is at very little pains about them. He knows nothing of thoſe difficulties, which, at times, pains-taking poets are under, ſo as to make them ſmite the deſk which they write upon, and gnaw their nails to the quick, with vexation.

See Hor. Lib. ii. Sat. iii. l. 7, 8.

Culpantur fruſtrà calami, fruſtràque laborat
Iratis natus paries Dis atque poetis.

And again, Lib. i. Sat. x. l. 70—1.

——In verſu faciendo
Sæpè caput ſcaberet, vivos & roderet ungues.

107. *Where's*

"Redoubles Evion, the reparable echo ſounds to it."

Would theſe be made, if any vein of our paternal manlineſs
Lived in us? This feeble ſtuff, on the topmoſt ſpittle,
Swims in the lips, and in the wet is Mænas and Attys.
Nor does he beat his deſk, nor taſte his gnawn nails.

M. But where's the need to grate tender ears with biting truth?
See to it, leſt haply the threſholds of the great
Should grow cold to you: here from a canine noſtril ſounds

107. *Where's the need, &c.*] We are to recollect, that this Satire opens with a dialogue between Perſius and his friend: that the latter perſuades Perſius againſt publiſhing; that Perſius ſays, he is naturally of a ſatirical turn of mind, and does not know how to refrain (l. 12.) and then launches forth into the ſevereſt cenſure on the writers of his day. His friend perceiving that what he firſt ſaid againſt publiſhing would not have its effect, ſtill farther diſſuades him, by hinting at the danger he ran of getting the ill-will of the great.

"Where is the neceſſity (ſays his friend) ſuppoſing all you ſay "to be true, yet where is the neceſſity to hurt the ears of thoſe "who have been uſed to hear nothing but flattery, and there"fore muſt be very tender and ſuſceptible of the acuteſt feel"ings of uneaſineſs and diſpleaſure, on hearing ſuch biting and "ſtinging truths as you deliver?"

108. *See to it.*] Vide sîs (i. e. ſi vis)—take care, if you pleaſe.

——*Leſt haply the threſholds, &c.*] Leſt it fall out, that you ſhould ſo offend ſome of the great folks, as to meet with a cool reception at their houſes.

So Hor. Sat. i. Lib. ii. l. 60—3.

——O puer, ut ſis
Vitalis metuo, & majorum ne quis amicus
Frigore te feriat.

109. *Here.*] i. e. In theſe Satires of yours, there is a diſagreeable ſound, like the ſnarling of a dog, very unpleaſant to the ears of ſuch people.

109—10. *From a canine noſtril ſounds a letter.*] R is called the dog's letter, becauſe the vibration of the tongue in pronouncing it reſembles the ſnarling of a dog. See Alchymiſt, Act ii. Sc. vi.

110. *For*

Litera— *P.* Per me, equidem, ſint omnia protinus alba;
Nil moror. Euge, omnes, omnes benè miræ eritis res.
Hoc juvat; hîc, inquis, veto quiſquam faxit oletum;
Pinge duos angues: Pueri, ſacer eſt locus, extrà
Meite: diſcedo. Secuit Lucilius urbem,
Te, Lupe, te, Muti; & genuinum fregit in illis.
Omne vafer vitium ridenti Flaccus amico
Tangit; & admiſſus circum præcordia ludit:
Callidus excuſſo populum ſuſpendere naſo.

110. *For my part, truly, &c.*] Well, anſwers Perſius, if this be the caſe, I'll have nothing to do with them; all they do and ſay ſhall be perfectly right, for me, from henceforward. The antients put black for what was bad, and white for what was good, according to that of Pythagoras—

Το μεν λευκον της Αγαθης φυσεως, το δε μιλαν κακης.

White is of the nature of good—black of evil.

111. *I hinder not.*] I ſhall ſay nothing to prevent its being thought ſo. Or nil moror may be rendered—I don't care about it. Comp. Hor. Sat. iv. Lib. i. l. 13.

—— *O brave! &c.*] Well done! every thing, good people, that ye ſay and do ſhall be admirable. Iron.—This wretched verſe is ſuppoſed to be written as a banter on the bad poets.

112. *This pleaſes.*] Surely this conceſſion pleaſes you, my friend.

—— *Here, ſay you, I forbid, &c.*] Metaph. It was unlawful to do their occaſions, or to make water, in any ſacred place; and it was cuſtomary to paint two ſnakes on the walls or doors of ſuch places, in order to mark them out to the people. The poet is ironically comparing the perſons and writings of the great (glancing, no doubt, at Nero) to ſuch ſacred places; and as theſe were forbidden to be defiled with urine and excrement, ſo he underſtands his friend to ſay, that neither the perſons or writings of the emperor and of the nobles were to be defiled with the abuſe and reproofs of ſatiriſts. See Juv. Sat. i. 131.

113. *Paint two ſnakes.*] Theſe were repreſentatives of the deity or genius of the ſacred place, and painted there as ſignals to deter people, children eſpecially, who were moſt apt to make free with ſuch places, from the forbidden defilement. Mark out, ſays Perſius, theſe ſacred characters to me, that I may avoid defiling them. Iron.

114. *I depart*] ſays Perſius, I am gone—I ſhall not tarry a moment on forbidden ground, nor drop my Satires there.

—— *Lucilius cut the city.*] Lucilius, whoſe works are not come

A letter— *P.* For my part, truly, let every thing be hence-
forward white.
I hinder not. O brave! all things, ye ſhall all be very won-
derful.
This pleaſes.—Here, ſay you, I forbid that any ſhould make
a piſſing place:
Paint two ſnakes: boys, the place is ſacred: without
Make water—I depart.—Lucilius cut the city,
Thee, Lupus, thee, Mutius, and he brake his jaw-tooth
upon them.
Sly Horace touches every vice, his friend laughing:
And admitted round the heart, plays,
Cunning to hang up the people with an unwrinkled noſe.

come down to us, was almoſt the father of the Roman Satire. He was a very ſevere writer—hence our poet's ſaying, Secuit urbem, he cut up, ſlaſhed as with a ſword, the city, i. e. the people of Rome, from the higheſt to the loweſt. So Juv. Sat. i. l. 165.

Enſe velut ſtricto quoties Lucilius ardens
Infremuit, &c.

Comp. Hor. Sat. iv. Lib. i. l. 1—12.

Perſius ſeems to bethink himſelf.—He has juſt ſaid, I depart—i. e. I ſhall not meddle with the great people—"But why "ſhould I depart? Lucilius could laſh all ſorts of people, and "why ſhould not I?"

115. *Thee, Lupus, thee, Mutius.*] Pub. Rutilius Lupus, the conſul, and Titus Mutius Albutius, a very powerful man.

q. d. Lucilius not only ſatirized the great, but did it by name.

—— *Brake his jaw-tooth, &c.*] Metaph. from grinding food between the jaw-teeth, to expreſs the ſeverity with which he treated them, grinding them to pieces as it were—brake his very teeth upon them.

116. *Sly Horace touches, &c.*] Horace, though he ſpared not vice, even in his friends, yet he was ſhrewd enough to touch it in ſuch a manner as to pleaſe even while he chaſtized.

117. *And admitted, &c.*] He inſinuated himſelf into the affections, and ſeemed in ſport, having the happy art of reproving, without the leaſt appearance of ſeverity or ſneering.

118. *Cunning to hang up, &c.*] Suſpendere—to hang them or hold them up to view, as the objects of his Satires.

Excuſſo naſo, here, ſtands in oppoſition to naribus uncis, ſupr. l. 41.—ſee note there, and to the naſo adunco of Horace; and

Men' mutire nefas? Nec clam, nec cum ſcrobe? *M.*
Nuſquam.
P. Hic tamen infodiam: "Vidi, vidi ipſe, libelle;
"Auriculas aſini quis non habet—" Hoc ego opertum,
Hoc ridere meum, tam nil, nulla tibi vendo
Iliade.——Audaci quicunque afflate Cratino,
Iratum Eupolidem, prægrandi cum ſene palles,

means the unwrinkled and ſmooth appearance of the noſe when in good-humour—and ſo, good-humour itſelf: Quaſi—rugis excuſſo.

119. *To mutter?* &c.] If others, in their different ways, could openly ſatirize, may not I have the liberty of even muttering, ſecretly with myſelf, or among a few ſelect friends privately?

—— *Nor with a ditch?*] Alluding to the ſtory of Midas's barber, who, when he ſaw the aſs's ears which Apollo had placed on the head of Midas, not daring to tell it to others, he dug a ditch or furrow in the earth, and there vented his wiſh to ſpeak of it, by whiſpering what he had ſeen.

120. *Nevertheleſs I will dig here,* &c.] Though I can't ſpeak out, yet I will uſe my book as the barber did the ditch; I will ſecretly commit to it what I have ſeen. Infodiam relates to the manner of writing with the point of an iron bodkin, which was called a ſtyle, on tablets of wood ſmeared with wax, ſo that the writer might be ſaid to dig or plough the wax as he made the letters.

—— *O little book.*] Here, with indignation, the poet relates, as it were, to his book (as the barber did to his ditch) what he had ſeen; namely, the abſurdity and folly of the modern taſte for poetry, in Nero, in the nobles, and in all their flatterers.

121. *The ears of an aſs?*] Alluding ſtill to the ſtory of Midas, who, finding fault with the judgment of the country deities, when they adjudged the prize to Apollo, in his contention with Pan, had aſſes ears fixed on him by Apollo.

Who, ſays the poet, does not judge of poetry as ill as Midas judged of muſic? One would think they had all aſſes ears given them for their folly. Suet. in Vit. Perſii, ſays, that this line originally ſtood with Mida rex habet, which Cornutus, his friend and inſtructor, adviſed him to change to quis non habet? leſt it ſhould be thought to point too plainly at Nero.

—— *I this hidden thing*] This ſecret joke of mine.

122. *This laugh of mine.*] Hoc ridere, for hunc riſum, a Græciſm; meaning his Satires, in which he derides the objects of them. See l. 9, and note.

122. *Such*

Is it unlawful for me to mutter? neither ſecretly, nor with a ditch? *M.* No where.

P. Nevertheleſs I will dig here. "I have ſeen, I myſelf "have ſeen, O little book:— 120

"Who has not the ears of an aſs?" I this hidden thing, This laugh of mine, ſuch a nothing, I ſell to thee for no Iliad. O thou whoſoever art inſpired by bold Cratinus, Art pale over angry Eupolis, with the very great old man,

122. *Such a nothing.*] So inſignificant and worthleſs in thine opinion, my friend (comp. l. 2, 31) and perhaps in the eyes of others, that they would not think them worth reading, as you told me.

—— *I ſell to thee, &c.*] Nero, as well as Labeo, had written a poem on the deſtruction of Troy; to theſe the poet may be ſuppoſed to allude, when he ſays he would not ſell his Satires—his nothing, as others eſteemed them—for any Iliad: perhaps the word nullâ may be underſtood as extending to Homer himſelf.

123. *O thou whoſoever, &c.*] Affiate—haſt read ſo much of Cratinus, as to be influenced and inſpired with his ſpirit. Cratinus was a Greek comic poet, who, with a peculiar boldneſs and energy, ſatirized the evil manners of his time. The poet is about to deſcribe what ſort of readers he chuſes for his Satires, and thoſe whom he does not chuſe.

124. *Art pale.*] With reading and ſtudying haſt contracted that paleneſs of countenance, which is incident to ſtudious people. See Juv. Sat. vii. l. 97; and Perſ. Sat. v. l. 62.

—— *Angry Eupolis.*] This was another comic poet, who, incenſed at the vices of the Athenians, laſhed them in the ſevereſt manner. He is ſaid to have been thrown into the ſea by Alcibiades, for ſome verſes written againſt him.

—— *With the very great old man.*] The poet here meant is Ariſtophanes, who lived to a very great age. He was of a vehement ſpirit, had a genius turned to raillery, wit free and elevated, and courage not to fear the perſon when vice was to be reproved. He wrote thirty-four comedies, whereof eleven only remain.

Hor. Lib. i. Sat. iv. l. 1, mentions all theſe three poets together.

Perſius gives him the epithet of prægrandi, either on account of his age, for he lived till he was fourſcore, or on account of the great eminence of his writings, for he was the prince of the old comedy, as Menander was of the new; but ſo as we muſt

Aſpice & hæc: Si fortè aliquid decoctius audis,
Indè vaporata lector mihi ferveat aure.
Non hic, qui in crepidas Graiorum ludere geſtit
Sordidus; & luſco qui poſſit dicere, Luſce:
Seſe aliquem credens, Italo quòd honore ſupinus,
Fregerit heminas Areti ædilis iniquas.
Nec, qui abaco numeros, & ſecto in pulvere metas,
Scit riſiſſe vafer; multum gaudere paratus,

join, ſays AINSWORTH, Eupolis and Cratinus with the former, Diphilus and Polemon with the latter.

125. *Theſe too behold.*] Look alſo on theſe Satires of mine.

—— *If haply any thing more refined, &c.*] The poet ſpeaks modeſtly of his own writings, Si fortè (ſee before, l. 44—5.) if it ſhould ſo happen, that thou ſhouldſt meet with any thing more clear, well-digeſted, pure, refined than ordinary. Metaph. taken from liquors, which, by being often boiled, loſe much of their quantity, but gain more ſtrength and clearneſs.—It is ſaid of Virgil, that he would make fifty verſes in a morning, or more, and in the evening correct and purge them till they were reduced to about ten.

126. *Let the reader glow, &c.*] If, ſays Perſius, there be any thing in my writings better than ordinary, let the reader, who has formed his taſte on the writings of the poets above mentioned, glow with a fervour of delight towards the author. This I take to be the meaning of this line, which literally is—

Let the reader glow towards me with an ear evaporated (i. e. purified from the falſe taſte of the preſent times) from thence (i. e. from, or by, reading and ſtudying the writings of Cratinus, &c.)—ſuch I wiſh to be my readers. Vaporo ſignifies to ſend out vapours, to evaporate: thus the metaphor is continued through both the lines.

127. *Not he, who delights, &c.*] Perſius now marks out thoſe who were not to be choſen for his readers.

The firſt claſs of men which he objects to, are thoſe who can laugh at the perſons and habits of philoſophers; this beſpeaks a deſpicable, mean, and ſordid mind.

—— *Slippers of the Grecians.*] Crepidas Graiorum, a peculiar ſort of ſlippers, or ſhoes, worne by philoſophers—here put, by ſynec. for the whole dreſs: but it is moſt likely, that Perſius here means the philoſophers themſelves, and all their wiſe ſayings and inſtitutes; theſe were originally derived from Greece.

128. *Sordid.*] See note, N° 1, above, at l. 127, ad fin.

128. *Say*

These too behold: if haply any thing more refined you hear,
Let the reader glow towards me with an ear evaporated from thence.
Not he, who delights to sport on the slippers of the Grecians,
Sordid, and who can say to the blinkard, thou blinkard:
Thinking himself somebody; because, lifted up with Italian honour,
An ædile he may have broken false measures at Aretium.
Nor who, arch, knows to laugh at the numbers of an account-table,
And bounds in divided dust; prepared to rejoice much,

128. *Say to the blinkard, &c.*] Luscus is he that has lost an eye, a one-eyed man.

Persius means those who can upbraid and deride the natural infirmities or misfortunes of others, by way of wit:

Can mock the blind: and has the wit to cry—
(Prodigious wit!)—"Why, friend, you want an eye!"
BREWSTER.

129. *Thinking himself somebody.*] A person of great consequence.

—— *Lifted up, &c.*] Puffed up with self-importance, because bearing an office in some country-district of Italy; and therefore flippant of his abuse, by way of being witty, l. 127—8.

130. *An ædile, &c.*] An inferior kind of country-magistrate, who had jurisdiction over weights and measures, and had authority to break and destroy those which were false. Juv. Sat. x. l. 102.

—— *Aretium.*] A city of Tuscany famous for making earthen-ware, but, perhaps, put here for any country town.

So heminas, half sextaries, little measures holding about three quarters of a pint, are put for measures in general. Comp. Juv. Sat. x. 101—2.

131. *Nor he who, arch, &c.*] Another class of people, which Persius would exclude from the number of his readers, are those who laugh at and despise all science whatsoever.

Abacus signifies a bench, slate, or table, used for accounts by arithmeticians, and for figures by mathematicians—here put for arithmetic and mathematics.

132. *Bounds in divided dust.*] The geometricians made their demonstrations

Si Cynico barbam petulans Nonaria vellat.
His, manè, edictum; poſt prandia, Callirhoën, do.

demonſtrations upon duſt, or ſanded floors, to the end that their lines might eaſily be changed and ſtruck out again—here geometry is meant.

133. *Petulant Nonaria, &c.*] Who think it an high joke, if they ſee an impudent ſtrumpet meet a grave Cynic in the ſtreet, and pull him by the beard; which was the greateſt affront that could be offered. Comp. Hor. Sat. iii. Lib. i. l. 133—4.

The ninth hour, or our three o'clock in the afternoon, was the time when the harlots firſt made their appearance, hence they were called Nonariæ. Perhaps our poet may allude, in this line, to the ſtory of Diogenes (mentioned by Athen. Lib. xiii.) who was in love with Laïs, the famous courtezan, and had his beard plucked by her.

134. *In the morning, an edict.*] To ſuch people as theſe I aſſign employments ſuitable to their talents and characters. It has been uſually thought, that edictum, here, means the prætor's edict, and that by Callirhoë is meant ſome harlot of that name; and therefore this line is to be underſtood, as if Perſius meant that theſe illiterate fellows ſhould attend the forum in the morning, and the brothel in the evening: but the former ſeems too ſerious an employ for men ſuch as he is ſpeaking of.

Marcilius,

If petulant Nonaria ſhould pluck a Cynic's beard.
I give to theſe, in the morning, an edict; after dinner, Callirhoë.

Marcilius, therefore, more reaſonably, takes edictum (conſonant to the phraſes edictum ludorum, edictum muneris gladiatorii, &c.) to ſignify a programma, a kind of play-bill, which was ſtuck up, as ours are, in a morning; and Callirhoë to be the title of ſome wretched play, written on the ſtory of that famous parricide (who ſlew her father becauſe he would not conſent to her marriage) by ſome of the writers at which this Satire is levelled, and which was announced to be performed in the evening.

q. d. Inſtead of wiſhing ſuch to read my Satires, I conſign theſe pretty gentlemen to the ſtudy of the play-bills in the morning, and to an attendance on the play in the evening. Thus this Satire concludes, in conformity with the preceding part of it, with laſhing bad writers and their admirers.

Marcilius contends, that this line is to be referred to Nero, againſt whom, as a poet, this Satire is principally, though covertly, levelled—who, by ordering bills to be diſtributed, called the people together, in order to hear him ſing over his poems on Callirhoë.

END OF THE FIRST SATIRE.

SATIRA II.

ARGUMENT.

It being cuſtomary, among the Romans, for one friend to ſend a preſent to another on his birth-day—Perſius, on the birth-day of his friend Macrinus, preſents him with this Satire, which ſeems (like Juv. Sat. x.) to be founded on Plato's dialogue on prayer, called The Second Alcibiades.

The Poet takes occaſion to expoſe the folly and impiety of theſe, who, thinking the gods to be like themſelves, imagined that they were to be bribed into compliance with their prayers by ſumptuous preſents; whereas, in truth, the gods regard not theſe, but regard only the pure intention of an honeſt heart.

AD PLOTIUM MACRINUM.

HUNC, Macrine, diem numera meliore lapillo,
Qui tibi labentes apponit candidus annos.
Funde merum genio: non tu prece poſcis emaci,

Line 1. *Macrinus.*] Who this Macrinus was does not ſufficiently appear; he was a learned man, and a friend of Perſius, who here ſalutes him on his birth-day.

—— *Better ſtone.*] The antients reckoned happy days with white pebbles, and unhappy days with black ones, and at the end of the year caſt up the reckoning, by which they could ſee how many happy, and how many unhappy days had paſt.

The poet here bids his friend diſtinguiſh his birth day among the happieſt of his days, with a better, a whiter ſtone than ordinary. See Juv. Sat. xii. 1.

2. *Which.*] i. e. Which day—

—— *White.*] i. e. Happy, good, propitious.

2. *Adds*

SATIRE II.

ARGUMENT.

In the courſe of this Satire, which ſeems to have given occaſion to the Tenth Satire of Juvenal, Perſius mentions the impious and hurtful requeſts which men make, as well as the bad means which they employ to have their wiſhes fulfilled.

The whole of this Satire is very grave, weighty, and inſtructive; and, like that of Juvenal, contains ſentiments, more like a chriſtian than an heathen.

Biſhop Burnet ſays, that "this Satire may well paſs for "one of the beſt lectures in divinity."

To PLOTIUS MACRINUS.

THIS day, Macrinus, number with a better ſtone,
Which, white, adds to thee ſliding years.
Pour out wine to your genius. You do not aſk with mercenary prayer,

2. *Adds to thee ſliding years.*] Sets one more complete year to the ſcore, and begins another.

—— *Sliding years.*]

Eheu fugaces Poſthume, Poſthume,
Labuntur anni. HOR. Ode xiv. Lib. ii.

Years that glide ſwiftly, and almoſt imperceptibly away.

3. *Pour out wine to your genius.*] The genius was a tutelar god, which they believed to preſide at their birth, whom they worſhipped every year on their birth-day, by making a libation of wine. They did not ſlay any beaſt in ſacrifice to their genius on that day, becauſe they would not take away life on the day

Quæ, niſi ſeductis, nequeas committere divis:
At bona pars procerum, tacita libabit acerrâ.
Haud cuivis promptum eſt, murmurque humileſque ſuſurros
Tollere de templis, & aperto vivere voto.
'Mens bona, fama, fides;' hæc clarè, & ut audiat hoſpes,
Illa ſibi introrsùm, & ſub linguâ immurmurat, 'O ſi
'Ebullît patrui præclarum funus!—&, O ſi
'Sub raſtro crepet argenti mihi ſeria, dextro
'Hercule!—Pupillumve utinam, quem proximus hæres

day on which they received it. They ſuppoſed a genius not only to preſide at their birth, but to attend and protect them conſtantly through their life; therefore, on other days they ſacrificed beaſts to their genii.—Hence Hor. Lib. iii. Ode xvii. l. 14—16.

——Cras genium mero
Curabis, & porco bimeſtri,
Cum famulis operum ſolutis.

The libation of wine on their birth-day was attended alſo with ſtrewing flowers. The former was an emblem of chearfulneſs and feſtivity; the latter, from their ſoon fading, of the frailty and ſhortneſs of human life.

Hor. Epiſt. i. Lib. ii. l. 143—4.

Tellurem porco, ſilvanum lacte piabant,
Floribus & vino genium memorem brevis ævi.

3. *Mercenary prayer.*] Emaci, from emo, to buy—i. e. with a prayer, with which, as with a bribe, or reward, you were to purchaſe what you pray for.

4. *Which you cannot commit, &c.*] Which you muſt offer to the gods in ſecret, and as if the gods were taken aſide, that nobody but themſelves ſhould hear what you ſay to them.

Committere, here, has the ſenſe of—to inſtruct, to impart.

5. *A good part.*] A great many, a large portion.

So Hor. Lib. i. Sat. i. l. 61. Bona pars hominum; a good many, as we ſay.

——*Tacit cenſer.*] Acerra properly ſignifies the veſſel, or pan, in which the incenſe is burnt in ſacrifice: they ſaid their prayers as the ſmoke of the incenſe aſcended; but theſe nobles ſpake ſo low, as not to be heard by others, ſo that the incenſe ſeemed ſilently to aſcend, unaccompanied with any words of prayer. This ſeems to be the meaning of tacita libabit acerrâ. In ſhort, their petitions were of ſuch a nature, that they cared not to utter them loud enough for other people to hear them; they themſelves were aſhamed of them.

Which you cannot commit unleſs to remote gods:
But a good part of our nobles will offer with tacit cenſer.
It is not eaſy to every one, their murmur, and low whiſpers
To remove from the temples, and to live with open prayer.
'A good mind, reputation, fidelity;' theſe clearly, that a
ſtranger may hear.
Thoſe inwardly to himſelf and under his tongue he mutters—'O if
'The pompous funeral of my uncle might bubble up!
'O if
'Under my rake a pot of ſilver might chink, Hercules being propitious
'To me! or my ward, whom I the next heir

6. *It is not eaſy, &c.*] As times go, people are not very ready to utter their wiſhes and prayers publicly, and to remove from the temples of the gods thoſe inward murmurs and low whiſpers in which their impious petitions are delivered.

7. *And to live, &c.*] i. e. To make it their practice to utter their vows and prayers openly, in the ſight and hearing of all.

8. *'A good mind, reputation, &c.*] Theſe things, which are laudable and commendable, and to be deſired by virtuous people, theſe they will aſk for with a clear and audible voice, ſo that any ſtander-by may hear them perfectly.

9. *Thoſe, &c.*] i. e. Thoſe things that follow (which are impious and ſcandalous) and which he does not care ſhould be heard by others, he mutters inwardly.

—— *Under his tongue.*] Keeps them within his mouth, fearing to let them paſs his lips.

10. *The pompous funeral.*] One prays for the death of a rich uncle.

—— *Bubble up!*] i. e. Appear in all its pomp. Ebullit, for ebullierit—metaph. from water when boiling up, which ſwells, as it were, and runs over.

11. *A pot of ſilver, &c.*] Another prays that he may find a veſſel of hidden treaſure, as he is raking his field. See Hor. Lib. ii. Sat. vi. l. 10.

—— *Hercules, &c.*] He was ſuppoſed to preſide over hidden treaſures.

12. *Or my ward, &c.*] If it were not to be his lot to have his avarice gratified by finding hidden treaſure, yet, ſays this covetous ſuppliant, "I have a rich orphan under my care, to "whom

'Impello, expungam! namque eſt ſcabioſus, & acri
'Bile tumet—Nerio jam tertia ducitur uxor.'
Hæc ſanctè ut poſcas, Tiberino in gurgite mergis
Manè caput, bis, térque; & noctem flumine purgas.
Heus age, reſponde; minimum eſt quod ſcire laboro:
De Jove quid ſentis?—Eſtne ut præponere cures
Hunc Cuiquam?—Cuinam? vis Staio? an, ſcilicet, hæres?

"whom I am heir at law, O that I could but put him out of the "way!" Expungam—blot him out.

13. *Impel.*] A metaph. taken from one wave driving on another, and ſucceeding in its place.

—— *He is ſcabby, &c.*] Here is an inſtance of the petitioner's hypocriſy—he pretends not to wiſh his pupil's death, that he might inherit his eſtate, but out of compaſſion to an unhealthy young man, pretends to wiſh him dead, that he may be releaſed from his ſufferings, from his ſcrophulous diſorders.

14. *A third wife, &c.*] Another prays for the death of his wife, that he may be poſſeſſed of all ſhe has, and that he may get a freſh fortune by marrying again. He thinks it very hard that he can't get rid of one, when Nerius, the uſurer, has been ſo lucky as to bury two, and is now poſſeſſed of a third. On the death of the wife, her fortune went to the huſband; even what the father had ſettled out of his eſtate, if his daughter ſurvived him.

15. *That you may aſk, &c.*] That the gods may be propitious, and give a favourable anſwer to your prayers, you leave no rite or ceremony unobſerved, to ſanctify your perſon, and render yourſelf acceptable.

—— *In the river Tiber, &c.*] It was a cuſtom among the antients, when they had vows, or prayers to make, or to go about any thing of the religious or ſacred kind, to purify themſelves by waſhing in running water.

Attrectare nefas, donec me flumine vivo
Abluero—— See Æn. ii. l. 719—20.

Hence the Romans waſhed in the river Tiber—ſometimes the head, ſometimes the hands, ſometimes the whole body.

—— *You dip.*] Or put under water. Thoſe who were to ſacrifice to the infernal gods only ſprinkled themſelves with water; but the ſacrificers to the heavenly deities plunged themſelves into the river, and put their heads under water. See Juv. Sat. vi. l. 522.

16. *Is*

'Impel, I wiſh I could expunge! for he is ſcabby, and with ſharp
'Bile he ſwells. A third wife is already married by Nerius.'
That you may aſk theſe things holily, in the river Tiber you dip
Your head in the morning two or three times, and purge the night with the ſtream.
Conſider, mind, anſwer (it is a ſmall thing which I labour to know)
What think you of Jove? is he, that you would care to prefer
Him to any one? to whom? will you to Staius? what!—do you doubt?

16. *In the morning.*] At the riſing of the ſun; the time when they obſerved this ſolemnity in honour of the cœleſtial gods: their ablutions in honour of the Dii Manes, and infernal gods, were performed at the ſetting of the ſun. Juv. ubi ſupra.

—— *Two or three times.*] The number three was looked upon as ſacred in religious matters. Juv. ubi ſupra.

Terna tibi hæc primùm triplici diverſa colore
Licia circumdo, terque hæc altaria circùm
Effigiem duco: numero Deus impare gaudet.
VIRG. Ecl. viii. l. 73—5; and note there, 75. Delph. See G. i. 345.

—— *Purge the night, &c.*] After nocturnal pollution they waſhed. Comp. Deut. xxiii. 10, 11.—The antients thought themſelves polluted by the night itſelf, as well as by bad dreams in the night, and therefore purified themſelves by waſhing their hands and heads every morning; which cuſtom the Turks obſerve to this day.

17. *Conſider, mind, &c.*] The poet, having ſtated the impiety of theſe worſhippers, now remonſtrates with them on their inſult offered to the gods. See ARNSW. Heus, N° 3.

"Come," ſays he, "let me aſk you a ſhort queſtion."

18. *What think you of Jove?*] What are your notions, what your conceptions of the god which you pray to, and profeſs to honour?

—— *Is he, that you would care, &c.*] Do you think him preferable to any mortal man?

19. *To whom*—] do you prefer him?

—— *Will you to Staius?*] Will you prefer him to Staius?

—— *Do you doubt, &c.*] Do you heſitate in determining?—which is the beſt judge, or the beſt guardian of orphans, Jupiter

Quis potior judex? Pueriſve quis aptior orbis? 20
Hoc igitur, quo tu Jovis aurem impellere tentas,
Dic agedum Staio. Proh Jupiter! O bone, clamet,
Jupiter!—At ſeſe non clamet Jupiter ipſe?
Ignoviſſe putas, quia, cum tonat, ocyùs ilex
Sulfure diſcutitur ſacro, quàm tuque domuſque? 25
An, quia non fibris ovium, Ergennaque jubente,
Triſte jaces lucis, evitandumque bidental,
Idcircò ſtolidam præbet tibi vellere barbam
Jupiter? Aut quidnam eſt, qua tu mercede, deorum
Emeris auriculas? Pulmone & lactibus unctis? 30

ter or Staius?—From this it appears, that this Staius was ſome notorious wretch, who had behaved ill in both theſe capacities.

22. *Say it to Staius.*] As you muſt allow Staius not comparable to Jupiter, but, on the contrary, a very vile and wicked man, I would have you, that you may judge the better of the nature of your petitions, propoſe to Staius what you have propoſed to Jupiter—how would Staius receive it?

—— *O Jupiter! &c. would he cry.*] Even Staius, bad as he is, would be ſhocked and aſtoniſhed, and call on Jupiter for vengeance on your head.

23. *And may not Jupiter, &c.*] Think you that Jupiter, then, may not, with the higheſt juſtice, as well as indignation, call on himſelf for vengeance on you?

24. *To have forgiven.*] Do you ſuppoſe that Jupiter is reconciled to your treatment of him, becauſe you and yours are viſited with no marks of divine vengeance?

26. *Bowels of ſheep.*] Offered in ſacrifice by way of expiation.

—— *Ergenna.*] Ergennas was the name of ſome famous ſoothſayer, whoſe office it was to divine, by inſpecting the entrails of the ſacrifices.

27. *A ſad bidental.*] When any perſon was ſtruck dead by lightning, immediately the prieſt (aliquis ſenior qui publica fulgura condit, Juv. Sat. vi. l. 586.) came and buried the body, incloſed the place, and erecting there an altar, ſacrificed two two-year-old ſheep (bidentes)—hence the word bidental is applied by authors, indifferently, to the ſacrifice, to the place, or (as here) to the perſon.

—— *In the groves.*] Or woods, where the oak was rent with lightning, and where you remained unhurt. Comp. l. 24—5.

28. *Jupiter offer you, &c.*] Becauſe you have hitherto eſcaped, do

Who is the better judge? who the fitteſt for orphan children?
This, therefore, with which you try to perſuade the ear of Jove,
Come, ſay it to Staius: O Jupiter! O good Jupiter! would he cry:
And may not Jupiter cry out upon himſelf?
Do you think him to have forgiven, becauſe, when he thunders, the oak ſooner
Is thrown down, by the ſacred ſulphur, than both you, and your houſe?
Or becauſe, with the bowels of ſheep, Ergenna commanding,
You do not lie a ſad, and to-be-avoided bidental, in the groves,
Therefore does Jupiter offer you his fooliſh beard to pluck?
Or what is it? with what reward haſt thou bought the ears
Of the gods? with lungs, and with greaſy intrails?

do you imagine that you are at full liberty to inſult Jupiter as you pleaſe, and this with impunity, and even with the divine permiſſion and approbation?

Plucking or pulling a perſon by the beard was one of the higheſt marks of contempt and inſult that could be offered—ſee Sat. i. l. 133, note; for the beard was cheriſhed and reſpected as a mark of gravity and wiſdom—ſee Juv. Sat. xiv. 12, note; and Juv. vi. l. 15, 16.

29. *Or what is it?*] i. e. What haſt thou done, that thou art in ſuch high favour with the gods?

—— *With what reward, &c.*] With what bribe haſt thou purchaſed the divine attention?

30. *With lungs.*] Contemptuouſly put here, per meton. for any of the larger inteſtines of beaſts offered in ſacrifice.

—— *And with greaſy intrails?*] Lactes ſignifies the ſmall guts, through which the meat paſſeth firſt out of the ſtomach: perhaps ſo called from the lacteals, or ſmall veſſels, the mouths of which open into them to receive the chyle, which is of a white or milky colour. The poet ſays, unctis lactibus, becauſe they are ſurrounded with fat.

The poet mentions theſe too in a ſneering way, as if he had ſaid—"What! do you think that you have corrupted the gods "with lungs and guts?"

31. *Lo!*

Ecce avia, aut metuens divûm matertera, cunis
Exemit puerum! frontemque, atque uda labella,
Infami digito, & luſtralibus ante ſalivis
Expiat; urentes oculos inhibere perita.
Tunc manibus quatit, & ſpem macram, ſupplice voto,
Nunc Licini in campos, nunc Craſſi mittit in ædes.
'Hunc optent generum rex & regina! puellæ
'Hunc rapiant! quicquid calcaverit hic, roſa fiat!'

31. *Lo! a grandmother, &c.*] The poet now proceeds to expoſe the folly of thoſe prayers which old women make for children.

—— *An aunt.*] Matertera—quaſi mater altera—the mother's ſiſter, the aunt on the mother's ſide, as amita is on the father's ſide.

—— *Fearing the gods.*] Metuens divûm—ſuperſtitious; for all ſuperſtition proceeds from fear and terror: it is therefore that ſuperſtitious people are called in Greek Δεισιδαιμονες, from δειδω, to fear, and Δαιμων, a dæmon, a god. See Acts xvii. 22.

32. *His forehead, &c.*] Perſius here ridicules the fooliſh and ſuperſtitious rites which women obſerved on theſe occaſions.

Firſt, after having taken the infant out of the cradle, they, before they began their prayers, wetted the middle finger with ſpittle, with which they anointed the forehead and lips of the child, by way of expiation, and preſervative againſt magic.

—— *Wet lips.*] i. e. Of the child, which are uſually wet with drivel from the mouth.

33. *Infamous finger.*] The middle finger, called infamis, from its being made uſe of in a way of ſcorn to point at infamous people. See Sat. x. l. 53, and note.

—— *Purifying ſpittle.*] They thought faſting ſpittle to contain great virtue againſt faſcination, or an evil eye; therefore with that, mixed with duſt, they rubbed the forehead and lips by way of preſervative. Thus in Petronius—"Mox turbatum "ſputo pulverem, anus medio ſuſtulit digito, frontemque re-"pugnantis ſignat."

—— *She before-hand.*] i. e. Before ſhe begins her prayers for the child.

34. *Expiates.*] See above note on l. 32, ad fin.

—— *Skilled to inhibit, &c.*] Skilful to hinder the faſcination of bewitching eyes. Uro ſignifies, lit. to burn; alſo to injure or deſtroy. Virg. G. ii. l. 196.—One ſort of witchcraft was ſuppoſed to operate by the influence of the eye. Virg. Ecl. iii. 103.

35. *Then*

Lo! a grandmother, or an aunt fearing the gods, from the cradle
Takes a boy, and his forehead and his wet lips,
With infamous finger, and with purifying ſpittle, ſhe before-hand
Expiates, ſkilled to inhibit deſtructive eyes.
Then ſhakes him in her hands, and her ſlender hope, with ſuppliant wiſh,
She now ſends into the fields of Licinius, now into the houſes of Craſſus.
'May a king and queen wiſh this boy their ſon-in-law; 'may the girls
'Seize him; whatever he ſhall have trodden upon, may 'it become a roſe!'

35. *Then ſhakes him, &c.*] Lifts him up, and dandles him to and fro, as if to preſent him to the gods.

—— *Her ſlender hope.*] The little tender infant.

—— *With ſuppliant wiſh.*] Or prayer.—Having finiſhed her ſuperſtitious rites of luſtration, ſhe now offers her wiſhes and prayers for the infant.

36. *She now ſends, &c.*] Mittit is a law term, and taken from the prætor's putting a perſon in poſſeſſion of an eſtate which was recovered at law.—Here it denotes the old woman's wiſhing, and, in deſire, putting the child in poſſeſſion of great riches, having her eye on the poſſeſſions of Craſſus and Licinius, the former of which (ſays Plutarch) purchaſed ſo many houſes, that, at one time or other, the greateſt part of Rome came into his hands. Licinius was a young ſlave of ſo ſaving a temper, that he let out the offals of his meat for intereſt, and kept a regiſter of debtors. Afterwards he was made a collector in Gaul, where he acquired (as Perſius expreſſes it, Sat. iv. l. 56, quantum non milvus oberret) "more lands than a kite could fly over."

37. *King and queen wiſh, &c.*] May he be ſo opulent as that even crowned heads may covet an alliance with him as a ſon-in-law.

37—8. *Girls ſeize him.*] May he be ſo beautiful and comely, that the girls may all fall in love with him, and contend who ſhall firſt ſeize him for her own.

38. *Shall have trodden upon, &c.*] This fooliſh, extravagant hyperbole well repreſents the vanity and folly of theſe old women, in their wiſhes for the children.

Aſt ego nutrici non mando vota: negato,
Jupiter, hæc illi, quamvis te albata rogarit,
Poſcis opem nervis, corpuſque fidele ſenectæ:
Eſto, age: ſed grandes patinæ, tucetaque craſſa
Annuere his ſuperos vetuêre, Jovemque morantur.
Rem ſtruere exoptas, cæſo bove; Mercuriumque
Arceſſis fibra: 'da fortunare penates!
'Da pecus, & gregibus fœtum!'—Quo, peſſime, pacto,
Tot tibi cum in flammis junicum omenta liqueſcant?

39. *But to a nurſe, &c.*] For my part, ſays Perſius, I ſhall never leave it to my nurſe to pray for my child.

39—40. *Deny, O Jupiter, &c.*] If ſhe ſhould ever pray thus, for a child of mine, I beſeech thee, O Jupiter, to deny ſuch petitions as theſe, however ſolemnly ſhe may offer them.

40. *Tho' cloth'd in white.*] Though arrayed in ſacrificial garments. The antients, when they ſacrificed and offered to the gods, were clothed with white garments, as emblems of innocence and purity.

41. *You aſk ſtrength, &c.*] Another prays for ſtrength of nerves, and that his body may not fail him when he comes to be old.

42. *Be it ſo—go on.*] I ſee no harm in this, ſays Perſius; you aſk nothing but what may be reaſonably deſired, therefore I don't find fault with your praying for theſe things—go on with your petitions.

—— *Great diſhes.*] But while you are praying for ſtrength of body, and for an healthy old age, you are deſtroying your health, and laying in for a diſeaſed old age, by your gluttony and luxury.

—— *Sauſages.*] Tucceta—a kind of meat made of pork or beef chopped, or other ſtuff, mingled with ſuet.

43. *Have forbidden, &c.*] While you are praying one way, and living another, you yourſelf hinder the gods from granting your wiſhes.

—— *Hinder Jove.*] Prevent his giving you health and ſtrength, by your own deſtroying both.

The poet here ridicules thoſe inconſiſtent people, who pray for health and ſtrength of body, and yet live in ſuch a manner as to impair both. Nothing but a youth of temperance is likely to inſure an old age of health.—This is finely touched by the maſterly pen of our Shakeſpeare—

Tho' I look old, yet am I ſtrong and luſty:
For in my youth I never did apply

Hot

But to a nurſe I do not commit prayers: deny,
O Jupiter, theſe to her, tho' cloth'd in white ſhe ſhould ask.
You aſk ſtrength for your nerves, and a body faithful to old age:
Be it ſo—go on: but great diſhes, and fat ſauſages,
Have forbidden the gods to aſſent to theſe, and hinder Jove.
You wiſh heartily to raiſe a fortune, an ox being ſlain, and Mercury
You invite with inwards—"grant the houſehold gods to "make me proſperous!
"Give cattle, and offspring to my flocks!"—Wretch, by what means,
When the cawls of ſo many young heifers can melt for you in flames?

Hot and rebellious liquors in my blood;
Nor did not with unbaſhful forehead woo
The means of weakneſs and debility;
Therefore my age is as a luſty winter,
Froſty, but kindly——
As you like it, Act ii. Sc. iii.

44. *You wiſh, &c.*] Another is endeavouring to advance his fortune by offering coſtly ſacrifices, little thinking that theſe are diminiſhing what he wants to augment.

—— *Ox ſlain.*] i. e. In ſacrifice—in order to render the god propitious; but you don't recollect that by this you have an ox the leſs.

—— *Mercury.*] The god of gain.

45. *You invite.*] Arceſſis—ſend for, as it were—invite to favour you.

—— *With inwards.*] Extis—the entrails of beaſts offered in ſacrifice.

—— *The houſehold gods, &c.*] "Grant, O Mercury (ſay "you) that my domeſtic affairs may proſper!" See Annot. Penates.

46. *Give cattle, &c.*] Grant me a number of cattle, and let all my flocks be fruitful, and increaſe!

—— *Wretch, by what means?*] How, thou filleſt of men, can this be?

47. *When the cawls of ſo many, &c.*] When you are every day preventing all this, by ſacrificing your female beaſts before

Et tamen hic extis, & opimo vincere farto
Intendit: 'jam creſcit ager, jam creſcit ovile;
'Jam dabitur, jam jam:' donec deceptus, & exſpes,
Nequicquam fundo ſuſpiret nummus in imo.
Si tibi crateras argenti, incuſaque pingui
Auro dona feram, ſudes; & pectore lævo
Excutias guttas: lætari prætrepidum cor.
Hinc illud ſubiit, auro ſacras quòd ovato
Perducis facies. Nam, fratres inter ahenos,

they are old enough to breed, and thus, in a two-fold manner, deſtroying your ſtock?

47. *The cawls.*] Omentum is the cawl or fat that covers the inwards.

—— *Melt in flames.*] Being put on the fire on the altar.

—— *For you.*] In hopes to obtain what you want.

48. *Yet this man, &c.*] Thinks he ſhall overcome the gods with the multitude of ſacrifices which he offers—this is his intention.

—— *With bowels.*] The inwards of beaſts offered in ſacrifice.

—— *A rich pudding.*] They offered a ſort of pudding, or cake, made of bran, wine, and honey.

49. "*Now the field increaſes,*"] ſays he—fancying his land is better for what he has been doing.

—— *Now the ſheep-fold.*] "Now methinks my ſheep breed "better."

50. *Now it ſhall be given, &c.*] "Methinks I already ſee "my wiſhes fulfilled—every thing will be given me that I "aſked for."

—— *Now preſently.*] "I ſhall not be to wait much "longer."

—— *Till deceived, and hopeleſs.*] Till, at length, he finds his error, and that, by hoping to increaſe his fortune by the multitude of his ſacrifices, he has only juſt ſo far diminiſhed it—he has nothing left but one poor ſolitary ſeſterce at the bottom of his purſe, or cheſt; which, finding itſelf deceived, and hopeleſs of any acceſſion to it, ſighs, as it were, in vain, for the loſs of its companions, which have been ſo fooliſhly ſpent and thrown away.

The Roman nummus, when mentioned as a piece of money, was the ſame with the ſeſtertius, about one penny three farthings. The proſopopeia here is very humourous.

52. *If to thee cups, &c.*] Men are apt to think the gods like themſelves,

And yet this man to prevail with bowels, and with a rich pudding
Intends: "Now the field increaſes, now the ſheep-fold—
"Now it ſhall be given, now preſently:" till deceived, and hopeleſs,
In vain the nummus will ſigh in the loweſt bottom.
If to thee cups of ſilver, and gifts wrought with rich gold
I ſhould bring, you would ſweat, and from your left breaſt
Shake out drops—your over-trembling heart would rejoice.
Hence that takes place, that with gold carried in triumph you
Overlay the ſacred faces. For, among the brazen brothers,

themſelves, pleaſed with rich and coſtly gifts—to ſuch the poet now ſpeaks.

If, ſaith Perſius, I ſhould make you a preſent of a fine piece of ſilver plate, or of ſome coſtly veſſel of the fineſt gold.

53. *You would ſweat.*] You would be ſo pleaſed and overjoyed, that you would break into a ſweat with agitation.

—— *Left breaſt.*] They ſuppoſed the heart to lie on the left ſide.

54. *Shake out drops.*] i. e. You would weep, or ſhed tears. Lachrymas excutere, to force tears. Ter. Heaut. Act i. Sc. i. l. 115.—Tears of joy would drop, as it were, from your very heart. Lachrymor præ gaudio. Ter.—Some underſtand lævo here in the ſenſe of fooliſh, ſilly; as in Virg. Ecl. i. 16. Caſaub.

—— *Your over-trembling heart, &c.*] Palpitating with unuſual motion, from the ſuddenneſs and emotion of your ſurpriſe and joy, would be delighted.

55. *That takes place.*] That notion or ſentiment takes place in your mind, that, becauſe you are ſo overjoyed at receiving a rich and ſumptuous preſent of ſilver or gold, therefore the gods muſt be ſo too—judging of them by yourſelf.

—— *Gold carried in triumph, &c.*] Hence, with the gold taken as a ſpoil from an enemy, and adorning the triumph of the conqueror, by being carried with him in his ovation, you overlay the images of the gods—thus complimenting the gods with what has been taken from your fellow mortals by rapine and plunder.

56. *The brazen brothers.*] There ſtood in the porch of the Palatine Apollo fifty brazen ſtatues of the fifty ſons of Ægyptus, the brother of Danaüs, who, having fifty ſons, married them to

Somnia pituita qui purgatiſſima mittunt,
Præcipui ſunto; ſitque illis aurea barba.
Aurum vaſa Numæ, Saturniaque impulit æra:
Veſtaleſque urnas, & Tuſcum fictile mutat.
O curvæ in terras animæ, & cœleſtium inanes!
Quid juvat hoc, templis noſtros immittere mores?
Et bona diis, ex hac ſceleratâ ducere pulpâ?
Hæc ſibi corrupto Caſiam diſſolvit olivo;

the fifty daughters of Danaüs, and, by their father's order, they all ſlew their huſbands in the night of their marriage, except Hypermneſtra, who ſaved Lynceus. See Hor. Lib. iii. Ode xi. l. 30, &c.

Theſe were believed to have great power of giving anſwers to their enquirers, in dreams of the night, relative to cures of diſorders.

57. *Moſt purged, &c.*] Moſt clear and true, as moſt defecated and uninfluenced by the groſs humours of the body.

58. *Be the chief.*] Let theſe be had in honour above the reſt. q. d. Beſtow moſt on thoſe from whom you expect moſt.

—— *A golden beard.*] This alludes to the image of Æſculapius, in the temple of Epidaurum, which was ſuppoſed to reveal remedies for diſorders in dreams. This image had a golden beard, which Dionyſius the tyrant of Syracuſe took away, ſaying, jeſtingly, that, "as the father of Æſculapius, Apollo, had no beard, it was not right for the ſon to have one."

This communicating, through dreams, ſuch remedies as were adapted to the cure of ſeveral diſorders of the inquirers, was at firſt accounted the province of Apollo and Æſculapius only; but, on the breaking out of Ægyptian ſuperſtition, Iſis and Oſyris were allowed to have the ſame power, as were alſo the fifty ſons of Ægyptus, here called the brazen brothers, from their ſtatues of braſs.

59. *Drives away, &c.*] Has quite expelled from the temples the plain and ſimple veſſels made uſe of in the days of Numa, the firſt founder of our religious rites. See Juv. Sat. xi. l. 115—16.

—— *The Saturnian braſs.*] The brazen veſſels which were in uſe when Saturn reigned in Italy.

60. *Changes the veſtal urns.*] The pitchers, pots, and other veſſels, which the veſtal virgins uſed in celebrating the rites of Veſta, and which were antiently of earthen-ware, are now changed into gold. Comp. Juv. Sat. vi. l. 342—3.

—— *The Tuſcan earthen-ware.*] Arretium, a city of Tuſcany, was famous for earthen-ware, from whence it was carried to

Let those who send dreams most purged from phlegm,
Be the chief, and let them have a golden beard.
Gold has driven away the vessels of Numa, and the Saturnian brass,
And changes the Vestal urns, and the Tuscan earthenware.
O souls bowed to the earth—and void of heavenly things!
What doth this avail, to place our manners in the temples,
And to esteem things good to the gods out of this wicked pulp?
This dissolves for itself Cassia in corrupted oil,

Rome, and to other parts of Italy. This was now grown quite out of use. Comp. Juv. Sat. xi. l. 109—10; and Juv. Sat. iii. l. 168.

The poet means to say, that people, now-a-days, had banished all the simple vessels of the ancient and primitive worship, and now, imagining the gods were as fond of gold as they were, thought to succeed in their petitions, by lavishing gold on their images. Comp. Is. xlvi. 6.

61. *O souls bowed, &c.*] This apostrophe, and what follows to the end, contain sentiments worthy the pen of a Christian.

62. *What doth this avail.*] What profiteth it.

——*To place our manners, &c.*] Immittere—to admit, or suffer to enter. Our manners—i. e. our ways of thinking, our principles of action—who, because we so highly value, and are so easily influenced by rich gifts, think the gods will be so too. See Ainsw. Immitto, No 3 and 7.

63. *And to esteem, &c.*] To prescribe, infer, or reckon what is good in their sight, and acceptable to them.

——*Out of this wicked pulp.*] From the dictates of this corrupted and depraved flesh of ours. Flesh here, as often in S. S. means the fleshly, carnal mind, influenced by, and under the dominion of, the bodily appetites—τῶν σαρκικῶν ἐπιθυμιῶν, 1 Pet. ii. 11. "That which is born of the flesh is flesh," John iii. 6.

Pulpa literally means the pulp, the fleshy part of any meat—a piece of flesh without bone. Ainsw.

64. *This.*] This same flesh—

——*Dissolves for itself Cassia, &c.*] Casia, a sweet shrub, bearing spice like cinnamon, here put for the spice: of this and other aromatics mingled with oil, which was hereby corrupted from its simplicity, they made perfumes, with which they anointed themselves.

Et Calabrum coxit, vitiato murice, vellus.
Hæc baccam conchæ raſiſſe; & ſtringere venas
Ferventis maſſæ, crudo de pulvere, juſſit.
Peccat & hæc, peccat: vitio tamen utitur. At vos
Dicite, pontifices, in ſacris quid facit aurum?
Nempe hoc, quod Veneri donatæ a virgine pupæ.
Quin damus id ſuperis, de magna quod dare lance
Non poſſit magni Meſſalæ lippa propago:
Compoſitum jus, faſque animi: ſanctoſque receſſus

65. *Hath boiled, &c.*] To give the wool a purple dye, in order to make it into ſplendid and ſumptuous garments. See Juv. Sat. xii. 38, 39.

The beſt and fineſt wool came from Calabria. The murex was a ſhell-fiſh, of the blood of which the purple dye was made. The beſt were found about Tyre. See Virg. iv. 262. Hor. Epod. xii. 21.—Vitiated—i. e. corrupted to the purpoſes of luxury.

66. *To ſcrape, &c.*] This ſame pulp, or carnal mind, firſt taught men to extract pearls from the ſhell of the pearl oyſter, in order to adorn themſelves.

—— *And to draw, &c.*] Stringere—to bring into a body or lump (Ainsw.) the veins of gold and ſilver, by melting down the crude ore. Ferventis maſſæ—the maſs of gold or ſilver ore heated to fuſion in a furnace, and thus ſeparating them from the droſs and earthy particles.

The poet is ſhewing, that the ſame depraved and corrupt principle, which leads men to imagine the gods to be like themſelves, and to be pleaſed with gold and ſilver becauſe men are, is the inventor and contriver of all manner of luxury and ſenſual gratifications.

68. *This alſo ſins, &c.*] This evil corrupted fleſh is the parent of all ſin, both in principle and practice. Comp. Rom. vii. 18—24.

—— *Yet uſes vice.*] Makes ſome uſe of vice, by way of getting ſome emolument from it, ſome profit or pleaſure.

69. *O ye prieſts, &c.*] But tell me, ye miniſters of the gods, who may be preſumed to know better than others, what pleaſure, profit, or emolument, is there to the gods, from all the gold with which the temples are furniſhed and decorated?

70. *Truly this, &c.*] The poet anſwers for them—"Juſt as "much as there is to Venus, when girls offer dolls to her."—Pupa, a puppet, a baby, or doll, ſuch as girls played with while little, and, being grown big, and going to be married, offered to Venus, hoping, by this, to obtain her favour, and to be made mothers

And hath boiled the Calabrian fleece in vitiated purple. 65
This has commanded to ſcrape the pearl of a ſhell, and to draw the veins
Of the fervent maſs from the crude duſt.
This alſo ſins, it ſins: yet uſes vice. But ye,
O ye prieſts, ſay what gold does in ſacred things?
Truly this, which dolls given by a virgin to Venus. 70
But let us give that to the gods, which, to give from a great diſh,
The blear-eyed race of great Meſſala could not—
What is juſt and right diſpoſed within the ſoul, and the ſacred receſſes

mothers of real children. The boys offered their bullæ to their houſehold gods. Juv. Sat. xiii. 33, note.

71. *But let us give, &c.*] The poet now is about to ſhew with what ſacrifices the gods will be pleaſed, and conſequently what ſhould be offered.

—— *A great diſh.*] The lanx—lit. a deep diſh—ſignified a large cenſer, appropriated to the rich: but ſometimes they made uſe of the acerra (v. 5.) a ſmall cenſer appropriated to the poor.

72. *The blear-eyed race, &c.*] Val. Corv. Meſſala took his name from Meſſana, a city of Sicily, which was beſieged and taken by him; he was the head of the illuſtrious family of the Meſſalæ. The poet here aims at a deſcendent of his, who degenerated from the family, and ſo devoted himſelf to gluttony, drunkenneſs, and luxury of all kinds, that, in his old age, his eyelids turned inſide out.

Let us offer to the gods, ſays Perſius, that which ſuch as the Meſſalæ have not to offer, however large their cenſers may be, or however great the quantities of the incenſe put within them.

73. *What is juſt and right.*] Jus is properly that which is agreeable to the laws of man—fas, that which is agreeable to the divine laws.

—— *Diſpoſed.*] Settled, faſhioned, ſet in order or compoſed, fitted, ſet together, within the ſoul.—It is very difficult to give the full idea of compoſitum in this place by any ſingle word in our language.

73—4. *The ſacred receſſes of the mind.*] The inward thoughts and affections—what St. Paul calls τα κρυπτα των ἀνθρωπων, Rom. ii. 16. Prov. xxiii. 26.

74. *A*

Mentis, & incoctum generoso pectus honesto.
Hæc cedo, ut admoveam templis, & farre litabo.

74. *A breast imbrued, &c.*] Incoctum—metaph. taken from wool, which is boiled, and so thoroughly tinged with the dye. It signifies that which is infused; not barely dipped, as it were, so as to be lightly tinged, but thoroughly soaked, so as to imbibe the colour. See Virg. G. iii. 307.

75. *That I may bring to the temples.*] Let me be possessed of these, that I may with these approach the gods, and then a little cake of meal will be a sufficient offering. Comp. Virg. Æn. v. l. 745; and Hor. Lib. iii. Ode xxiii. l. 17, &c.

Lito

Of the mind, and a breaſt imbrued with generous honeſty—
Theſe give me, that I may bring to the temples, and I will
ſacrifice with meal. 75

Lito not only ſignifies to ſacrifice, but, by that ſacrifice, to obtain what is ſought for.

Tum Jupiter faciat ut ſemper
Sacrificem, nec unquam litem.

PLAUT. in Perſa.

END OF THE SECOND SATYRE.

SATIRA

SATIRA III.

ARGUMENT.

Perſius, in this Satire, in the perſon of a Stoic præceptor, upbraids the young men with ſloth, and with neglect of the ſtudy of philoſophy. He ſhews the ſad conſequences which will attend them throughout life, if they do not apply themthemſelves early to the knowledge of virtue.

NEMPE hæc aſſidue! Jam clarum mane feneſtras
Intrat, & anguſtas extendit lumine rimas.
Stertimus, indomitum quod deſpumare Falernum

Line 1. "*What—theſe things conſtantly?*] The poet here introduces a philoſopher, rouſing the pupils under his care from their ſloth, and chiding them for lying ſo late in bed. "What "(ſays he) is this to be every day's practice?"

—— *Already the clear morning, &c.*] q. d. You ought to be up and at your ſtudies by break of day; but here you are lounging in bed at full day-light, which is now ſhining in at the windows of your bed-room.

2. *Extends with light, &c.*] Makes them appear wider, ſay ſome. But Caſaubon treats this as a fooliſh interpretation. He ſays, that this is an "Hypallage. Not that the chinks are ex-"tended, or dilated, quod quidem ineptè ſcribunt, but the light "is extended, the ſun tranſmitting its rays through the chinks "of the lattices."

Dr. Sheridan ſays—"this image (anguſtas extendit lumine "rimas) very beautifully expreſſes the widening of a chink by "the admiſſion of light." But I do not underſtand how the light can be ſaid to widen a chink, if we take the word widen in its uſual ſenſe, of making any thing wider than it was. Perhaps we may underſtand the verb extendit, here, as extending to view—i. e. making viſible the interſtices of the lattices, which, in the dark, are imperceptible to the ſight, but when the morning enters become apparent. It ſhould ſeem, from this paſſage, that the feneſtræ of the Romans were lattice windows.

But

SATIRE III.

ARGUMENT.

The title of this Satire, in ſome antient manuſcripts, was, "*The Reproach of Idleneſs*;" *though in others it is inſcribed*—"*Againſt the Luxury and Vices of the Rich*."—*in both of which, the Poet purſues his intention, but principally in the former.*

"WHAT—theſe things conſtantly? Already the
" clear morning enters
" The windows, and extends with light the narrow chinks.
" We ſnore, what to digeſt untamed Falernan

But the beſt way is to abide by experience, which is in favour of the firſt explanation; for when the bright ſun ſhines through any chink or crack, there is a dazzling which makes the chink or crack appear wider than it really is. Of the firſt glaſs windows, ſee Jortin, Rem. vol. iv. p. 196.

3. *We ſnore.*] Stertimus—i. e. ſtertitis.—The poet repreſents the philoſopher ſpeaking in the firſt perſon, but it is to be underſtood in the ſecond—"We ſtudents," ſays he, as if he included himſelf, but meaning, no doubt, thoſe to whom he ſpake. Comp. Sat. i. l. 13.

—— *To digeſt untamed, &c.*] Inſtead of riſing to ſtudy, we (i. e. ye young men) are ſleeping, as long as would ſuffice to get rid of the fumes of wine, and make a man ſober, though he went to bed ever ſo drunk.

—— *To digeſt.*] Deſpumare—metaph. taken from new wine, or any other fermenting liquor, which riſes in froth or ſcum: the taking off this ſcum or froth was the way to make the liquor clear, and to quiet its working. Thus the Falernan, which was apt, when too much was drunk of it, to ferment in the ſtomach, was quieted and digeſted by ſleep. The epithet indomitum refers to this fermenting quality of the wine.

Perhaps the maſter here alludes to the irregularities of theſe ſtudents,

Sufficiat, quinta dum linea tangitur umbrâ.
En, quid agis? ſiccas inſana canicula meſſes
Jamdudum coquit, & patula pecus omne ſub ulmo eſt.
Unus ait comitum, 'Verumne? Itane? Ocius adſit
Huc aliquis. Nemon'?' Turgeſcit vitrea bilis:
Finditur, Arcadiæ pecuaria rudere credas.
Jam liber, & bicolor poſitis membrana capillis,

ſtudents, who, inſtead of going to bed at a reaſonable hour and ſober, ſat up late drinking, and went to bed with their ſtomachs full of Falernan wine.

4. *The line is already touched, &c.*] Hypallage; for quinta linea jam tangitur umbrâ, i. e. the fifth line, the line or ſtroke which marks the fifth hour, is touched with the ſhadow of the gnomon on the ſun-dial.

The antient Romans divided the natural day into twelve parts. Sun-riſing was called the firſt hour; the third after ſun-riſing anſwers to our nine o'clock; the ſixth hour was noon; the ninth anſwers to our three o'clock P. M. and the twelfth was the ſetting of the ſun, which we call ſix o'clock P. M. The fifth hour, then, among the Romans, anſwers to our eleven o'clock A. M. Theſe ſtudents ſlept till eleven—near half the day.

5. *Lo! what do you?*] What are you at—why don't you get up?

——— *The mad dog-ſtar.*] Canicula—a conſtellation, which was ſuppoſed to ariſe in the midſt of ſummer, when the ſun entered Leo, with us the dog-days.—This is reckoned the hotteſt time in the year; and the antients had a notion, that the influence of the dog-ſtar occaſioned many diſorders among the human ſpecies, but eſpecially madneſs in dogs.

Jam Procyon furit,
Et ſtella veſani Leonis,
Sole dies referente ſiccos.
HOR. Ode xxix. Lib. iii. l. 18—20.

Rabioſi tempora ſigni.
HOR. Sat. vi. Lib. i. l. 126.

The dog-ſtar rages. POPE.

6. *Long ſince is ripening.*] They ſuppoſed that the intenſe heat, at that time of the year, was occaſioned by the dog-ſtar, which roſe with the ſun, and forwarded the ripening of the corn. The poets followed this vulgar error, which ſprang from the riſing of the dog-ſtar when the ſun entered into Leo; but this

"Might ſuffice: the line is already touched with the fifth
"ſhadow.
"Lo! what do you? the mad dog-ſtar the dry harveſts
"Long ſince is ripening, and all the flock is under the
"ſpreading elm."

Says one of the fellow-ſtudents—"Is it true? Is it ſo?
"Quick, let ſomebody
"Come hither—Is there nobody?"—vitreous bile ſwells.
"I am ſplit;"—"that you'd believe the cattle of Arcadia
"to bray."

Now a book, and two-coloured parchment, the hairs being laid aſide,

ſtar is not the cauſe of greater heat, which is, in truth, only the effect of the particular ſituation of the ſun at that ſeaſon.

6. *All the flock, &c.*]

Jam paſtor umbras cum grege languido
Rivumque feſſus quærit, & horridi
Dumeta Silvani.——
HOR. Ode xxix. Lib. iii. l. 21—3.

Nunc etiam pecudes umbras & frigora captant.
VIRG. Ecl. ii. 8.

7. *Fellow-ſtudents.*] This ſeems to be the meaning of comites in this place.

—— "*Quick, &c.*] Let ſome of the ſervants come immediately, and bring my cloaths, that I may get up.

8. *Is there nobody?*] Does nobody hear me call?

—— *Vitreous bile ſwells.*] He falls into a violent paſſion at nobody's anſwering.

Horace ſpeaks of ſplendida bilis, clear bile—i. e. furious—in oppoſition to the atra bilis, black bile, which produces melancholy. This is probably the meaning of vitrea, glaſſy, in this place.

9. "*I am ſplit,*"] ſays the youth, with calling ſo loud for ſomebody to come to me—

—— "*That you'd believe, &c.*] You may well ſay you are ready to ſplit, for you make ſuch a noiſe, that one would think that all the aſſes in Arcadia were braying together, anſwers the philoſopher. Eclipſis.—Arcadia, a midland country of Peleponneſus, very good for paſture, and famous for a large breed of aſſes. See Juv. Sat. vii. l. 160, note.

10. *Now a book.*] At laſt he gets out of bed, dreſſes himſelf, and takes up a book.

10. *Two-*

Inque manus chartæ, nodoſaque venit arundo.
Tum queritur, craſſus calamo quòd pendeat humor;
Nigra quòd infuſa vaneſcat ſepia lymphâ:
Dilutas, queritur, geminet quòd fiſtula guttas.
O miſer, inque dies ultrà miſer! huccine rerum
Venimus? at cur non potius, teneroque columbo
Et ſimilis regum pueris, pappare minutum
Poſcis; & iratus mammæ, lallare recuſas?
'An tali ſtudeam calamo?' Cui verba? Quid iſtas

10. *Two-coloured parchment.*] The ſtudents uſed to write their notes on parchment: the inſide, on which they wrote, was white; the other ſide, being the outer ſide of the ſkin, on which the wool or hair grew, was of a yellow caſt. See Juv. Sat. vii. l. 23, note.

—— *The hairs, &c.*] The hairs, or wool, which grew on the ſkin, were ſcraped off, and the parchment ſmoothed, by rubbing it with a pumice-ſtone.

11. *Paper.*] Charta ſignifies any material to write upon.—The antients made it of various things, as leaves, bark of trees, &c.; and the Ægyptians of the flag of the river Nile, which was called papyrus—hence the word paper. Charta Pergamena, i. e. apud Pergamum inventa (Plin. Ep. xiii. 12.) ſignifies the parchment or vellum which they wrote upon, and which was ſometimes indifferently called charta, or membrana. Comp. Hor. Sat. x. Lib. i. l. 4; and Sat. iii. Lib. ii. l. 2.

But chartæ, here, ſeems to mean paper of ſome ſort, different from the membrana, l. 10.

The lazy ſtudent now takes pen, ink, and paper, in order to write.

—— *A knotty reed.*] A pen made of a reed, which was hollow, like a pipe, and grew full of knots, at intervals, on the ſtalk.

12. *He complains, &c.*] That his ink is ſo thick that it hangs to the nib of his pen.

13. *Cuttle-fiſh, &c.*] This fiſh diſcharges a black liquor, which the antients uſed as ink.

—— *Vaniſhes with water, &c.*] He firſt complained that his ink was too thick: on pouring water into it, to make it thinner, he now complains that it is too thin, and the water has cauſed all the blackneſs to vaniſh away.

14. *The pipe.*] i. e. The pen made of the reed.

—— *Doubles the diluted drops.*] Now the ink is ſo diluted, that it comes too faſt from the pen, and blots his paper. All theſe are ſo many excuſes for his unwillingneſs to write.

15. "O

And there comes into his hand paper, and a knotty reed.
Then he complains that a thick moiſture hangs from the pen:
That the black cuttle-fiſh vaniſhes with water infuſed:
He complains that the pipe doubles the diluted drops.
"O wretch! and every day more a wretch! to this
"paſs
"Are we come? but why do you not rather, like the tender
"dove,
"And like the children of nobles, require to eat pap,
"And angry at the nurſe, refuſe her to ſing lullaby."—
"Can I ſtudy with ſuch a pen?" "Whom doſt thou de-
"ceive? Why thoſe

15. *"O wretch! &c.*] The philoſopher, hearing his lazy pupil contrive ſo many trivial excuſes for his idleneſs, exclaims—"O wretch, O wretched young man, who art likely to be more "wretched every day you live!"

16. *Are we come? &c.*] Are all my hopes of you, as well as thoſe of your parents, who put you under my care, come to this!

—— *Why not rather.*] Than occaſion all this expence and trouble about your education.

—— *The tender dove.*] Theſe birds are remarkably tender when young—the old ones feed them with the half-digeſted food of their own ſtomachs.

17. *Children of nobles,*] and of other great men, which are delicately nurſed.

—— *Require to eat pap.*] Pappare is to eat pap as children. Minutus -a -um, ſignifies any thing leſſened, or made ſmaller. Here it denotes meat put into the mother's, or nurſe's, mouth, there chewed ſmall, and then given to the child—as the dove to her young. Comp. the laſt note on l. 16.

18. *Angry at the nurſe.*] The word mammæ, here, refers to the mother or nurſe, which the children called mamma, as they called the father tata.

This well deſcribes the fractiouſneſs of an humoured and ſpoiled child, which, becauſe it has not immediately what it wants, flies into a paſſion with its nurſe when ſhe attempts to ſing it to ſleep, and will not ſuffer her to do it. See AINSW. Lallo.

The philoſopher ſharply reproves his idle pupil. Rather, ſays he, than come to ſchool, you ſhould have ſtaid in the nurſery, and have ſhewn your childiſh perverſeneſs there rather than here.

19. *"Can I ſtudy with ſuch a pen?"*] The youth ſtill perſiſts in his

Succinis ambages? Tibi luditur: effluis amens,
Contemnêre. Sonat vitium percussa, maligne
Respondet, viridi non cocta fidelia limo.
Udum & molle lutum es; nunc, nunc properandus, & acri
Fingendus sine fine rota. Sed rure paterno,
Est tibi far modicum; purum, & sine labe, salinum.

his frivolous excuses, totally unimpressed by all that his master has said.—"Blame the pen, don't blame me—can any mortal "write with such a pen?"

19. "*Whom do you deceive?*] I should suppose, that cui verba? is here ecliptical, and that das, or existimas dare, is to be understood. Verba dare is to cheat or deceive; and here the philosopher is representing his pupil, who is framing trivial excuses for his unwillingness to study, as a self-deceiver—tibi luditur, saith he, in the next line.

19—20. *Those shifts.*] Ambages—shifts, prevaricating, shuffling excuses.

——*Repeat.*] Succinis.—The verb succino signifies to sing after another, to follow one another in singing or saying—here properly used, as expressing the repetition of his foolish excuses, which followed one another, or which he might be said to repeat one after the other.

——*'Tis you are beguiled.*] Luditur here is used impersonally; as concurritur, Hor. Sat. i. Lib. i. l. 7.

——*Thoughtless you run out.*] Amens—foolish, silly, out of one's wits (from a priv. and mens)—so, unthinking, without thought. You run out—effluis—metaph. from a bad vessel, out of which the liquor leaks. You, foolish and unthinking as you are, are wasting your time and opportunity of improvement, little thinking, that, like the liquor from a leaky vessel, they are insensibly passing away from you—your very life is gliding away, and you heed it not.

21. *You'll be despised.*] By all sober, thinking people.

——*A pot, &c.*] Any vessel, made of clay that is not well tempered—viridi limo, which is apt to chap and crack in the fire—non cocta, not baked as it ought to be—will answer badly, when sounded by the finger, and will proclaim, by its cracked and imperfect sound, its defects.

Thus will it be with you, none will ever converse with you, or put you to the proof, but you will soon make them sensible of your deficiency in wisdom and learning, and be the object of their contempt.

23. *Wet and soft clay.*] The poet still continues the metaphor.

As wet and soft clay will take any impression, or be moulded

" Shifts do you repeat? 'Tis you are beguiled: thought-
" leſs you run out.
" You'll be deſpiſed. A pot, the clay being green, not
" baked, anſwers
" Badly, being ſtruck, it ſounds its fault.
" You are wet and ſoft clay; now, now you are to be haſten'd,
" And to be formed inceſſantly with a briſk wheel. But in
" your paternal eſtate
" You have a moderate quantity of corn, and a ſalt-cellar
" pure and without ſpot.

into any ſhape, ſo may you; you are young, your underſtanding flexible, and impreſſible by inſtruction—

——idoneus arti
Cuilibet: argillâ quidvis imitaberis udâ.
Hor. Epiſt. ii. Lib. ii. l. 7—8.

23. *Haſten'd.*] Now, now you are young, you are to loſe no time, but immediately to be begun with.

24. *Formed inceſſantly, &c.*] The metaphor ſtill continues. As the wheel of the potter turns, without ſtopping, till the piece of work is finiſhed, ſo ought it to be with you; you ought to be taught inceſſantly, till your mind is formed to what it is intended, and this with ſtrict diſcipline, here meant by acri rotâ.

—— *Paternal eſtate, &c.*] But perhaps you will ſay, " Where " is there occaſion for all this?—I am a man of fortune, and " have a ſufficient income to live in independency; therefore " why all this trouble about learning?"

25. *Moderate quantity, &c.*] Far ſignifies all manner of corn which the land produces; here, by metonym. the land itſelf—far modicum, a moderate eſtate, a competency.

—— *A ſalt-cellar without ſpot.*] The antients had a ſuperſtition about ſalt, and always placed the ſalt-cellar firſt on the table, which was thought to conſecrate it; if the ſalt was forgotten, it was looked on as a bad omen. The ſalt-cellar was of ſilver, and deſcended from father to ſon—ſee Hor. Ode xvi. Lib. ii. l. 13, 14.—But here the ſalinum, per ſynec. ſeems to ſtand for all the plate which this young man is ſuppoſed to have inherited from his father, which he calls purum and fine labe, either from the pureneſs of the ſilver, or from the care and neatneſs with which it was kept, or from the honeſt and fair means by which the father had obtained that and all the reſt of his poſſeſſions.

Quid metuas? cultrixque foci ſecura patella eſt.
Hoc ſatis? An deceat pulmonem rumpere ventis,
Stemmate quòd Tuſco ramum milleſime ducis?
Cenſoremve tuum vel quòd trabeate ſalutas?
Ad populum phaleras: ego te intus, & in cute, novi.
Non pudet, ad morem diſcincti vivere Nattæ?
Sed ſtupet hic vitio; & fibris increvit opimum

26. *What can you fear?*]—ſay you, who are poſſeſſed of ſo much property?

—— *You have a diſh, &c.*] Patella—a ſort of deep diſh, with broad brims, uſed to put portions of meat in that were given as ſacrifice.

Before eating, they cut off ſome part of the meat, which was firſt put into a pan, then into the fire, as an offering to the Lares, which ſtood on the hearth, and were ſuppoſed the guardians of both houſe and land, and to ſecure both from harm: hence the poet ſays—cultrix ſecura.

q. d. You have not only a competent eſtate in land and goods, but daily worſhip the guardian gods, who will therefore protect both—what need you fear?

27. *Is this enough?*] To make you happy.

—— *May it become you.*] Having reaſon, as you may think, to boaſt of your pedigree, can you think it meet—

—— *To break your lungs, &c.*] To ſwell up with pride, till you are ready to burſt, like a man that draws too much air at once into his lungs.

28. *A thouſandth, derive, &c.*] Milleſime, for tu milleſimus, antiptoſis; like trabeate, for tu trabeatus, in the next line—becauſe you can prove yourſelf a branch of ſome Tuſcan family, a thouſand off from the common ſtock.—The Tuſcans were accounted of moſt antient nobility. Horace obſerves this, in moſt of his compliments to Mæcenas, who was derived from the old kings of Tuſcany. See Ode i. Lib. i. l. 1, & al. freq.

29. *Cenſor, &c.*] The Roman knights, attired in the robe called trabea, were ſummoned to appear before the cenſor (ſee Anſw. Cenſor), and to ſalute him in paſſing by, as their names were called over. They led their horſes in their hand.

Are you to boaſt, ſays the philoſopher to his pupil, becauſe the cenſor is your relation (tuem), and that when you paſs in proceſſion before him, with your knight's robe on, you may claim kindred with him?

30. *Trappings to the people*—] q. d. Theſe are for the ignorant

"What can you fear? and you have a diſh a ſecure wor-
"ſhipper of the hearth."—
"Is this enough? Or may it become you to break your
"lungs with wind,
"Becauſe you, a thouſandth, derive a branch from a Tuſ-
"can ſtock;
"Or becauſe robed you ſalute the cenſor (as) yours?—
"Trappings to the people—I know you intimately and
"thoroughly.
"Does it not ſhame you to live after the manner of diſſo-
"lute Natta?
"But he is ſtupefied with vice, rich fat hath increaſed in his

rant vulgar to admire. The ornaments of your dreſs you may exhibit to the mob; they will be pleaſed with ſuch gewgaws, and reſpect you accordingly.

The word phaleræ -arum, ſignifies trappings, or ornaments, for horſes; alſo a ſort of ornament worne by the knights: but theſe no more ennobled the man, than thoſe did the horſe.

30. *I know you intimately, &c.*] Inſide and out, as we ſay; therefore you can't deceive me.

31. *Does it not ſhame you, &c.*] Do you feel no ſhame at your way of life, you that are boaſting of your birth, fortune, and quality, and yet leading the life of a low profligate mechanic?

Natta ſignifies one of a ſorry, mean occupation, a dirty mechanic. But here the poet means ſomebody of this name, or at leaſt who deſerved it by his profligate and worthleſs character. See Hor. Sat. vi. Lib. i. l. 124; and Juv. Sat. viii. l. 95.

32. *He is ſtupefied with vice.*] He has not all his faculties clear, and capable of diſcernment, as you have, therefore is more excuſable than you are. By long contracted habits of vice he has ſtupefied himſelf.

—— *Fat hath increaſed, &c.*] Pingue, for pinguedo. Theſe words are, I conceive, to be taken in a moral ſenſe; and by fibris, the inwards or intrails, is to be underſtood the mind and underſtanding, the judgment and conſcience, the inward man, which, like a body overwhelmed with fat, are rendered torpid, dull, and ſtupid, ſo as to have no ſenſe and feeling of the nature of evil remaining. See Pſ. cxix. 70, former part.

Pingue: caret culpa: neſcit quid perdat: & alto
Demerſus, ſumma rurſus non bullit in undâ.
Magne pater divûm, ſævos punire tyrannos
Haud alia ratione velis, cum dira libido
Moverit ingenium, ferventi tincta veneno:
'Virtutem videant, intabeſcantque relictâ.'
Anne magis Siculi gemuerunt æra juvenci;
Et magis, auratis pendens laquearibus, enſis
Purpureas ſubter cervices terruit, 'imus,
'Imus præcipites,' quàm ſi ſibi dicat; & intus

33. *He is not to blame.*] i. e. Comparatively. See Juv. Sat. ii. l. 15—19.

—— *He knows not, &c.*] He is inſenſible of the ſad conſequences of vice, ſuch as the loſs of reputation, and of the comforts of a virtuous life. He has neither judgment to guide him, nor conſcience to reprove him.

34. *Overwhelmed.*] Sunk into the very depths of vice, like one ſunk to the bottom of the ſea.

34. *Bubble again, &c.*] i. e. He does not emerge, riſe up again. Metaph. from divers, who plunge to the bottom of the water, and, when they riſe again, make a bubbling of the ſurface as they approach the top.

Therefore, O young man, beware of imitating, by thine idleneſs and miſpending of time, this wretched man, leſt thou ſhouldſt bring thyſelf into the ſame deplorable ſtate.

36. *By any other way.*] Than by giving them a ſight of the charms of that virtue, which they have forſaken, and to which they cannot attain. Haud velis—i. e. noli.

—— *When dire luſt, &c.*] When they find their evil paſſions exciting them to acts of tyranny. See Ainsw. Libido, N° 1. 3.

37. *Imbued with fervent poiſon.*] Tincta—imbued, full of, abounding (met.) with the inflaming venom of cruelty, which may be called the poiſon of the mind, baleful and fatal as poiſon in its deſtructive influence.

38. *Let them ſee virtue.*] Si virtus humanis oculis conſpiceretur, miros amores excitaret ſui. Senec. This would be the caſe with the good and virtuous: but it would have a contrary effect towards ſuch as are here mentioned; it would fill them with horror and diſmay, and inflict ſuch remorſe and ſtings of conſcience, as to prove the greateſt torment which they could endure.

—— *Let them pine away.*] For the loſs of that which they have

" Inwards: he is not to blame: he knows not what he may
" loſe, and with the deep
" Overwhelmed, he does not bubble again at the top of the
" water."

Great father of gods! will not to puniſh cruel
Tyrants by any other way, when fell deſire
Shall ſtir their diſpoſition, imbued with fervent poiſon;
Let them ſee virtue, and let them pine away, it being left.
Did the braſs of the Sicilian bullock groan more,
Or the ſword hanging from the golden ceiling, did it
More affright the purple neck underneath; " I go,
" I go headlong," (than if any one ſhould ſay to himſelf)
and, within

have forſaken and deſpiſed, as well as from the deſpair of ever retrieving it.

38. *It being left.*] i. e. Virtute relicta. Abl. abſol.

39. *The Sicilian bullock, &c.*] Alluding to the ſtory of Phalaris's brazen bull. Perillus, an Athenian artificer, made a figure of a bull in braſs, and gave it to Phalaris, tyrant of Syracuſe, as an engine of torment: the bull was hollow; a man put into it, and ſet over a large fire, would, as the braſs heated and tormented him, make a noiſe which might be ſuppoſed to imitate the roaring of a bull. The tyrant accepted the preſent, and ordered the experiment to be firſt tried on the inventor himſelf. Comp. Juv. Sat. xv. 122. note.

40. *The ſword hanging, &c.*] Damocles, the flatterer of Dionyſius, the Sicilian tyrant, having greatly extolled the happineſs of monarchs, was ordered, that he might be convinced of his miſtake, to be attired, as a king, in royal apparel; to be ſeated at a table ſpred with the choiceſt viands, but withal, to have a naked ſword hung over his head, ſuſpended by a ſingle hair, with the point downwards; which ſo terrified Damocles, that he could neither taſte of the dainties, nor take any pleaſure in his magnificent attendance.

41. *Purple neck, &c.*] i. e. Damocles, who was placed under the point of the ſuſpended ſword, and magnificently arrayed in royal purple garments. Meton.—Purpureas cervices, for purpuream cervicem—ſynec.

41—2. " *I go, I go, &c.*] A perſon within the bull of Phalaris would not utter more dreadful groans; nor one ſeated like Damocles, under the ſharp point of a ſword, ſuſpended over his head by a ſingle horſe-hair, would not feel more uneaſy, than the man who is deſperate with guilt, ſo as to give himſelf over for

Palleat infelix, quod proxima neſciat uxor?
Sæpè oculos, memini, tangebam parvus olivo,
Grandia ſi nollem morituri verba Catonis
Dicere, non ſano multum laudanda magiſtro;
Quæ pater adductis ſudans audiret amicis:
Jure; etenim id ſummum, quid dexter ſenio ferret,
Scire erat in voto; damnoſa canicula quantum
Raderet; anguſtæ collo non fallier orcæ;

loſt, and to have nothing elſe to ſay, than, "I am going, I am "plunging headlong into deſtruction, nothing can ſave me."

42—3. *Within unhappy.*] Having an hell, as it were, in his conſcience.

43. *Turn pale.*] Palleo literally ſignifies to be pale—as this often ariſes from fear and dread, palleo is uſed to denote fearing, to ſtand in fear of, per meton. So Hor. Lib. iii. Ode xxvii. l. 27—8.

——Mediaſque fraudes
Palluit audax.

In the above paſſage of Horace, palleo, though a verb neuter, is uſed actively, as here by Perſius; likewiſe before, Sat. i. l. 124, where palles is uſed metonymically for hard ſtudying, which occaſions paleneſs of countenance.

—— *Neareſt wife, &c.*] His conſcience tormented with the guilt of crimes, which he dares not reveal to the neareſt friend that he has, not even to the wife of his boſom, who is neareſt of all.

44. *Beſmear'd my eyes, &c.*] The philoſopher here relates ſome of his boyiſh pranks. I uſed, ſays he, when I was a little boy, and had not a mind to learn my leſſon, to put oil into my eyes, to make them look bleary, that my maſter might ſuppoſe they really were ſo, and excuſe me my taſk.

45—6. *Great words of dying Cato.*] Cato of Utica is here meant, who killed himſelf, that he might not fall into the hands of Julius Cæſar, after the defeat of Pompey. His ſuppoſed laſt deliberation with himſelf before his death, whether he ſhould ſtab himſelf, or fall into the hands of Cæſar, was given as a theme for the boys to write on; then they were to get the declamation, which they compoſed, by heart, and repeat it by way of exerciſing them in eloquence.

46. *Much to be praiſed.*] It was the cuſtom for the parents and their friends to attend on theſe exerciſes of their children, which the maſter was ſure to commend very highly, by way of flattering the parents with a notion of the progreſs and abilities of their children, not without ſome view, that the parents ſhould

Unhappy, ſhould turn pale at what his neareſt wife muſt be
ignorant of?
I remember, that I, a little boy, often beſmear'd my eyes
with oil,
If I was unwilling to learn the great words of dying
Cato, much to be praiſed by my infane maſter;
Which my father would hear ſweating, with the friends he
brought:
With reaſon; for it was the height of my wiſh to know what
The lucky ſice would bring, how much the miſchievous ace
Would ſcrape off—not to be deceived by the neck of the
narrow jar—

compliment the maſter on the pains which he had taken with his ſcholars.

46. *Inſane.*] This does not mean that the maſter was mad, but that, in commending and praiſing ſuch puerile performances, and the vehemence with which he did it, he did not act like one that was quite in his right ſenſes.

47. *Sweating—*] i. e. With the eagerneſs and agitation of his mind, that I might acquit myſelf well before him and the friends which he might bring to hear me declaim. See above, note on l. 46, N° 1.

48. *With reaſon, &c.*] Jure—not without cauſe.—q. d. My father might well ſweat with anxiety, for inſtead of ſtudying how to acquit myſelf with credit on theſe occaſions, it was the height of my ambition to know the chances of the dice, play at chuck, and whip a top, better than any other boy.

49. *Lucky ſice, &c.*] Dexter, lucky, fortunate—from dexter, the right hand, which was ſuppoſed the lucky ſide, as ſiniſter, the left, was accounted unlucky.

The ſice—the ſix—the higheſt number on the dice, which won.

—— *Miſchievous ace, &c.*] The ace was the unluckieſt throw on the dice, and loſt all. See Annot. Canicula, N° 5.

It was the ſummit of his wiſh to be able to calculate the chances of the dice; as, what he ſhould win by throwing a ſix, and what he ſhould loſe if he threw an ace. How much a ſice, ferret, might bring, i. e. add, contribute to his winnings—how much the ace, raderet, might ſcrape off, i. e. diminiſh, or take away from them. Metaph. from diminiſhing a thing, or leſſening its bulk by ſcraping it.

50. *Neck of the narrow jar.*] Orca ſignifies a jar, or like earthen

Neu quis callidior buxum torquere flagello.

Haud tibi inexpertum, curvos deprendere mores;
Quæque docet ſapiens, bracceatis illita Medis,
Porticus: inſomnis quibus & detonſa juventus
Invigilat, ſiliquis & grandi paſta polentâ. 55
Et tibi, quæ Samios deduxit littera ramos,
Surgentem dextro monſtravit limite callem.
Stertis adhuc? laxumque caput, compage ſolutâ,

earthen veſſel, which had a long narrow neck: the boys uſed to fix the bottom in the ground, and try to chuck, from a little diſtance, nuts, or almonds, into the mouth; thoſe which they chucked in were their own, and thoſe which miſſed the mouth, and fell on the ground, they loſt.

I made it my ſtudy, ſays he, to underſtand the game of the nuts, and to chuck ſo dextrouſly as not to miſs the mouth, however narrow the neck might be.

51. *The top.*] Buxus—lit. the box-tree, box-wood.—As the children's tops were made of this, therefore, per meton. it is uſed to denote a top, as well as any thing elſe made of box-wood. Conſiſtently with his plan, he was determined to excel, even in whipping a top.

52. *Unexperienced, &c.*] The philoſopher makes uſe of what he has been ſaying, by way of remonſtrance with his pupil.—You, ſays he, are not a child as I was then, therefore it does not become you to invent excuſes to avoid your ſtudies, in order to follow childiſh amuſements—you know better, you have been taught the precepts of wiſdom and moral philoſophy, and know by experience the difference between right and wrong.

—— *Crooked morals.*] Morals which deviate from the ſtrait rule of right. Metaph. from things that are bent, bowed, crooked, and out of a ſtrait line.

53. *Wiſe portico.*] Meton. the place where wiſdom is taught, put for the teachers. The Stoics were ſo called, from στοα, a portico in Athens, ſpacious, and finely embelliſhed, where they uſed to meet and diſpute.

—— *Dawb'd over, &c.*] On the walls of the portico were painted the battles of the Medes and Perſians with the Athenians, who, with their kings Xerxes and Darius, were defeated by Miltiades, Leonidas, and Themiſtocles, Athenian generals, at Marathon, Thermopylæ, and on the coaſt of Salamis.

—— *Trowzer'd Medes.*] The bracca was a peculiar dreſs of the Medes, which, like trowzers, reached from the loins to the ankles. See Juv. Sat. ii. l. 169, note.

54. *Which.*] i. e. The things taught by the Stoics.

54. *Sleepleſs*

Nor that any one ſhould whirl more ſkilfully the top with a ſcourge.

It is not a thing unexperienced, to you, to diſcover crooked morals,

And the things which the wiſe portico, dawb'd over with the trowzer'd Medes,

Teaches, which the ſleepleſs and ſhorne youth

Watch over, fed with bean-pods and a great pudding: 55

And to thee, the letter, which hath ſever'd the Samian branches,

Hath ſhewn the path riſing with the right-hand limit.

Do you ſtill ſnore? and does your lax head, with looſen'd joining,

54. *Sleepleſs youth.*] The young men who follow the ſtrict diſcipline of the Stoics, and allow themſelves but little ſleep, watching over their ſtudies night and day.

—— *Shorne.*] After the manner of the Stoics, who did not ſuffer their hair to grow long. See Juv. Sat. ii. l. 14, 15.

55. *Bean-pods.*] Siliqua is the huſk, pod, or ſhell of a bean, pea, or the like; alſo the pulſe therein: put here to denote the moſt ſimple and frugal diet. Juv. Sat. xi. l. 58.

—— *A great pudding.*] Polenta—barley-flour, dried at the fire and fried, after ſoaking in water all night. AINSW. This made a ſort of fried pudding, or cake, and was a kind of coarſe food.

56. *And to thee, the letter, &c.*] The two horns, or branches, as Perſius calls them, of the letter Y, were choſen, by Pythagoras, to demonſtrate the two different paths of virtue and vice, the right branch leading to the former, the left to the latter; it was therefore called his letter: and Perſius calls the two branches, into which the Y divides itſelf, Samios, from Samos, an iſland in the Ionian Sea, where Pythagoras was born, who hence was called the Samian philoſopher, and the Y the Samian letter.

57. *Shewn the path riſing, &c.*] i. e. He had been well inſtructed in the doctrine of Pythagoras, concerning the way to virtue.

Litera Pythagoræ diſcrimine ſecta bicorni,
Humanæ vitæ ſpeciem præferre videtur. MART.

58. *Do you ſtill ſnore.*] Thou, who haſt been taught better things, from the principles and practices of the Stoics and Pythagoreans, art thou ſleeping till almoſt noon. See l. 4.

—— *Your lax head, &c.*] In ſleep, the muſcles which raiſe the head, and keep it upright, are all relaxed, ſo that the head will

Oſcitat heſternum, diſſutis undique malis?
Eſt aliquid quò tendis, & in quod dirigis arcum?
An paſſim ſequeris corvos teſtaque lutoque,
Securus quò pes ferat, atque ex tempore vivis?
Helleborum fruſtrà, cum jam cutis ægra tumebit,
Poſcentes videas. Venienti occurrite morbo;
Et quid opus Cratero magnos promittere montes?
Diſcite, ô miſeri! & cauſas cognoſcite rerum:
Quid ſumus; & quidnam victuri gignimur: ordo
Quis datus: & metæ quà mollis flexus, & undæ.

will nod, and drop, as if it had nothing to confine it in its place: this is often ſeen in people who ſleep as they ſit.

59. *Yawn, &c.*] From the ſleepineſs and fatigue occaſioned by yeſterday's debauch are you yawning as if your jaws were ripped aſunder? Diſſutis—metaph. from the parting, or gaping, of things ſewed together, when unſtitched, or ripped aſunder. Mala ſignifies either the cheek, or the jaw-bone.

Oſcitat heſternum, Græciſm.—q. d. Yawn forth yeſterday's debauch.

Oſcitando evaporat, & edormit heſternam crapulam.
MARSHAL.

60. *Is there any thing, &c.*] Have you any purſuit, end, or point in view?

——*Direct your bow?*] What do you aim at? Metaph. taken from an archer's aiming at a mark.

61. *Follow crows, &c.*] Or do you ramble about, you know not why, nor whither, like idle boys, that follow crows to pelt them with potſherds and mud, in order to take them?—(as we ſhould ſay, to lay ſalt upon their tails.) A proverbial expreſſion to denote vain, unprofitable, and fooliſh purſuits.

62. *Live from the time.*] Ex tempore—without any fixed or premeditated plan, and looking no farther than juſt the preſent moment.

63. *In vain hellebore, &c.*] The herb hellebore was accounted a great cleanſer of noxious humours, therefore adminiſtered in dropſies.

When the ſkin is ſwoln with a dropſy, it is too late to begin with remedies, in very many caſes.

64. *Prevent, &c.*] The wiſeſt way is to prevent the diſorder by avoiding the cauſes of it, or by checking its firſt approaches. Occurrite—meet it in its way to attack you.

Principiis obſta: ſerò medicina paratur,
Cùm mala per longas invaluêre moras. OVID.

65. *What*

Yawn from what happen'd yesterday, with cheeks unlew'd in all parts?
Is there any thing whither you tend? and to what do you direct your bow?
Or do you follow crows up and down with a potherd and mud,
Careless whither your foot may carry you; and do you live from the time?
In vain hellebore, when now the sickly skin shall swell,
You may see people asking for. Prevent the coming disease;
And what need is there to promise great mountains to Craterus?
Learn, O miserable creatures, and know the causes of things,
What we are, and what we are engender'd to live: what order
Is given, and by what way the turning of the goal, and of the water, may be easy:

65. *What need is there, &c.*] What need have you to let the distemper get such an head, as that you may be offering mountains of gold for a cure. Craterus was the physician of Augustus—put here for any famous and skilful practitioner.

The poet, here, is speaking figuratively, and means, that what he says of the distempers of the body should be applied to those of the mind; of which all he says is equally true.

The first approaches of vice are to be watched against, and their progress prevented; otherwise, if disregarded till advanced into habits, they may be too obstinate for cure. Comp. I. 32—4.

66. *Learn, &c.*] Here the philosopher applies what he has been saying, by way of reproof and remonstrance, in a way of inference—Learn then, says he, ye miserable youths, who are giving way to sloth, idleness, and neglect of your studies—learn, before it be too late, the causes, the final causes of things, which are the great objects of moral philosophy, which teacheth us the causes and purposes for which all things were made.

67. *What we are.*] Both as to body and soul; how frail and transitory as to the one, how noble and exalted as to the other.

—— *What we are engender'd, &c.*] To what end and purpose we are begotten, in order to live in this world, and what life we are to lead.

67—8. *What order is given.*] In what rank or degree of life we are placed.

68. *By what way the turning, &c.*] Metaph. to denote the wise,

Quis modus argento; quid fas optare: quid asper
Utile nummus habet: patriæ, carisque propinquis,
Quantum elargiri deceat: quem te Deus esse
Jussit; & humana quâ parte locatus es in re—
Disce; nec invidens, quòd multa fidelia putet
In locuplete penu, defensis pinguibus Umbris;
Et piper, & pernæ, Marsi monumenta clientis:

wise, well-ordered, and well-directed management, and right conduct of our affairs; as charioteers in the circus used all their care and management in turning the meta, or goal, so as to avoid touching it too nearly. To touch it with the inward wheel of the chariot, yet so as but to touch it, was the choice art of the charioteer: this they called stringere metam; as to escape the danger in the performance of it they called evitare metam.

Metaque fervidis
Evitata rotis. Hor. Ode 1.

If they performed not this very dextrously, they were in danger of having the chariot and themselves dashed to pieces.

68. *And of the water.*] Another metaphor to the same purpose, alluding to the naumachia, or ship-races, wherein there were likewise placed metæ; and the chief art was, when they came to the meta, to tack their ship so dextrously, as to sail as near as possible round it, yet so as to avoid running against it. See Æn. v. 129—31.

It was one part of moral philosophy, to teach the attainment of the best end, by the safest, easiest, and best means, avoiding all difficulties and dangers as much as possible.

69. *What measure to money.*] What limits or bounds to put to our desires after it, so as to avoid covetousness.

—— *What it is right to wish.*] Or pray for. See Sat. ii. per tot.

69—70. *Rough money, &c.*] The true use of money, for this alone can make it useful. Asper nummus is coined gold or silver; so called from the roughness which is raised on the surface by the figures or letters stamped on it.

Not only money, but all wrought or chased silver or gold, is signified by the epithet asper.

Vasa aspera. Juv. Sat. xiv. l. 62.

Cymbiaque argento perfecta atque aspera signis.
Æn. v. l. 267.

70. *Our country, &c.*] What we owe, and, consequently, what it becomes us to pay, to our country, our relations, and friends, &c.

71. *Whom*

What meaſure to money—what it is right to wiſh—what rough
Money has that is uſeful. To our country, and to dear relations,
How much it may become to give; whom the Deity commanded
Thee to be, and in what part thou art placed in the human ſyſtem—
Learn:—nor be envious, that many a jar ſtinks
In a rich ſtore, the fat Umbrians being defended,
And pepper, and gammons of bacon, the monuments of a Marſian client,

71. *Whom the Deity commanded, &c.*] Quem—what manner of perſon it is the will of heaven you ſhould be in your ſtation.

72. *In what part placed, &c.*] Locatus. Metaph. from the placing people according to their rank on the benches at the theatres; or from ſoldiers, who are placed in particular ſtations, as centinels, &c. which they muſt not forſake, but by leave, or order, of the commander. Thus the Stoics taught, that every man was placed, or ſtationed, in ſome deſtined part of the human ſyſtem (humanâ re) which he muſt not quit at his own will and pleaſure, but ſolely by the permiſſion or command of the Deity.

73. *Learn.*] Get a thorough, practical knowledge of the above-mentioned important particulars, and then you need not envy any body.

—— *A jar ſtinks, &c.*] Nor envy any great lawyer the preſents which are made him, of ſuch quantities of proviſions, that they grow ſtale and putrid before he can conſume them. Penus -i, or -us, ſignifies a ſtore of proviſions. *Ainsw.*

74. *Fat Umbrians.*] The Umbrian and the Marſian were the moſt plentiful of all the provinces in Italy.

—— *Being defended*—] Ably and ſtrenuouſly, in ſome great cauſe, in which they were defendents—they ſent preſents of proviſions to their counſel—and this in ſuch quantities, that they could not uſe them while they were good.

75. *And pepper, &c.*] And that there is pepper, &c. in the lawyer's ſtore.—The poet means to ridicule ſuch vile preſents, as after him Juvenal did. See Juv. Sat. vii. 119—21.

—— *Monuments, &c.*] Monumentum, or monimentum (from moneo) a memorial of any perſon or thing. The poet calls theſe preſents of the Marſians, moniments, or memorials of them, becauſe they were the produce of their country, and beſpake from whence they came as preſents, to refreſh their counſel's

Mænaque quòd prima nondum defecerit orca.

Hic aliquis de gente hircosa centurionum,
Dicat; "Quod sapio, satis est mihi: non ego curo
"Esse quod Arcesilas, ærumnosique Solones,
"Obstipo capite, & figentes lumine terram;
"Murmura cum secum, & rabiosa silentia rodunt,
"Atque exporrecto trutinantur verba labello,

sel's memory concerning his Marsian clients, who were, perhaps, plaintiffs in the cause against the Umbri.

76. *Because the pilchard, &c.*] Because a second jar of pickled herrings, or pilchards, was sent, before the first that had been sent was all used.

What fish the mæna was is not certain, but something, we may suppose, of the herring, pilchard, or anchovy kind, which was pickled, and put up in jars.

The Stoics were no friends to the lawyers; not that they condemned the profession itself, but because it induced men to sell their voices, in order to gratify their covetous desire of gain, which, by the way, could not be very considerable, if it consisted only in such fees as are above mentioned. Comp. Juv. Sat. vii. 106—121.

However, Persius makes his philosopher, in his discourse to his pupils, take an opportunity of ridiculing the lawyers, with no little contempt and severity, by telling the young men, that, if possessed of all the valuable principles of moral philosophy, they need not envy the fees of the lawyers, which, by the way, he represents in the most ridiculous and contemptible light.

77. *Here some one, &c.*] The poet, here, represents the philosopher as anticipating some objections which might be made to his doctrines, on the subject of studying philosophy, which he does, by way of answering them; and thus he satirizes the neglect and contempt of philosophy by the Roman people, and shews the fallacy and absurdity of their arguments against it.

—— *Stinking centurions.*] Hircosus, from hircus, a goat, signifies stinking, rammish, smelling like a goat.

The centurions, and the lower part of the Roman soldiery, were very slovenly, seldom pulled off their clothes, and wore their beards, which they neglected, so that, by the nastiness of their persons, they smelt rank like goats.

Persius makes one of these the spokesman, by which he means, doubtless, to reflect on the opponents, as if none could be of their party but such a low, dirty, ignorant fellow as this.

78. "*What I know, &c.*] The foundation of all contempt of knowledge is self-sufficiency.

I know

And becauſe the pilchard has not yet failed from the firſt jar.

Here ſome one, of the ſtinking race of centurions,
May ſay; "What I know is enough for me. I don't care
"To be what Arceſilas was, and the wretched Solons,
"With the head awry, and fixing the eyes on the ground,
"When murmurs with themſelves, and mad ſilence they are
"gnawing,
"And words are weighed with a ſtretch'd-out lip,

I know enough to anſwer my purpoſe, ſays the centurion; I don't want to be wiſer.

79. *Arceſilas.*] An Æolian by birth, and ſcholar to Polemon; afterward he came to Athens, and joined himſelf to Crantor, and became the founder of an academy. He oppoſed Zeno's opinions, and held, that nothing could be certainly known.

Perſius, probably, who was a Stoic, means here to give him a rub, by ſuppoſing this ignorant centurion to mention him as a great man.

—— *Wretched Solons.*] Solon was one of the wiſe men of Greece, and the great lawgiver at Athens.

I would not give a farthing, ſays the centurion, to be ſuch a philoſopher as Arceſilas, or as wiſe as Solon, who was always making himſelf miſerable with labour and ſtudy, or indeed as any ſuch people as Solon was—(Solones.)

80. *Head awry.*] An action which the philoſophers much uſed, as having the appearance of modeſty and ſubjection. See Hor. Sat. v. Lib. ii. l. 92.

—— *Fixing the eyes on the ground.*] As in deep thought.

Figentes lumine terram. Hypallage—for figentes lumina in terram.

81. *Murmurs with themſelves.*] Perſons in deep meditation are apt ſometimes to be muttering to themſelves.

—— *Mad ſilence, &c.*] They obſerved a ſilence, which, being attended with reclining the head, fixing their eyes on the ground, and only now and then interrupted by a muttering between the teeth, as if they were gnawing or eating their words, made thoſe who ſaw them take them for madmen, for they appeared like melancholy mad. Perhaps rabioſa ſilentia may allude to the notion of mad-dogs, who are ſuppoſed never to bark.

82. *Words are weighed, &c.*] Trutinantur—metaph. from weighing in ſcales: ſo theſe philoſophers appear to be balancing, i. e. deeply conſidering, their words, with the lip pouted out; an action frequently ſeen in deep thought.

" Ægroti veteris meditantes ſomnia: *gigni*
" *De nihilo nihilum, in nihilum nil poſſe reverti.*
" Hoc eſt, quod palles! cur quis non prandeat, hoc eſt!"
His populus ridet; multumque toroſa juventus
Ingeminat tremulos, naſo criſpante, cachinnos.
Inſpice; neſcio quid trepidat mihi pectus; & ægris
Faucibus, exſuperat gravis halitus; inſpice ſodes,
Qui dicit medico; juſſus requieſcere, poſtquam
Tertia compoſitas vidit nox currere venas,

83. *Meditating the dreams, &c.*] Sick men's dreams are proverbial for thoughts which are rambling and incoherent; as ſuch the centurion repreſents the thoughts and reſearches of theſe philoſophers: of this he gives an inſtance—

83—4. *Nothing can be produced, &c.*] q. d. Ex nihilo nil fit.—This was looked on as an axiom among many of the antient philoſophers, and ſo taken for granted, that the centurion is here ſuppoſed to deride thoſe, who took the pains to get at it by ſtudy, as much as we ſhould do a man who ſhould labour hard to find out that two and two make four.

But we are taught, that God made the world out of matter, which had no exiſtence till he created it, contrary to the blind and atheiſtical notion of the eternity of the world, or of the world's being God, as the Stoics and others taught.

85. *Is this what you ſtudy?*] Palles—lit. art pale. See note on Sat. i. l. 124.

—— *Should not dine?*] Is it for this, that you philoſophers half-ſtarve yourſelves with faſting, that your heads may be clear.

Mente uti rectè non poſſumus multo cibo & potione completi. Cic. Tuſc. Quæſt. 5. Quis for aliquis—lit. ſome one.

86. *The people laugh at this.*] At theſe words the people, who are the ſuppoſed hearers of this centurion, burſt into a horſe-laugh.

—— *The brawny youth, &c.*] The ſtout, brawny young fellows, the ſoldiers, who ſtood around, were highly delighted with the centurion's jokes upon the philoſophers, and with repeated loud laughter proclaimed their higheſt approbation.

87. *Tremulous laughs.*] Cachinnus ſignifies a loud laugh, particularly in deriſion or ſcorn—tremulos denotes the trembling or ſhaking of the voice in laughter, as ha! ha! ha!

—— *Wrinkling noſe.*] In laughter the noſe is drawn up in wrinkles. See Sat. i. l. 41, note.

88. *Inſpect, &c.*] The philoſopher having ended the ſuppoſed ſpeech of the centurion againſt the ſtudy of philoſophy, now relates a ſtory, by way of anſwer; in order to ſhew, that a man who

" Meditating the dreams of an old ſick man—that *nothing can*
" *Be produced from nothing, nothing can be return'd into nothing.*
" Is this what you ſtudy? Is it this why one ſhould not
" dine?"

The people laugh at this, and much the brawny youth
Redoubles the tremulous loud laughs with wrinkling noſe.
" Inſpect: I know not why my breaſt trembles, and from
" my ſick
" Jaws heavy breath abounds: inſpect, I pray you"—
Who ſays to a phyſician;—being order'd to reſt,—after
A third night hath ſeen his veins to run compoſed,

who rejects and ridicules the principles of philoſophy, which are to heal the diſorders of the mind, acts as fatal a part, as he who, with a fatal diſtemper in his body, ſhould reject and ridicule the advice of a phyſician, even act againſt it, and thus at laſt deſtroy himſelf. The qui, l. 90, is a relative without an antecedent, but may be ſupplied thus—

Let us ſuppoſe a man, who finding himſelf ill, ſays to a phyſician, " Pray, doctor, feel my pulſe, obſerve my caſe, examine " what is the matter with me."—Inſpice.

88. *I know not why, &c.*] I don't know how or what it is, but I find an unuſual fluttering of my heart.

89. *Heavy breath abounds.*] I feel an heavineſs and oppreſſion of breath, a difficulty of breathing: which ſeems here meant, as quickneſs of pulſe and difficulty of breathing are uſual ſymptoms of feveriſh complaints, eſpecially of the inflammatory kind; alſo a fœtid ſmell of the breath, which gravis alſo denotes.

——— *Inſpect, I pray you.*] Feeling himſelf ill, and not knowing how it may end, he is very earneſt for the phyſician's advice, and again urges his requeſt.

So would it be with regard to philoſophy; if men felt, as they ought, the diſorders of their mind, and dreaded the conſequences, they would not deſpiſe philoſophy, which is the great healer of the diſtempered mind, but apply to it as earneſtly as this ſick man to the phyſician.

90. *Order'd to reſt.*] Being ordered by the phyſician to go to bed, and keep himſelf quiet.

90—1. *After a third night.*] The patient, after about three days obſervance of the doctor's preſcription, finds his fever gone, the ſymptoms vaniſhed, and his pulſe quite compoſed and calm. As ſoon as he finds this, he forgets his phyſician, and his danger, and falls to eating and drinking again as uſual.

De majore domo, modicè ſitiente lagenâ,
Lenia loturo ſibi Surrentina rogavit.
" Heus bone, tu palles." Nihil eſt. " Videas tamen iſtud,
" Quicquid id eſt: ſurgit tacitè tibi lutea pellis." 95
At tu deteriùs palles; ne ſis mihi tutor;
Jampridem hunc ſepeli: tu reſtas. " Perge, tacebo."
Turgidus hic epulis, atque albo ventre, lavatur;
Gutture ſulphureas lentè exhalante mephites.
Sed tremor inter vina ſubit, calidumque triental 100

92. *Greater houſe.*] He ſends to ſome rich friend, or neighbour, for ſome Surrentine wine; which was a ſmall wine, not apt to affect the head, as Pliny obſerves—

Surrentina vina caput non tenent. PLIN. xxiii. c. 1.

therefore, drunk in a ſmall quantity, might not have been hurtful; eſpecially as this kind of wine was very old, and therefore very ſoft and mild, before it was drunk.

—— *A flagon moderately thirſting.*] Perſons who thirſt but little, drink but little: this idea ſeems to be uſed here, metaphorically, to denote a flagon that did not require much to fill it—i. e. a moderate ſized flagon, but yet holding enough to hurt a man recovering from ſickneſs, if drunk all at one meal, and particularly before bathing, as ſeems to be the caſe here.

93. *About to bathe.*] Intending to bathe, which, after much eating and drinking, was reckoned very unwholeſome. Comp. Juv. Sat. i. l. 142—4.

94. " *Ho! good man, &c.*] Away, after an hearty meal, with his belly-full of wine and victuals (l. 98.) he goes to the baths, where his phyſician, happening to meet him, accoſts him with a friendly concern, and mentions to him ſome ſymptoms, which appeared as if he had a dropſy.

—— " *You are pale,*"] ſays the phyſician; you look ill.

—— " *It is nothing.*"] O, ſays the ſpark, I am very well—nothing ails me.

—— " *Have an eye, &c.*] ſays the phyſician—be it what it may that may occaſion ſuch a paleneſs, I'd have you take care of it in time.

95. " *Yellow ſkin, &c.*] Lutea pellis—the ſkin of a yellow caſt, like the yellow-jaundice, which often precedes a dropſy.

—— " *Silently riſes.*] Tacitè—inſenſibly, by little and little, though you may not perceive it—quaſi ſenſim, riſes, ſwells.

96. " *You are pale, &c.*] ſays the ſpark, in a huff, to the phyſician; you are paler than I am—pray look to yourſelf.

96. " *Don't*

From a greater houſe, in a flagon moderately thirſting,
He has aſked for himſelf, about to bathe, mild Surrentine.
"Ho! good man, you are pale." "It is nothing." "But
"have an eye to it,
"Whatever it is: your yellow ſkin ſilently riſes."—
"But you are pale—worſe than I—don't be a tutor to me,
"I have long ſince buried him, do you remain?"—"Go
"on—I'll be ſilent."

He, turgid with dainties, and with a white belly is bathed,
His throat ſlowly exhaling ſulfureous ſtenches:
But a trembling comes on whilſt at his wine, and the warm
triental

96. "*Don't be a tutor.*] "Don't give yourſelf airs, as if "you were my guardian, and had authority over me."

97. "*I have long ſince, &c.*] "It is a great while ſince I bu-"ried my tutor.

——"*Do you remain?*"] "Do you preſume to take his place?"

—— "*Go on—I'll be ſilent.*"] "O pray (replies the phy-"ſician) go on your own way—I ſhall ſay no more."

98. *Turgid with dainties.*] Having his ſtomach and bowels full of meat and drink.

—— *A white belly.*] When the liver, or ſpleen, is diſtempered, as in the dropſy, and the chyle is not turned into blood, it circulates in the veins and ſmall veſſels of the ſkin, and gives the whole body a white or pallid appearance. Thus Hor. Lib. ii. Ode ii.

Creſcit indulgens ſibi dirus hydrops,
Nec ſitim pellit, niſi cauſa morbi
Fugerit venis, & aquoſus albo
Corpore languor.

—— *Is bathed.*] i. e. He perſiſts in going into the bath in this manner, notwithſtanding the warning which had been given him.

99. *His throat ſlowly exhaling, &c.*] The fumes of the meat and drink aſcend out of the ſtomach into the throat, from whence they leiſurely diſcharge themſelves in filthy ſteams. Mephitis ſignifies a ſtink, particularly a damp, or ſtrong ſulphureous ſmell ariſing from corrupted water. See Æn. vii. l. 84. Mephitis was a name of Juno, becauſe ſhe was ſuppoſed to preſide over ſtinking exhalations.

100. *A trembling comes on, &c.*] The riotous and glutton-

Excutit e manibus: dentes crepuêre retecti;
Uncta cadunt laxis tunc pulmentaria labris:
Hinc tuba, candelæ. Tandemque beatulus alto
Compoſitus lecto, craſſiſque lutatus amomis,
In portam rigidos calces extendit. At illum
Heſterni capite induto ſubiere Quirites.
Tange, miſer, venas; & pone in pectore dextram:

ous uſed to bathe after ſupper, and in the going in, and in the bath itſelf, they drank large draughts of hot wine, to produce ſweat. Hence Juv. Sat. viii. l. 168. thermarum calices. As alſo after bathing they ſometimes drank very hard. See my note on Juv. ubi ſupr.

100. *Triental.*] A little veſſel, which was a third part of a larger, and held about a gill; this he has in hand full of warm wine, but it is ſhook out of his hand by the trembling with which he is ſeized.

101. *His uncover'd teeth, &c.*] His face being convulſed, the lips are drawn aſunder, and diſcover his teeth, which grind or gnaſh—this is frequent in convulſion-fits.

102. *Greaſy ſoups, &c.*] Pulmentarium—chopped meat, with pottage or broth—AINSW. which undigeſted meat, vomited up, reſembles. He was ſeized with a violent vomiting, and brought up all the dainties which he had filled his ſtomach with before he went into the bath.

—— *From his looſe lips.*] Hippocrat. in Prognoſtic. ſays, that when the lips appear looſe and hanging down, it is a deadly ſign.

103. *Hence the trumpet.*] Of this intemperance he dies. The funerals of the rich were attended with trumpets and lights—the poor had only tibiæ, ſmall pipes which played on the occaſion.

—— *This happy fellow.*] Beatulus—dim. from beatus, happy. Iron.

103—4. *On an high bed, &c.*] Laid on a high bier.—Compoſitus here ſeems to expreſs what we mean by laying out a corpſe.

104. *Dawbed over, &c.*] After waſhing the corpſe with water, they anointed it with perfumed ointment, of which the amomum, an aromatic ſhrub, which grew in Armenia, furniſhed the chief ingredient.—The amomum was uſed in embalming. Hence momy or mummy. See AINSW.

105. *His rigid heels, &c.*] The Romans always carried the dead heels foremoſt, noting thereby their laſt and final departure from their houſe. Rigid—i. e. ſtiff with death.

He ſhakes out of his hands: his uncover'd teeth craſhed,
Then the greaſy ſoups fall from his looſe lips:
Hence the trumpet, the candles: and, at laſt, this happy fellow, on an high
Bed laid, and dawbed over with thick ointments,
Extends his rigid heels towards the door: but him
The heſternal Romans, with cover'd head, ſuſtained.
" Touch, wretch, my veins, and put your right hand on
" my breaſt:

106. *Heſternal Romans.*] See Juv. Sat. iii. 60, note.—When a perſon of conſequence died, all the ſlaves which he had made free in his life-time attended the funeral; ſome bore the corpſe (ſubière—put themſelves under the bier) others walked in proceſſion. Theſe, being freedmen, were reckoned among the Roman citizens; but they were looked on in a mean light, and were contemptuouſly called heſterni, Romans of yeſterday—i. e. citizens whoſe dignity was of very ſhort ſtanding. Thus the firſt gentleman or nobleman of his family was called novus homo.—So we, in contradiſtinction to families which are old, and have been long dignified, ſay, of ſome family lately ennobled, that it is a family of yeſterday.

—— *Cover'd head.*] Wearing the pileus, or cap, which was the ſignal of liberty. Servum ad pileum vocare, ſignified to give a ſlave his liberty, which they did, among the Romans, by firſt ſhaving his head, and then putting a cap upon it. AINSW.

107. " *Touch, wretch, my veins.*] It is very evident, from the four laſt lines, that the caſe, which the philoſopher has put, is to be taken in an allegorical ſenſe; and that, by the conduct of the wretched libertine, who rejected his phyſician's advice, and proceeded in his abſurd courſes, till he fixed a diſorder upon him which brought him to the grave, he meant to repreſent the conduct of thoſe who deſpiſed the philoſophers, thoſe phyſicians of the mind, and ſet at nought the precepts which they taught, till, by a continuance in their vices, their caſe became deſperate, and ended in their deſtruction.

However, the opponent is ſuppoſed to underſtand what the philoſopher ſaid, in his ſtory of the libertine, in a mere literal and groſs ſenſe, and is therefore repreſented as ſaying—" What's all this to the purpoſe? What is this to me? I am " not ſick—I don't want a phyſician—try, feel my pulſe."

—— *On my breaſt.*] To feel the regular pulſation of my heart.

Nil calet hìc. Summoſque pedes attinge, manuſque:
Non frigent——viſa eſt ſi fortè pecunia, ſive
Candida vicini ſubriſit molle puella;
Cor tibi ritè ſalit? Poſitum eſt, algente catino,
Durum olus; & populi cribro decuſſa farina:
Tentemus fauces. Tenero latet ulcus in ore
Putre, quod haud deceat plebeia radere betâ.
Alges, cum excuſſit membris timor albus ariſtas:
Nunc, face ſuppoſita, ferveſcit ſanguis, & irâ

108. *Nothing is hot here.*] There's no ſigns of any feveriſh heat.

—— *Touch the extremes, &c.*] You'll find there the natural heat; no coldneſs as in the feet and hands of a dying man.

109. "*If haply money be ſeen.*] Here the philoſopher explains himſelf, and ſeems to ſay, "I grant that your bodily health is good, but how is your mind? does not this labour under the diſeaſes of covetouſneſs, fleſhly luſt, intemperance, fear, and anger? As a proof of this, let me aſk you, if a large ſum of money comes in view, or your neighbour's handſome daughter ſhould ſmile upon you—does your heart move calmly as it ought, do you feel no deſire of poſſeſſing either?"

111. *There is placed, &c.*] What think you of a vile diſh of hard, half-boiled cabbage, or coleworts, and coarſe bread, ſuch as the common people eat. Farina is lit. meal or flour; here, by meton. the bread itſelf which is made of it.—Shaken through the ſieve of the people—i. e. of the poorer ſort, who uſed coarſe ſieves, which let more of the bran and huſks through, and therefore their bread was coarſer than that of the gentry.

113. *Try your jaws.*] Whether they can devour ſuch coarſe fare, or whether you would not find yourſelf as unable to chew, or ſwallow it, as if you had a ſore and putrid ulcer lurking in your mouth, too tender for ſuch coarſe food, and which it would not be at all fitting to injure, by ſcratching or rubbing againſt it with vulgar food.

114. *Beet.*] Beta—ſome ſort of hard, coarſe, and unſavoury herb. AINSW. Put here, by meton. for any kind of ordinary harſh food.

If you found this to be the caſe, you may be certain that you have a luxurious appetite.

115. *When white fear, &c.*] You ſaid that you had no cold in the extremes of your feet and hands—but how is it with you when you ſhudder with fear?—The Stoics were great advocates for apathy, or freedom from all paſſions, fear among the reſt.

White

" Nothing is hot here: and touch the extremes of my feet
" and hands,
" They are not cold."—" If haply money be ſeen, or
" The fair girl of your neighbour ſmile gently,
" Does your heart leap aright?—there is placed in a cold
" diſh
" An hard cabbage, and flour ſhaken thro' the ſieve of the
" people:
" Let us try your jaws: a putrid ulcer lies hid in your ten-
" der mouth,
" Which it would be hardly becoming to ſcratch with a
" plebeian beet.
" You are cold, when white fear has rouz'd the briſtles
" on your limbs:
" Now, with a torch put under, your blood grows hot, and
" with anger

White fear, ſo called from the paleneſs of countenance that attends it.

115. *Rouz'd the briſtles.*] Ariſta ſignifies an ear of corn, or the beard of corn. Sometimes, by catachreſis, an hair or briſtle, which are often ſaid to ſtand an end when people are in a fright.

116. *Now with a torch, &c.*] He now charges him with the diſeaſe of violent anger, the blood ſet on fire, as if a burning torch were applied, and eyes ſparkling and flaſhing fire as it were.—In this ſituation, ſays he, you ſay and do things, that even Oreſtes himſelf, mad as he was, would ſwear were the words and actions of a perſon out of his ſenſes. So that, though you may think you are well, becauſe you find no feveriſh heat in your body, yet you are troubled with a fever of the mind every time you are angry. Therefore in this, as well as with regard to the diſeaſes of covetouſneſs, luſt, luxury, and fear, which are all within you, you as much ſtand in need of a phyſician for your mind, as the poor wretch whom I have been ſpeaking of, ſtood in need of a phyſician for his body; nor did he act more oppoſitely to the dictates of ſound reaſon, by deſpiſing his phyſician, and rejecting his remedies for his bodily complaints, than you do, by deſpiſing the philoſophers, and rejecting their precepts, which are the only remedies for the diſorders of the mind.

Thus

Scintillant oculi: dicisque, facisque, quod ipse
Non sani esse hominis, non sanus juret Orestes.

Thus the philosopher is supposed to conclude his discourse with his opponent, leaving an useful lesson on the minds of his idle and lazy pupils, who neglected their studies to indulge in sloth and luxury, not considering the fatal distempers of their minds, which, if neglected, must end in their destruction.

117. *Orestes*] was the son of Agamemnon and Clytemnestra. He slew his own mother, and Ægysthus, her adulterer, who had murdered his father. He killed Pyrrhus, the son of Achilles, in the temple of Apollo, for marrying Hermione, who had been promised to him by her father Menelaüs. Apollo sent furies to haunt him for the profanation of his temple, and forced him to expiate his crimes at the altar of Diana Taurica. See Juv. Sat. xv. l. 116—19.

See Hor. Sat. iii. Lib. ii. l. 133, & seq. in which satire Horace, with a degree of humour and raillery peculiar to himself, exposes the doctrine of the Stoic philosophers, which was, that all mankind were madmen and fools, except those of their own sect—

this

" Your eyes ſparkle, and you do and ſay, what, Oreſtes
" himſelf
" Not in his ſound mind, would ſwear was not the part of
" a man in his right ſenſes."

this he, with infinite humour and addreſs, turns upon themſelves, and naturally concludes, upon their own premiſes, that they were greater fools than the reſt of the world.

The Stoics were a proud, harſh, ſevere, and four ſect, in many particulars not very different from the Cynics. The reader may find an inſtructive account of their principles, doctrines, and practices, as well as an edifying uſe made of them, in that maſterly performance of Dr. Leland, intitled—" The Advantage " and Neceſſity of the Chriſtian Revelation," vol. ii. p. 140—223.

END OF THE THIRD SATIRE.

SATIRA

SATIRA IV.

ARGUMENT.

The ſting of this Satire is particularly aimed at Nero; but the Poet has been cautious, and therefore has written it under the notion of Socrates admoniſhing his pupil, young Alcibiades: under this fiction he attacks Nero's unfitneſs to manage the reins of government, his luſt, his cruelty, his drunkenneſs, his luxury and effeminacy. He alſo reprehends the flattery of Nero's courtiers, who endeavoured to make

REM populi tractas? (barbatum hæc crede magiſtrum
Dicere, ſorbitio tollit quem dira cicutæ.)
Quo fretus? dic hoc, magni pupille Pericli.
Scilicet ingenium, & rerum prudentia velox,
Ante pilos venit; dicenda, tacendaque, calles!
Ergo, ubi commota fervet plebecula bile,

Line 1. *Do you manage, &c.*] Do you take upon yourſelf the management of public affairs—the government of the ſtate?

—— *Think.*] i. e. Let us ſuppoſe—imagine.

—— *The bearded maſter.*] Socrates, who, like other philoſophers, wore a beard, as a mark of wiſdom and gravity—let us ſuppoſe him thus to diſcourſe to his pupil Alcibiades.

2. *Dire potion, &c.*] Socrates was put to death at Athens, on the accuſation of Anitus and Melitus. He was condemned to drink the juice of hemlock. See Juv. Sat. xiii. l. 185—6, note.

3. *Upon what relying?*] What are your qualifications for this, that you rely upon as ſufficient for ſo arduous an undertaking?—ὅτῳ πιστευων, ſays Socrates to Alcibiades.

—— *O pupil, &c.*] The father of young Alcibiades left him under the care and guardianſhip of Pericles, who was a wiſe and great ſtateſman, and who adminiſtered the affairs of Athens for forty years. Alcibiades was prone to luxury and other vices, but giving himſelf to be inſtructed by Socrates, he was ſomewhat reclaimed. See AINSW. Alcibiades.

4. *To*

SATIRE IV.

ARGUMENT.

his vices paſs for virtues. It may be ſuppoſed, that our Poet might mean to repreſent Seneca, Nero's tutor, under the character of Socrates, the tutor of young Alcibiades; and Nero, Seneca's pupil, under the character of Alcibiades. Perſius has, in this Satire, almoſt tranſcribed Plato's firſt Alcibiades. See Spectator, N° 207.

DO you manage the bus'neſs of the people? (think the bearded maſter
To ſay theſe things, whom the dire potion of hemlock took off)
Upon what relying? tell this, O pupil of great Pericles.
To be ſure, genius, and quick foreſight of things,
Come before hairs: you know well what is to be ſpoken, and what kept in ſilence.
Therefore when the lower ſort of people grow warm with ſtirr'd bile,

4. *To be ſure.*] Scilicet is here ironical, and is put to introduce the following lines, which are all, to l. 13, ironical, and laſh Nero under the perſon of young Alcibiades.

—— *Genius.*] Ingenium—capacity, judgment.

—— *Quick foreſight, &c.*] Prudentia—a natural quickneſs and foreſight of things, and an habitual acting accordingly.

5. *Before hairs.*] i. e. The hairs of the beard.—According to Suet, Nero began to reign before his ſeventeenth year.

—— *You know well, &c.*] This is a moſt important qualification in the chief governor of a ſtate, to know when to ſpeak, and when to be ſilent—what to impart to the people, and what conceal from them—what to take public notice of, and what to paſs over in ſilence: therefore when—

6. *The lower ſort of people.*] Plebecula (dim. from plebs) the

Fert animus calidæ feciſſe ſilentia turbæ,
Majeſtate manûs. Quid deinde loquere?—'Quirites,
'Hoc, puto, non juſtum eſt; illud malè; rectius iſtud.'
Scis etenim juſtum gemina ſuſpendere lance
Ancipitis libræ: rectum diſcernis, ubi inter
Curva ſubit; vel cum fallit pede regula varo:

the mob, as we ſay; who, in all ſtates, are, at times, apt to be troubleſome if diſpleaſed.

6. *With ſtirr'd bile.*] Wax warm with anger, their choler ſtirred, put into commotion—

7. *Your mind carries you.*] Your mind is ſo perſuaded of your dignity and authority, that it carries you into a notion, that you have but to wave your hand, and the people, though in ever ſo great a ferment, would be inſtantly appeaſed.

—— *To have made ſilence, &c.*] The thought has but to come into your mind, and the thing ſeems to have been already done. See Æn. i. 152—57.

8. *What then, &c.*] q. d. Now let us ſuppoſe you to have ſucceeded, and to have made ſilence, feciſſe ſilentia—what would be your ſpeech to them, in order to their diſperſion?

—— '*Romans.*] Quirites.—The poet ſuppoſes him to addreſs the mob by the antient and honourable title of Quirites, in order to gain their attention; and by this, too, he marks out who is meant by Alcibiades; for the Romans, not the Athenians, were called Quirites, from Quirinus, i. e. Romulus, their firſt founder.

9. *I think.*] Puto—i. e. in my opinion. He ſpeaks with the diffidence and fear of a young and unexperienced man, inſtead of the boldneſs and authority of an old experienced governor.

—— *Is not juſt, &c.*] He repreſents Alcibiades (i. e. young Nero) as a miſerable and puerile orator, and making a ſpeech conſiſting of very few words (and thoſe ill calculated to allay the turbulence of an enraged mob) and therefore not fit for the government of ſuch a place as Rome, where ſeditions and riſings of the people were very frequent, and which required all the gravity and force of popular eloquence to appeaſe them.

—— *That is badly, &c.*] He repreſents Alcibiades, as if he were ſaying over his leſſon about the το Δικαιον, το καλον, το Δικαιοτερον, to his maſter Socrates; in order to ridicule the ſuppoſed ſpeech of Nero to the people, which is more like a ſchool-boy's repeating his leſſon in moral philoſophy, than like a manly authoritative oration, calculated for the arduous occaſion of appeaſing an incenſed and ſeditious mob.

10. *You*

Your mind carries you to have made ſilence to the warm crowd,
With the majeſty of your hand: what then will you ſpeak?
"Romans,
"This, I think, is not juſt; that is badly—that more right."
For you know how to ſuſpend what is juſt, in the double ſcale
Of the doubtful balance: you diſcern what is ſtrait when between
Crooked things it comes, or when a rule deceives with a wry foot;

10. *You know how to ſuſpend, &c.*] i. e. To weigh and balance between right and wrong; and to reſolve all difficult and doubtful queſtions concerning them. Metaph. taken from weighing in ſcales, to aſcertain the truth of the weight of any thing.

11. *The doubtful balance.*] Not knowing which way it will incline, till the experiment be made. So there may be queſtions which may be very doubtful concerning right, and not to be decided, till very nicely weighed in the mind.

—— *What is ſtrait, &c.*] Metaph. from meaſuring things by a ſtrait rule, by which is diſcovered every deviation and inclination from it. This was applied to morals; what was right was called rectum—what was not right, curvum. So Sat. iii. 52.

Haud tibi inexpertum curvos deprendere mores.

11—12. *When between crooked things, &c.*] Virtue may ſometimes be found, ſo ſituated between two vices, as to make the deciſion of what is right very difficult; its extremes may ſeem to border on vice, either on one ſide or the other.

For inſtance, when Junius Brutus put his two ſons to death, for ſiding with Tarquin after his expulſion from Rome, this action of Brutus, however virtuous it might be, certainly bordered on cruelty and want of natural affection on one hand, and want of juſtice and public ſpirit on the other. See Juv. Sat. viii, l. 261, note.

12. *When a rule deceives, &c.*] Metaph. from legs which bend inward; bandy legs, which are miſhapen and uneven. You alſo know, when on account of ſome neceſſary exceptions, the rule itſelf would be uneven and wrong, and would deceive, if obſerved according to the letter of it.

For inſtance, it is a rule of juſtice to return a depoſit, when demanded by the owner.—A man, in his right mind, leaves his ſword

Et potis es nigrum vitio præfigere theta.

Quin tu, igitur, ſumma nequicquam pelle decorus,
Ante diem blando caudam jactare popello
Deſinis, Anticyras melior ſorbere meracas?

ſword in his friend's hands—afterwards he runs mad, and, with an apparent intent of doing miſchief, comes and demands his ſword:—the law, in the letter of it, ſays, "return it;" but this, in ſuch a caſe, would be a diſtortion of right, which, if obeyed, would deceive him that complied with it into a wrong action.

13. *To fix the black theta.*] You are perfectly ſkilled in the proper diſtribution of puniſhments. The letter Θ was put to the names of thoſe who were capitally condemned among the Greeks, it being the firſt letter of the word Θανατος, death.

q. d. You perfectly underſtand criminal as well as civil juſtice.

In all theſe four laſt lines Perſius is to be underſtood directly contrary to what he ſays, and to ſpeak ironically of Nero's abilities for the diſtribution of civil and criminal juſtice. In ſhort, he means that Nero had not any ſort of knowledge or experience which could fit him for the government on which he was entered.

14. *But, &c.*] The poet having, in the four preceding lines, repreſented Socrates as inſinuating, by a ſevere irony, that his pupil was deſtitute of all the requiſites which form a chief magiſtrate (which we are to underſtand as applied by Perſius to young Nero) now repreſents him as throwing off the diſguiſe of irony, and, in plain terms, arraigning his affecting the government, young and inexperienced as he was, and, to that end, his exhibiting his handſome perſon, clad in a triumphal robe, in order to captivate the minds of the ſilly rabble—ſee Tacit. Ann. Lib. xiii. and Ant. Univ. Hiſt. vol. xiv. p. 356.—when he, inſtead of governing others, ſtood in need of that wiſdom which could enable him to govern himſelf.

—— *Therefore.*] As you are deſtitute of the preceding qualifications of a chief magiſtrate.—(See l. 10—14.)

—— *In vain beautiful, &c.*] Alcibiades was a beautiful youth—ſo, all agree, Nero was—but, alas! how vain and empty was this outward embelliſhment of a fine perſon, if his mind were replete with ignorance and vice, ſo that he was utterly unfit for the high ſtation to which he aſpired!

15. *Before the day.*] Before the time comes, when a maturer age, and an acquired knowledge in the affairs of government, ſhall have qualified you properly.—Nero, though not fourteen years old, after his adoption by the emperor Claudius in preference to his own ſon Britannicus, was preſented with the manly robe, which qualified him for honours and employments. At the

ſame

And you are able to fix the black theta to vice.
But do you therefore (in vain beautiful in your outward skin)
Before the day, to boaſt your tail to the fawning rabble
Leave off, more fit to drink up the pure Anticyræ?

ſame time, the ſenate decreed, that, in his twentieth year, he ſhould diſcharge the conſulſhip, and, in the mean time, as conſul deſigned, be inveſted with proconſular authority out of Rome, and be ſtyled prince of the Roman youth.

15. *Boaſt your tail.*] Metaph. alluding to the peacock's tail, which, when expanded, is very beautiful, and highly admired, by children particularly; (comp. Juv. Sat. vii. 32, note). —So young Nero, in order to draw the eyes and affections of the common people upon him, appeared at the Circenſian games in a triumphal robe, the mark and ornament of the imperial ſtate. Ant. Hiſt. ubi ſupra.

—— *The fawning rabble.*] Blando—flattering, fawning, eaſily captivated with outward ſhew, and as eaſily prevailed on to make court to it. Popellus, dim. of populus—ſmall, ſilly, or poor people—the rabble or mob. AINSW.

16. *Leave off.*] Deſinis.—q. d. Do you deſiſt from engaging the admiration and flatteries of the people by your fine outward appearance, as though you aſpired at governing them—

—— *More fit.*] Melior—i. e. aptior—i. e. when you are fitter to be drinking hellebore to purge out your madneſs of vice and folly?

—— *The pure Anticyræ.*] Anticyræ meracæ—whole iſles of pure hellebore. AINSW. The Anticyræ were two iſlands in the Ægean Sea, famous for producing large quantities of hellebore, much in repute for purging the head, not only in madneſs, but to clear it, and quicken the apprehenſion. Anticyræ ſtands here for the hellebore which grew there. Meton. See Sat. i. l. 51, note; and Hor. Lib. ii. Sat. iii. l. 83.

All this is, in ſubſtance, what Plato repreſents Socrates ſaying to Alcibiades; but Perſius is to be underſtood as applying it to Nero, who, having taken the reins of government, without being qualified for the management of them, flattered, and paid court to the ſenate and people, in order to gain their favour; when all he did, that appeared right, did not proceed from inward virtue and real knowledge, but from counterfeiting and diſſembling both.—Leave off this, ſays Perſius, till being properly inſtructed and informed in the principles of real wiſdom and virtue, you may be that really which now you only pretend—in the mean time, as you are at preſent, you are more fit

Quæ tibi ſumma boni eſt?—'uncta vixiſſe patellâ
'Semper, & aſſiduo curata cuticula ſole.'
Expecta; haud aliud reſpondeat hæc anus. I nunc,
Dinomaches ego ſum, ſuffla, ſum candidus. Eſto,
Dum ne deterius ſapiat pannucia Baucis,
Cum benè diſcincto contaverit ocyma vernæ.

to be put under a regimen of hellebore than for any thing elſe, As a proof of this, let me aſk you—

17. *Your ſum of good.*] Your ſummum bonum, or chief good? If you anſwer truly, you muſt own it to be—

—— *To have always lived, &c.*] To fare ſumptuouſly, and to live in all the delicacies of gluttony,

18. *Skin taken care of, &c.*] They uſed to anoint their bodies, and then baſk in the ſun, to make their ſkin imbibe the oil, that it might be ſmooth and delicate. See Mart. Epigr. Lib. x. Epigr. xii.

Here Perſius attacks the luxury and effeminacy of Nero, who had not yet thrown off the maſk; but whatever vices and debaucheries he might practiſe privately, to the public he ſtill continued to perſonate a character of ſome remaining virtues.

—— *Continual ſun.*] Hypallage—for continually in the ſun, See Juv. Sat. xi. l. 203.

19. *Stay.*] Stop a little—there's an old woman crying her herbs—aſk her what ſhe thinks the chief good, and you'll hear from her as wiſe an anſwer as you have given me, ſays the poet, as in the perſon of Socrates to Alcibiades.

—— *Go now, &c.*] i. e. Go now where you pleaſe, if ſuch be your ideas of the chief good, and boaſt that you are nobly born, the ſon of the noble Dinomache, that great and illuſtrious woman—but how will this fit you for government, while your ideas are ſo ignoble and baſe? Alcibiades was the ſon of a noble woman of that name—Nero of Agrippa.

20. *Puff up.*] Suffla—"be proud of this—puff yourſelf up "with this conceit—but, alas! of what avail is this, when the "firſt wrinkled old woman you meet is as well informed, touch- "ing the chief and higheſt good of man, as you are."

21. *Baucis.*] The name of an old woman. See Ov. Met. Lib. viii. Fab. viii. ix.—here put for any of that character. Pannuceus ſignifies ragged, or clothed in rags; alſo wrinkled.

22. *Cried herbs, &c.*] Ocimum is an herb called baſil, but put here in the plural number for all ſorts of herbs, which, as well as this, were cried and ſold by old women about the ſtreets of Rome.

Diſcinctus

" What is your ſum of good?"—" To have always lived
" with a delicious
" Diſh, and the ſkin taken care of in the continual
" ſun."—
" Stay: this old woman would hardly anſwer otherwiſe.—
" Go now—
" I am of Dinomache:"—" puff up:"—" I am hand-
" ſome:"—" be it ſo:
" Since ragged Baucis is not leſs wiſe than you,
" When ſhe has well cried herbs to a ſlovenly ſlave."

Diſcinctus ſignifies, lit. ungirt, the clothes hanging looſe—hence ſlovenly—and perhaps it may therefore be a proper epithet for one of the common ſlaves, who might be uſually ſlovenly in their appearance; one of theſe hearing the woman cry her herbs, goes out into the ſtreet and buys ſome.

Some are for making cantaverit ocyma a figurative expreſſion for the old woman's quarrelling, and abuſing the ſlave; but I ſee no reaſon for departing from the above literal explication, which, to me, ſeems to contain a very natural deſcription of an old herb-woman, crying her herbs in a ſort of ſinging or chant, ſuch as is heard every day in London, and one of the lower ſervants in the family hearing her, and going into the ſtreet to her to buy ſome.

The poet's meaning, here, is to mortify Nero's vanity, with regard to his perſon and appearance. " You boaſt of your " youth, birth, and fortune—of your beauty and elegance of " appearance—all which may be underſtood by candidus—

Candidus, & talos a vertice pulcher ad imos.
HOR. Epiſt. ii. Lib. ii. l. 4.

q. d. " I grant all that you can ſay on theſe ſubjects; but " how little are all theſe, in compariſon of the beauty and orna- " ments of the mind, in which you don't exceed a poor old, rag- " ged, and wrinkled hag, that cries herbs about the ſtreet? She " is not worſe off (deterius) than you, in point of wiſdom and " knowledge; nay, ſhe may be ſaid to exceed you, ſince ſhe is " endowed with wiſdom enough to fulfil, and well to perform, " what her ſtation of life requires: ſhe cries her herbs well, and " knows how to recommend them to the beſt advantage to the " buyers; but you are deſtitute of all thoſe qualities which are " requiſite to perform the duties of that ſtation, in which you are " placed as the chief governor of a great people."

Ut nemo in ſeſe tentat deſcendere! Nemo:
Sed præcedenti ſpectatur mantica tergo.
Quæſieris, 'noſtin' Vectidî prædia?' 'Cujus?',
'Dives arat Curibus quantum non milvus aberret.'
Hunc ais? hunc, dîs iratis genioque ſiniſtro,
Qui quandoque jugum pertuſa ad compita figit,
Seriolæ veterem metuens deradere limum,

23. *Nobody tries, &c.*] However profitable ſelf knowledge may be, yet how backward are men to endeavour to ſearch and know themſelves!—in ſhort nobody does this.

24. *The wallet, &c.*] Alluding to that fable of Æſop, which we find in Phædrus as follows:

Peras impoſuit Jupiter nobis duas:
Propriis repletam vitiis poſt tergum dedit,
Alienis ante pectus ſuſpendit gravem.
Hâc re videre noſtra mala non poſſumus,
Alii ſimul delinquunt, cenſores ſumus.

Hence, though we do not ſee our own faults, which are thrown (as it were) behind our backs, yet thoſe who follow us can ſee them, and will look at them ſharply enough; thus we alſo look at the faults of thoſe whom we follow.

Dixerit inſanum qui me, totidem audiet, atque
Reſpicere ignoto diſcet pendentia tergo.
HOR. Lib. ii. Sat. iii. l. 298—9.

25. *You are aſked, &c.*] i. e. Suppoſe you are enquired of by ſomebody, and are aſked, "Whether you know the farms on "the eſtate of Vectidius?"

—— "*Whoſe?*"] i. e. Whoſe ſay you?—as if not knowing whom he means to enquire about.

26. "*Rich he ploughs, &c.*] I mean, ſays he, that rich fellow, that has more arable land than a kite can ſkim over in a day. Oberro ſignifies to wander about in an irregular manner, and well deſcribes the flight of a kite, which does not proceed ſtrait forward, but keeps wheeling about, in an irregular manner, in ſearch of prey. This ſeems to be proverbial for a large and extenſive landed eſtate. See Juv. Sat. ix. l. 55. tot milvos intra tua paſcua laſſos.—Cures was a city of the Sabines, or rather the country about it.

27. "*Him do you ſay?*] Do you mean that Vectidius, who has ſo much land at Cures?—ſay you—

—— *Him.*] Hunc—novi underſtood.—q. d. O yes, I know him of whom you ſpeak.

27. *Angry*

How nobody tries to deſcend into himſelf! nobody:
But the wallet on the preceding back is looked at.—
You may be aſked—"Do you know the farms of Vecti-
"dius?" "Whoſe?"
"Rich he ploughs at Cures as much as a kite can not fly over."
"Him do you ſay?—him, with angry gods, and an unlucky
genius,
"Who, whenſoever he fixes a yoke at the beaten croſs-ways,
"Fearing to ſcrape off the old clay of a veſſel,

27. *Angry gods.*] It was a notion among the antient heathen, that the gods were diſpleaſed and angry with thoſe with whom they themſelves were diſpleaſed, even at the time they were born, and that, therefore, through life they were under an adverſe fate. See Juv. Sat. i. l. 49—50; and Juv. Sat. x. 129. Dis ille adverſis genitus, fatoque iniſtro.

—— *An unlucky genius.*] See Sat. ii. l. 3, note.

——"Of heaven and earth the ſcorn,
"With angry gods, and adverſe genius born."
BREWSTER.

Iniſter, as has been already obſerved (ſee Juv. xiv. 1, note) means unfortunate, unlucky, untoward; alſo unfavourable.

28. *Fixes a yoke, &c.*] This alludes to a feſtival time, when, after ploughing and ſowing were over, the huſbandmen hung up the yokes of their oxen on ſtakes, or poſts, in ſome public highway, moſt frequented; therefore they choſe the compita, or places where four ways met, where the country people came together to keep their wakes, and to perform their ſacrifices to the Lares, or rural gods; hence called Compitalitii. This was a ſeaſon of great feſtivity (ſomething like harveſt-home among us) when the farmers ate and drank with great jollity.

29. *Fearing to ſcrape, &c.*] The antients, when they put wine into veſſels, ſtopped up the mouth with clay or pitch daubed over it. When it was brought out for uſe, the mouth was unſtopped, by ſcraping off the covering, that the wine might be poured out. Hor. Lib. i. Ode xx. l. 2—3.

This poor niggardly wretch, even at a time of feſtivity, grudged to open a veſſel; and, if he did it, ſeemed as if it threatened his ruin. O, ſays he, with a groan, may this end well! hoc benè fit—a ſort of ſolemn deprecation, frequently uſed by the Romans on their undertaking ſomething very weighty and important.

Ingemit, hoc bene ſit; tunicatum cum ſale mordens
Cæpe, & farratam pueris plaudentibus ollam,
Pannoſam fæcem morientis ſorbet aceti?
At ſi unctus ceſſes, & figas in cute ſolem,
Eſt prope te ignotus, cubito qui tangat, & acre
Deſpuat in mores; penemque arcanaque lumbi
Runcantem; populo marcentes pandere vulvas.
Tu cum maxillis balanatum gauſape pectas,
Inguinibus quare detonſus gurgulio extat?
Quinque palæſtritæ licet hæc plantaria vellant,
Elixaſque nates labefactent forcipe aduncâ,
Non tamen iſta filix ullo manſueſcit aratro.
Cædimus, inque vicem præbemus crura ſagittis:

30—1. *A coated onion.*] Tunicatum—becauſe an onion conſiſts of ſeveral coats.

31. *Meſs of pottage.*] Farratam ſignifies made of corn: ollam, a pot in which the pottage (which was made of corn, meal, or flour, with water and herbs) was boiled; here, by metonymy, put for its contents—i. e. the pottage. Comp. Juv. Sat. xiv. 171, note.

—— *Servants applauding.*] Even this mean fare, being more than they uſually had on other days, therefore they rejoiced at the ſight of it, and applauded their maſter's liberality. Comp. Juv. Sat. xiv. l. 126—134.

32. *Sups up the mothery dregs, &c.*] Acetum—wine turned ſour.

———Acre
Potet acetum. HOR. Sat. iii. Lib. ii. l. 116—17.

When wine ferments and turns ſour, there is a ſcum or mouldineſs on the top, which bears the appearance of white rags—hence mothery wine was called pannoſus. Every word in this line has an emphaſis, to deſcribe the covetous miſerable wretch who is the ſubject of it. Sorbet, he ſups or drinks up, leaves none—wine turned ſour, mothery, the dregs of it, dying, loſing even the little ſpirit it had. So we ſpeak of vapid, flat liquors, that have loſt all their ſpirit—we ſay they are dead, as dead ſmall-beer, &c. All this he is ſuppoſed to do, even at a time of feaſting, rather than afford himſelf good liquor.

33. *You can loiter, &c.*] Comp. l. 18. If you indulge in lazineſs, luxury, and effeminacy.—The poet here cautions the re-

" Groans"—" May this be well!" " champing, with ſalt,
" a coated
" Onion, and the ſervants applauding a meſs of pottage,
" Sups up the mothery dregs of dying vinegar."—
" But, if anointed, you can loiter, and fix the ſun in your
" ſkin,
" There is nigh you one unknown, who may touch with
" the elbow, and ſharply
" Spit down on your manners: who by vile arts
" Are making your body ſmooth and delicate.
" When you can comb a long anointed beard
" On your cheeks, why are you ſhorne elſewhere?
" When, after all the pains that can be taken,
" Tho' aſſiſted, in the depilation of your perſon, by
" Five ſtrong wreſtlers, you can never ſucceed.
" We laſh, and in our turn we expoſe our legs to arrows.

lator of the faults of Vectidius, and lets him know that ſome other may make as free with his.

34. *One unknown.*] Don't think that your faults will be concealed any more than you conceal the faults of other people. Somebody or other, whom perhaps you little think of, and whom you know not,

34. *May touch, &c.*] May remind you of your vices by a gentle jog of the elbow, and ſay, " Pray look at home."

34—5. *Sharply ſpit down, &c.*] Acre, a Greciſm; for acriter, ſharply, with acrimony.—Deſpuo, literally, is to ſpit down or upon: hence to ſpit out in abhorrence, to expreſs contempt, abhorrence, deteſtation: " Therefore don't flatter yourſelf that " you will eſcape the cenſure of others, any more than Vectidius, " or others, eſcape yours—your manners are ſuch, as to call for " the utmoſt abhorrence, and the ſharpeſt cenſure. Metaph. from thoſe who ſpit, on ſmelling or taſting any thing that is filthy.

From this place to l. 42. the thoughts and expreſſions are by no means proper for literal tranſlation—I have therefore paraphraſed them, and ſhall only obſerve, that their tendency is indirectly to charge the young emperor Nero with certain lewd and unnatural actions, which, however hitherto he might keep from the public eye, were yet practiſed by him in ſecret.

42. *We laſh.*] Or we ſtrike others, in cenſuring and publiſhing their faults.

Vivitur hoc pacto: ſic novimus. Ilia ſubter,
Cæcum vulnus habes; ſed lato balteus auro
Prætegit: ut mavis, da verba, & decipe nervos,
Si potes. 'Egregium cum me vicinia dicat,
Non credam?' viſo ſi palles, improbe, nummo;
Si facis, in penem quicquid tibi venit amarum;
Si puteal multa cautus vibice flagellas;
Nequicquam populo bibulas donaveris aures.

42. *We expoſe our legs to arrows.*] Metaph. from the gladiators, who, while they ſtrike at the adverſary, expoſe their own perſons to be wounded where moſt eaſily vulnerable. So, while we laſh or ſtrike others with our tongues, we expoſe ourſelves to be laſhed by them in our turn, and to receive the arrows of detraction and defamation into whatever part of our character is moſt vulnerable. The gladiators could guard the body, but the legs and lower parts were much expoſed to the ſtroke of the adverſary.

43. *Thus we live.*] Vivitur, imperſ.—q. d. This is the manner of common life, cenſuring and being cenſured. See Sat. iii. l. 20, luditur, note.

—— *Thus we know.*] Thus we become acquainted with men's characters, by hearing their faults publiſhed by their revilers.

44. *A blind wound.*] i. e. You practiſe wickedneſs, which is concealed from the eyes of the world, but yet wounds your conſcience; guilt lurks within, and wounds you inwardly.

44—5. *A belt—covers it—*] Metaph. from the practice of the gladiators, who, when they received a wound, covered it with the broad belt which they wore, in order to keep it from the eyes of the ſpectators. Thus Nero, by the greatneſs of his power, and by the ſplendor of his appearance and ſituation (here meant by the figure of a broad belt of gold) covered his iniquities from the animadverſion of the laws, and from the obſervation of the people.

45. *Cheat—and deceive, &c.*] Impoſe upon others, and deceive your own feelings, as much as you pleaſe, that is, if you find it poſſible ſo to do.

—— *Cheat.*] Da verba. See before, note, Sat. iii. l. 19.

—— *Nerves.*] Nervos.—The nerves are the organs of ſenſation.

46. *If you can.*] i. e. But this you cannot do.

—— "*When the neighbourhood ſays, &c.*] Theſe are the words of Alcibiades (i. e. Nero)—in anſwer to what has been ſaid.

" Thus we live—thus we know—under your bowels
" You have a blind wound: but a belt with broad gold
" Covers it: as you pleaſe, cheat—and deceive your
" nerves,
" If you can."—" When the neighbourhood ſays I am ex-
" cellent,
" Shall I not believe it?"—" If money being ſeen, O
" wicked man, you are pale—
" If you do whatever your luſt prompts you to—
" If, cautious, you ſcourge the puteal with many a ſtripe,
" In vain ſhall you give your ſoaking ears to the rabble.

" All the world," ſays he, " ſpeak of my excellence as a " man, and as a prince, and would you not have me believe " what they ſay?"

47. *If money, &c.*] Socrates (i. e. Perſius) anſwers—In- " ſtead of taking the idea of your own character from the flat- " teries of the populace, examine yourſelf; and if you find that " you grow pale, as it were, at the very ſight of money, from an " envious and covetous deſire after it—if you give the reins to " your abominable luſts—if you are committing robberies, mur- " ders, and other acts of cruelty in the ſtreets, cautious to ſecure " yourſelf by taking guards with you——in vain," &c.——Puteal (from puteus, a well). When lightning fell in any place, the old Romans covered the place over, like a public well; and ſuch a place they properly called puteal. There was one in the Roman forum, and near it was the tribunal of the prætor. This was the ſcene of many of Nero's nightly frolicks, who was a kind of Mohock in his diverſions, and committed numberleſs enormities, even murders and robberies, diſguiſed in the habit of a ſlave: but, at laſt, having been ſoundly beaten, he grew cautious, and went attended by gladiators. It is to this Perſius here alludes. And Nero might well be called the ſcourge of every place where he tranſacted ſuch enormities, and be ſaid to leave many marks and wales behind him in thoſe places which were the ſcenes of his flagitious practices.

50. *In vain, &c.*] It will be of very little uſe to you to let your ears imbibe the applauſe and flattery of the mob (ſee before, l. 15), which ears of yours are as prone to this as a ſponge to ſoak in water.

If your own conſcience accuſes you of what I have above ſpoken of, the applauſes, which you know yourſelf to be utterly undeſerving of, can give you but little comfort—nor can they make you better than you are.

51. *Reject*

Reſpue quod non es: tollat ſua munera cerdo:
Tecum habita, & nôris quam ſit tibi curta ſupellex.

51. *Reject what you are not.*] Perſius concludes this Satire with two lines of ſalutary advice to Nero—

Reject, put away from you, what does not belong to you—lay aſide the feigned character under which you appear.

—— *Let the cobler, &c.*] Cerdo—put here for the lower people in general. See Juv. Sat. iv. l. 153.—q. d. "Give "them back the preſents which they make you of adulation and "applauſe; let them carry them away, and keep them to them-"ſelves, or beſtow them elſewhere—have nothing to do with "them."

52. *Dwell with yourſelf.*] i. e. Retire into thyſelf; let thine own breaſt be the abode of thy conſtant thoughts.

52. *Your*

"Reject what you are not—Let the cobler take away his
"gifts:
"Dwell with yourself, and you will know how short your
"houſehold ſtuff is."

52. *Your houſehold ſtuff, &c.*] You will then find out how poorly furniſhed you are within, how ſhort your abilities, and how little fitted for the arduous taſk of government, or indeed for the purpoſes of civil ſociety.

Metaph. from the furniture of an houſe—here applied to thoſe qualities of the mind which are neceſſary to furniſh and adorn it, for the purpoſes of civil and ſocial life.

END OF THE FOURTH SATIRE.

SATIRA

SATIRA V.

ARGUMENT.

This Satire is juſtly eſteemed the beſt of the ſix.—It conſiſts of three parts: in the firſt of which the Poet highly praiſes Annæus Cornutus, who had been his preceptor, and recommends other young men to his care.—In the ſecond part, he blames the idleneſs and ſloth of young men, and exhorts them to follow after the liberty and enfranchiſement of the mind.—

PERSIUS. VATIBUS hic mos eſt, centum ſibi poſcere voces,
Centum ora, & linguas optare in carmina centum:
Fabula ſeu mœſto ponatur hianda tragœdo,
Vulnera ſeu Parthi ducentis ab inguine ferrum.

CORNUTUS. Quorſum hæc? aut quantas robuſti carminis offas 5

Line 1. *A cuſtom, &c.*] Of epic poets, and ſometimes of orators, to adopt this idea.

Hom. Il. ii. for inſtance—

Ἐυδ' εἰ μοι δεκα μεν γλωσσαι, δεκα δε ςομαι εἰεν.

So Virg. Geor. ii. l. 43; and Æn. vi. l. 625.

Non mihi ſi centum linguæ ſint, oraque centum.

And, Quint. ad fin. Decl. vi.—Univerſorum vatum, ſcriptorumque ora conſentiant, vincet tamen res iſta mille linguas, &c.

—— *An hundred voices.*] Alluding perhaps to the reſponſes of the Sibyl—Virg. Æn. vi. 43—4.

——Aditus centum, oſtia centum
Unde ruunt totidem voces reſponſa Sibyllæ.

2. *For verſes.*] i. e. That, when they compoſe their verſes, their

SATIRE V.

ARGUMENT.

Thirdly, he ſhews wherein true liberty conſiſts, and aſſerts that doctrine of the Stoics, that "a wiſe man only is free;" and that a ſlavery to vice is the moſt miſerable of all.

The Satire begins in the form of a dialogue between Perſius and Cornutus.

PERSIUS. THIS is a cuſtom with poets, to aſk for themſelves an hundred voices,
And to wiſh for an hundred mouths, and an hundred tongues for their verſes:
Whether a fable be propoſed to be bawled out by the ſad tragedian;
Or the wounds of a Parthian drawing the ſword from his groin.

CORNUTUS. Wherefore theſe things? or how great pieces of robuſt verſe 5

their ſtyle and language might be amplified and extended, adequately to the greatneſs and variety of their ſubjects.

3. *Whether a fable.*] The ſubject or ſtory on which they write is called the fable.

—— *Bawled out, &c.*] i. e. Whether they write tragedy, to be acted on the ſtage. Comp. Juv. Sat. vi. l. 635.

Grande Sophocleo carmen bacchamur hiatu.

4. *Or the wounds of a Parthian, &c.*] Or write an epic poem on the wars of the Romans with the Parthians, in which the latter were overcome.

Aut labentis equo deſcribere vulnera Parthi.
HOR. Sat. i. Lib. ii. l. 15.

5. CORNUTUS. *Wherefore theſe things.*] Quorsùm—to what end,

Ingeris, ut par ſit centeno gutture niti?
Grande locuturi, nebulas Helicone legunto:
Si quibus aut Prognes, aut ſi quibus olla Thyeſtæ
Fervebit, ſæpe inſulſo cœnanda Glyconi.
Tu neque anhelanti, coquitur dum maſſa camino,
Folle premis ventos: nec, clauſo murmure raucus,
Neſcio quid tecum grave cornicaris ineptè:
Nec ſcloppo tumidas intendis rumpere buccas.
Verba togæ ſequeris, junctura callidus acri,

end, purpoſe, or intent, do you mention theſe things, as if you were wiſhing them for yourſelf?

5. *How great pieces, &c.*] Metaph. from a perſon who puts large lumps or pieces of meat into his mouth, big enough to require a number of throats to ſwallow them.

q. d. What great and huge heroics art thou ſetting about, which thou canſt think equal to ſuch a wiſh, in order to enable thee to do them juſtice?

7. *Gather clouds in Helicon.*] Let them go to Mount Helicon (ſee ante, the Prologue, l. 1, note) and there gather up the miſts which hang over the ſacred top, and which teem, no doubt, with poetical rapture.

8. *The pot of Progne, &c.*] i. e. If any ſhall have his imagination warmed with the feaſts of Progne and Thyeſtes, ſo as to write upon them.

Progne was the wife of Tereus, king of Thrace: Tereus fell in love with Philomela, ſiſter to Progne, raviſhed her, and cut out her tongue. In revenge Progne killed Itys, her own ſon by Tereus, and ſerved him up at a feaſt to be eaten by his father.

—— *Thyeſtes.*] Atreus, king of Mycenæ, baniſhed his brother Thyeſtes, for defiling his wife Ærope: afterwards, recalling him, invited him to a banquet, ordered the children he had by her to be dreſſed and ſet before him on a table.

9. *Often to be ſupped on by fooliſh Glycon.*] He was ſome wretched tragedian of thoſe times, who acted the parts of Tereus and Thyeſtes, and, accordingly, repreſented both of them as eating their children.

10. *Thou neither, while the maſs, &c.*] Metaph. from ſmiths heating iron in furnaces, where the fire is kept up to a great heat by the blowing with bellows, in order to render the iron ductile, and eaſily formed into what ſhape they pleaſe.

q. d. You, ſays Cornutus, are not forging in your brain hard and difficult ſubjects, and blowing up your imagination, to form them into ſublime poems. See Hor. Lib. i. Sat. iv. l. 19—21.

11. *Nor hoarſe, &c.*] Nor do you fooliſhly prate, like the hoarſe

Doſt thou thruſt in, that it ſhould be meet to ſtrive with an hundred throats?
Let thoſe who are about to ſpeak ſomething great, gather clouds in Helicon,
If to any either the pot of Progne, or if to any that of Thyeſtes
Shall be hot, often to be ſupped on by fooliſh Glycon.
Thou neither, while the maſs is heated in the furnace,
Preſſeſt the wind with breathing bellows; nor hoarſe, with cloſe murmur,
Fooliſhly croakeſt I know not what weighty matter with thyſelf:
Nor intendeſt to break thy tumid cheeks with a puff.
You follow the words of the gown, cunning in ſharp compoſition,

hoarſe croaking of a crow, with an inward kind of murmur to yourſelf, as if you were muttering ſomething you think very grand and noble. See Sat. iii. l. 81, and note.

13. *Tumid cheeks, &c.*] Scloppus is a ſound made with puffing the cheeks, and then forcing the air out ſuddenly by ſtriking them together with the hands.

q. d. Nor do you, when you repeat your verſes, appear as if you were making a noiſe like that of cheeks puffed up almoſt to burſting, and then ſuddenly ſtricken together, like the ſwelling and bombaſt method of elocution uſed by the fuſtian poets of our day.

Cornutus praiſes Perſius in a threefold view. 1. As not heating his imagination with high and difficult ſubjects. 2. As not affecting to be meditating and murmuring within himſelf, as if he would be thought to be producing ſome great performance. 3. As in the repetition of his verſes avoiding all bombaſtic utterance.

14. *Words of the gown.*] Toga is often uſed to ſignify peace—Cedant arma togæ. Cic.—for, in time of peace, the Romans wore only the toga, or gown; in time of war, the toga was thrown aſide for the ſagum, or ſoldier's cloak.

Cornutus here means to ſay, that Perſius did not write of wars and bloodſhed, but confined himſelf to ſubjects of common life, ſuch as paſſed daily among the people, and made uſe of plain words ſuited to his matter.

—— *Cunning in ſharp compoſition.*] Acute and ingenious in a neat

Ore teres modico: pallentes radere mores
Doctus, & ingenuo culpam defigere ludo.
Hinc trahe quæ dicas: menſaſque relinque Mycenis
Cum capite & pedibus; plebeiaque prandia nôris.

PERS. Non equidem hoc ſtudeo, bullatis ut mihi nugis
Pagina turgeſcat, dare pondus idonea fumo.
Secreti loquimur: tibi nunc, hortante camœnâ,

a neat compoſition of verſe. Metaph. from thoſe who work in marble, who ſo exactly join their pieces together, and poliſh them ſo neatly, that the joints can't be perceived. See Sat. i. l. 64, note.

15. *Smooth with moderate language.*] Teres ſignifies ſmooth, even; alſo accurate, exact. Modico ore—with a moderate, modeſt language, or ſtyle of writing, neither riſing above, nor ſinking below the ſubject, nor flying out into that extravagance of expreſſion, ſo much then in vogue. See Sat. i. l. 98—102.

——*To laſh.*] Radere, lit. ſignifies to ſcratch, or ſcrape up, or rub againſt; here, by meton. to laſh or chaſtize. When a ſatiriſt does this effectually, the guilty turn pale at his reproof: for paleneſs is the effect of fear; and fear, of conſcious guilt. Hence, Hor. Epiſt. i. Lib. i. l. 60—1.

——Hic murus aheneus eſto,
Nil conſcire ſibi, nullâ palleſcere culpâ.

——*Vicious manners.*] Pallentes mores—lit. manners turning pale—the effect for the cauſe. Meton. See the laſt note.

16. *Mark a crime with ingenuous ſport.*] Defigere—metaph. from fixing a dagger, or critical mark, againſt any word or ſentence, either to be corrected as faulty, or ſtruck out as ſuperfluous. This the Greeks called κεντεῖν, τύζειν, compungere, confodere, or the like.

So Perſius is ſaid to ſtigmatize, or mark down, a crime with ingenuous ſport—i. e. with well-bred raillery, in order to its correction; to fix a mark againſt it.

Qu.—If this be not going rather too far with regard to Perſius, who ſeems not much inclined to politeneſs, with reſpect to thoſe whom he ſatirizes, but rather treats them with ſeverity and roughneſs?

Horace indeed deſerved ſuch an account to be given of him. Comp. Sat. i. l. 116—18.

John Hanvil, a monk of St. Alban's, about the year 1190, thus writes on the different merits of Horace and Perſius—

Perſius in pelago Flacci decurrit, & audet
Mendicaſſe ſtylum Satiræ, ſerraque cruentus
Rodit, & ignorat polientem pectora limam.

17. *Hence*

Smooth with moderate language, to laſh vicious manners
Skilled, and to mark a crime with ingenuous ſport.
Hence draw what you may ſay: and leave the tables at Mycenæ,
With the head and feet, and know plebeian dinners.
PERS. I do not indeed deſire this, that with empty trifles my
Page ſhould ſwell, fit to give weight to ſmoke.
Secret we ſpeak; to you now, the Muſe exhorting,

17. *Hence draw, &c.*] From hence, i. e. from the vices of mankind, ſelect the ſubjects of your writings.

—— *Leave the tables, &c.*] Leave the tragical banquet of Thyeſtes at Mycenæ for others to write on—trouble not yourſelf about ſuch ſubjects.

18. *With the head and feet.*] Atreus reſerved the heads, feet, and hands of the children; which after ſupper he ſhewed to his brother Thyeſtes, that he might know whoſe fleſh he had been feaſting upon.

—— *Know plebeian dinners.*] Acquaint yourſelf only with the enormities that paſs in common life—nôris—quaſi, fac noſcas—let theſe be your food for ſatire.

19. *I do not deſire this.*] Perſius here anſwers his preceptor Cornutus, and tells him, that he does not want an hundred tongues and voices, in order to be writing vain and highflown poems; but that he might duly expreſs Cornutus's worth, and his ſenſe of it.

Studeo ſignifies literally to ſtudy, but alſo to apply the mind to, to care for a thing, to mind, to deſire it.

—— *Empty trifles.*] Bullatis (from bulla, a bubble of water) nugis—by met. ſwelling lines, lofty words, without ſenſe, empty expreſſions. AINSW.

20. *Fit to give weight to ſmoke.*] i. e. Fit for nothing elſe but to give an air of conſequence and importance to trifles, which, in reality, have no more ſubſtance in them than ſmoke.—Nugis addere pondus. Hor. Epiſt. Lib. i. Epiſt. xix. l. 42.

21. *Secret we ſpeak.*] You and I, Cornutus, are not now ſpeaking to the multitude, but to each other in private, and therefore I will diſcloſe the ſentiments of my heart.

—— *The Muſe exhorting.*] My Muſe prompting and leading me to an ample diſcloſure of my thoughts, and to reveal how great a ſhare you have in my affections—to do this, is a pleaſure to myſelf.

Excutienda damus præcordia: quantaque noſtræ
Pars tua ſit, Cornute, animæ, tibi (dulcis amice)
Oſtendiſſe juvat. Pulſa, dignoſcere cautus
Quid ſolidum crepet, & pictæ tectoria linguæ.
His ego centenas auſim depoſcere voces:
Ut quantum mihi te ſinuoſo in pectore fixi,
Voce traham pura: totumque hoc verbâ reſignent,
Quod latet arcana non enarrabile fibrâ.
Cum primùm pavido cuſtos mihi purpura ceſſit,
Bullaque ſuccinctis Laribus donata pependit;
Cum blandi comites; totaque impunè Suburrâ

25. *What ſounds ſolid.*] Try and examine me, knock at my breaſt; if you wiſh to know whether I am ſincere or not, hear how that ſounds.—Metaphor, from ſtriking earthen veſſels with the knuckle, in order to try, by the ſound, whether they were ſolid or cracked. See Sat. iii. l. 21, 22, and note.

—— *The coverings, &c.*] Tectorium—the plaſter, parget, or rough-caſt of a wall, which conceals it: hence diſſimulation, flattery, which cover the real ſentiments of the heart. See Matt. xxiii. 27.

—— *Painted tongue.*] Pictæ linguæ—i. e. a tongue adorned and garniſhed with diſſimulation—varniſhed over with falſehood.

26. *For theſe things.*] i. e. Properly to diſcloſe my friendſhip and gratitude to you, by drawing forth and uttering what I feel for you, whom I have fixed within the moſt intimate receſſes of my breaſt. See Ainsw. Sinuoſus, N° 4. This ſenſe of the word ſeems metaphorical, and to be taken from what hath many turnings and windings, and ſo difficult to find or trace out.

28. *With pure voice.*] With the utmoſt ſincerity, pure from all guile.

—— *Words may unſeal.*] Reſigno is to open what is ſealed, to unſeal: hence, met. to diſcover and declare.

29. *Not to be told.*] Not fully to be expreſſed.

—— *In my ſecret inwards.*] In the ſecret receſſes of my heart and mind. Comp. Sat. i. l. 47.

30. *The guardian purple.*] The habit worne by younger noblemen was edged about with a border of purple; an ornament which had the repute of being ſacred, and was therefore aſſigned to children as a ſort of preſervative. Hence Perſius calls it cuſtos purpura.

—— *Fearful.*] Which protected me when a child, and when I was under the fear and awe of a ſevere maſter. Pavidum tyronem. Juv. xvi. l. 3.

30. *Yielded.*

I give my heart to be ſearched, and how great a part
Of my ſoul, Cornatus, is yours, to you, my gentle friend,
It pleaſes me to have ſhewn: knock, careful to diſcern
What may ſound ſolid, and the coverings of a painted tongue.
For theſe things I would dare to require an hundred voices,
That, how much I have fixed you in my inmoſt breaſt,
I may draw forth with pure voice: and all this, words may unſeal,
Which lies hid, not to be told, in my ſecret inwards.
When firſt to fearful me the guardian purple yielded,
And the bulla preſented to the girt Lares hung up:
When kind companions, and, with impunity, in the whole Suburra

30. *Yielded.*] Reſigned its charge, and gave place to the toga virilis, or manly gown. About the age of ſixteen or ſeventeen they laid aſide the prætexta, and put on the toga virilis, and were ranked with men.

31. *And the bulla.*] This was another ornament worne by children: it was worne hanging from the neck, or about the breaſt, and was made in the ſhape of an heart, and hollow within. This they left off with the prætexta, and conſecrated to the houſehold gods, and hung up in honour to them. See Ant. Univ. Hiſt. vol. xi. p. 289, note S.

—— *The girt Lares.*] The images of the Lares, or houſehold gods, were deſcribed in a ſort of military habit, which hung on the left ſhoulder, with a lappet fetched under the other arm, brought over the breaſt, and tied in a knot. The idea of this dreſs was firſt taken from the Gabini, and called Cinctus Gabinus. See AINSW. Gabinus; and Virg. Æn. vii. 612, and Servius's note there.

32. *Kind companions.*] A ſet of young fellows, who were my companions, and ready to join in any ſcheme of debauchery with me. I cannot think that comites, here, is to be underſtood of "his ſchool-maſters, or pædagogues, who now no longer treated "him with ſeverity." He was now a man, and had done with theſe.—Of ſuch a one Horace ſays—

Imberbis juvenis, tandem cuſtode remoto, &c.
De Art. Poet. l. 161—65.

And ſee Kennett, Antiq. p. 311, edit. 5. 1713.

Permiſit ſparſiſſe oculos jam candidus umbo:
Cumque iter ambiguum eſt; &, vitæ neſcius, error
Diducit trepidas ramoſa in compita mentes;
Me tibi ſuppoſui. Teneros tu ſuſcipis annos,
Socratico, Cornute, ſinu. Tunc fallere ſolers,
Appoſita intortos extendit regula mores;
Et premitur ratione animus, vincique laborat;

32. *In the whole Suburra.*] This was a famous and populous ſtreet in Rome, where were numbers of brothels, the harlots from which walked out by night, to the great miſchief of young men. Here, ſays Perſius, I could ramble as I pleaſed, and fix my eyes where I pleaſed, and had nobody to call me to account, or puniſh me for it. Juv. Sat. iii. l. 5.

33. *The white ſhield, &c.*] When the young men put on the toga virilis, they were preſented with a white ſhield; that is to ſay, a ſhield with no engraving, device, or writing upon it, but quite blank. This ſhield was a token that they were now grown up, and fit for war. Its being blank, ſignified their not having yet atchieved any warlike action worthy to be deſcribed, or recorded, upon it by a device.

So Virg. Æn. ix. l. 548.

Enſe levis nudo, parmâque inglorius albâ.

When this ſhield was a paſſport to me, ſays Perſius, to go where I pleaſed, without being moleſted by my old maſters.

34. *When the journey is doubtful.*] When the mind of a young man is doubting what road of life to take, like a traveller who comes to where two ways meet, and can hardly determine which to purſue.

—— *And error.*] So apt to beſet young minds, and ſo eaſily to miſlead them.

—— *Ignorant of life.*] Of the beſt purpoſes and ends of life, and wholly unknowing and ignorant of the world.

35. *Parts aſunder trembling minds.*] Divides the young and inexperienced minds of young men, fearing and trembling between the choice of good and evil, now on this ſide, now on that.

—— *Branching croſs-ways.*] Compitum is a place where two or more ways meet.—The poet here alludes to the Pythagorean letter Y. See Sat. iii. l. 56, note.

36. *I put myſelf under you.*] Under your care and inſtruction.

36—7. *You undertake, &c.*] You admitted me under your diſcipline, in order to ſeaſon my mind with the moral philoſophy

Now the white ſhield permitted me to have thrown about my eyes,
And when the journey is doubtful, and error, ignorant of life,
Parts aſunder trembling minds into the branching croſs-ways,
I put myſelf under you: you undertake my tender years,
Cornutus, with Socratic boſom. Then, dextrous to deceive,
The applied rule rectifies my depraved morals,
And my mind is preſſed by reaſon, and labours to be overcome,

phy of the Stoics: you not only received me as a pupil, but took me to your boſom with the affection of a parent.

Antiſthenes, the maſter of Diogenes, was a diſciple of Socrates; Diogenes taught Crates the Theban, who taught Zeno the founder of the Stoic ſchool: ſo that the Stoic dogmas might be ſaid to be derived, originally, from Socrates, as from the fountain-head.

37. *Dextrous to deceive, &c.*] The application of your doctrine to my morals, which were depraved, and warped from the ſtrait rule of right, firſt diſcovered this to me, and then corrected it; but this you did with ſo much ſkill and addreſs, that I grew almoſt inſenſibly reformed: ſo gradually were the ſeverities of your diſcipline diſcovered to me, that I was happily cheated, as it were, into reformation; whereas, had you at firſt acquainted me with the whole at once, I probably had rejected it, not only as diſpleaſing, but as unattainable by one who thought as I then did.

38. *Applied rule.*] Metaph. from mechanics, who, by a rule applied to the ſide of any thing, diſcover its being warped from a ſtrait line, and ſet it right.

—— *Rectifies.*] Lit. extends. Metaph. from ſtraitening a twiſted or entangled cord, by extending or ſtretching it out. Intortos, lit. twiſted, entangled.

39. *My mind is preſſed by reaſon, &c.*] My mind and all its faculties were ſo overpowered by the conviction of reaſon, that it ſtrove to coincide with what I heard from you, and to be conquered by your wiſdom.

—— *Labours, &c.*] The word laborat denotes the difficulties which lie in the way of young minds to yield to inſtruction, and to ſubdue and correct their vicious habits and inclinations.

Artificemque tuo ducit ſub pollice vultum.
Tecum, etenim, longos memini conſumere ſoles;
Et, tecum, primas epulis decerpere noctes.
Unum opus, & requiem pariter diſponimus ambo;
Atque verecunda laxamus ſeria menſâ.
Non equidem hoc dubites, amborum fœdere certo
Conſentire dies, & ab uno ſidere duci.
Noſtra, vel, æquali ſuſpendit tempora Librâ
Parca tenax veri; ſeu, nata fidelibus hora
Dividit in Geminos concordia fata duorum;

40. *And draws, &c.*] Metaph. from an artiſt who draws forth, or forms, figures with his fingers, out of wax or clay.—Ducere is a word peculiar to the making ſtatues in marble alſo.

——Vivos ducent de marmore vultus. Æn. vi. 848.

—— *An artificial countenance.*] Artificem—hypallage, for artifici pollice. The ſenſe is—My mind, by thee gently and wiſely wrought upon, put on that form and appearance which you wiſhed it ſhould. The like thought occurs, Juv. Sat. vii. l. 237.

Exigite ut mores teneros ceu pollice ducat,
Ut ſi quis cerâ vultum facit——

41. *Conſume long ſuns.*] To have paſſed many long days—ſoles, for dies. Meton.

——— Sæpe ego longos
Cantando puerum memini me condere ſoles.
VIRG. Ecl. ix. l. 51—2.

42. *To pluck the firſt nights, &c.*] Decerpere—metaph. from plucking fruit. The firſt nights—the firſt part or beginning of nights; we plucked, i. e. we took away from the hours of feaſting.—q. d. Inſtead of ſupping at an early hour, and being long at table, we ſpent the firſt part of the evening in philoſophical converſe, thus abridging the time of feaſting for the ſake of improvement.

———Of the night
Have borrow'd the firſt hours, feaſting with thee
On the choice dainties of philoſophy. HOLYDAY.

43. *One work and reſt, &c.*] We, both of us, diſpoſed and divided our hours of ſtudy, and our hours of reſt and refreſhment, in a like manner together.

44. *And relax ſerious things.*] Relaxed our minds from ſtudy.

And draws, under your thumb, an artificial countenance.
For I remember to conſume with you long ſuns,
And with you to pluck the firſt nights from feaſts.
One work and reſt we both diſpoſe together,
And relax ſerious things with a modeſt table.
Do not indeed doubt this, that, in a certain agreement,
The days of both conſent, and are derived from one ſtar.
Fate, tenacious of truth, either ſuſpended our times
With equal Libra; or the hour, framed for the faithful,
Divides to the twins the concordant fates of both;

44. *A modeſt table.*] With innocent mirth, as we ſat at table, and with frugal meals.

45. *Do not doubt this, &c.*] Beyond a doubt, this ſtrict union of our minds muſt be derived from an agreement in the time of our nativity, being born both under the ſame ſtar.

So Hor. Lib. ii. Ode xvii. l. 21—2.

Utrumque noſtrum incredibili modo
Conſentit aſtrum.

The antients thought that the minds of men were greatly influenced by the planet which preſided at their birth; and that thoſe who were born under the ſame planet, had the ſame diſpoſitions and inclinations.

47. *Fate, tenacious of truth.*] Unerring fate, as we ſay.

—— *Suſpended our times.*] Metaph. from hanging things on the beam of a balance, in order to weigh them.

Fate weighed, with equal balance, our times, when Libra had the aſcendency.

48. *With equal Libra.*] A conſtellation into which the ſun enters about the twentieth of September, deſcribed by a pair of ſcales, the emblem of equity and juſtice.

Felix æquatæ genitus ſub pondere Libræ.
MANIL. Lib. v.

Seu Libra, ſeu me Scorpius aſpicit
Formidoloſus, pars violentior
Natalis horæ, &c.
HOR. Lib. ii. Ode xvii. l. 17—22.

—— *Framed for the faithful.*] The particular hour which preſides over the faithfulneſs of friendſhip.

49. *Divides to the twins, &c.*] The Gemini, another conſtellation repreſented by two twin-children, under which whoſoever

Saturnumque gravem noſtro Jove frangimus unà.
Neſcio quod, certè eſt quod me tibi temperat, aſtrum.
Mille hominum ſpecies, & rerum diſcolor uſus:
Velle ſuum, cuique eſt; nec voto vivitur uno.
Mercibus hic Italis mutat, ſub ſole recenti,
Rugoſum piper, & pallentis grana cumini:
Hic, ſatur, irriguo mavult turgeſcere ſomno;
Hic campo indulget: hunc alea decoquit: ille
In venerem putret. Sed cum lapidoſa chiragra

ſoever were born, were ſuppoſed by the aſtrologers to conſent, very exactly, in their affections and purſuits.

Magnus erit Geminis amor & concordia duplex.
MANIL. Lib. ii.

50. *Break, &c.*] Frangere and temperare were uſed by the aſtrologers, when the malignant aſpect of one ſtar was corrected, and its influence prevented, by the power of ſome other propitious and benign planet.

Hence that aſtrological axiom—Quicquid ligat Saturnus, ſolvit Jupiter.

The planet Saturn was reckoned to have a malign aſpect; the planet Jupiter a mild and favourable one, and to counteract the former.

——Te Jovis impio
Tutela Saturno, refulgens
Eripuit. HOR. Ode xvii. Lib. ii. l. 22—24.

51. *I know not, &c.*] I won't take upon me to be certain what ſtar it was; but that it proceeds from the influence of ſome friendly ſtar or other, which preſided at our natal hour, that we are one in heart and ſentiment, I am very clear.

Tempero literally ſignifies to temper, mix or mingle together.

52. *There are a thouſand ſpecies, &c.*] i. e. Different kinds of men, as to their diſpoſitions and purſuits.

—— *Different uſe, &c.*] Diſcolor—literally, of a different colour. Their uſe of what they poſſeſs differs as much as one colour from another: ſome (as it follows in the next lines) from avarice, trade to increaſe their ſtore; others, through luxury and extravagance, ſquander it away.

53. *Has his will.*] Velle, i. e. voluntas. Vivitur, impers. See Sat. iii. 20, note.

54. *The recent ſun.*] In the Eaſt, where the ſun firſt appears.

55. *Changes, &c.*] Sails to the Eaſt Indies, where he barters the produce of Italy for the produce of the Eaſt.

55. *Wrinkled*

And we together break grievous Saturn with our Jupiter. 50
I know not what ſtar it is certainly which tempers me with you.

There are a thouſand ſpecies of men, and a different uſe of things:
Every one has his will, nor do they live with one wiſh.
This man, for Italian merchandizes under the recent ſun,
Changes the wrinkled pepper, and grains of pale cumin: 55
Another, ſated, had rather ſwell up with moiſt ſleep:
Another indulges in the field; another the die conſumes; another
Is rotten for Venus: but when the ſtony gout

55. *Wrinkled pepper.*] When pepper is gathered, and dried in the ſun, the coat or outſide ſhrivels up into wrinkles.

—— *Pale cumin.*] The ſeed of an herb, which being infuſed in wine, or other liquor, cauſes a paleneſs in thoſe who drink it: it comes from Æthiopia. Probably it ſtands here for any Oriental aromatics.

Hor. Epiſt. xix. Lib. i. l. 17—8, ſpeaks of his imitators.

——Quod ſi
Pallerem caſu, biberent exangue cuminum.

56. *Sated.*] Satur—that has his belly full—glutted with eating and drinking.

—— *Swell up.*] With fat.

—— *Moiſt ſleep.*] Irriguus ſignifies wet, moiſt, watered; alſo, that watereth. Here, metaph. from watering plants, by which they increaſe and grow. So ſleep is to thoſe who eat much, and ſleep much; it makes them grow, and increaſe in bulk.

57. *Indulges in the field.*] In the ſports and exerciſes of the Campus Martius. Or perhaps field-ſports may be underſtood. Comp. Hor. Ode i. l. 3—6, and l. 25—8.

—— *The die conſumes.*] Is ruined by gaming. Decoquit—metaph. from boiling away liquors over a fire.—So the gameſter, by continual play, conſumes his ſubſtance.

58. *For Venus.*] i. e. Ruins his health—is in a manner rotten—by continual acts of lewdneſs and debauchery. Putris means alſo wanton, laſcivious.

Omnes in Damalim putres deponent oculos.
Hor. Lib. i. Ode xxxvi. l. 17, 18.

58. *The*

Fregerit articulos, veteris ramalia fagi;
Tunc craſſos tranſiſſe dies, lucemque paluſtrem,
Et ſibi jam ſeri vitam ingemuêre relictam.
At te nocturnis juvat impalleſcere chartis,
Cultor enim juvenum, purgatas inſeris aures
Fruge Cleanthea. Petite hinc, juveneſque ſeneſque,
Finem animo certum, miſeriſque viatica canis.
'Cras hoc fiet.' Idem cras fiet. 'Quid! quaſi magnum

58. *The ſtony gout.*] So called from its breeding chalk-ſtones in the joints, when long afflicted with it.

59. *Broken his joints.*] Deſtroyed the uſe of them as much as if they had been broken, and are ſo to all appearance.

—— *The branches, &c.*] Ramalia—ſeared or dead boughs cut from a tree, which may be looked upon, from their withered and uſeleſs appearance, as very ſtrong emblems of a gouty man's limbs, the joints of which are uſeleſs, and the fleſh withered away—(ſee Sat. i. 97.)—ſo that they appear like the dead branches of an old decayed beech-tree.

60. *Groſs days.*] Craſſos—the days which they have ſpent in groſs ſenſuality, as well as in thick mental darkneſs and error.

—— *Gloomy light.*] Paluſtrem—metaph. from the fogs which ariſe in marſhes and fenny places, which obſcure the light, and involve thoſe who live in, or near them, in unwholeſome miſts.—Such is the ſituation of thoſe, whoſe way of life is not only attended with ignorance and error, but with injury to their health, and with ruin of their comfort.

61. *Late bewailed.*] Too late for remedy.

—— *The life now left, &c.*] They not only bemoan themſelves, at the recollection of their paſt miſpent life, but the portion of life which now remains, being imbittered by remorſe, pain, and diſeaſe, becomes a grief and burthen.

62. *Grow pale, &c.*] Your delight, O Cornutus, is to paſs the time, when others ſleep, in hard ſtudy, which brings a paleneſs on your countenance. See Sat. i. l. 124; and Sat. iii. l. 85.

63. *A cultivator of youths.*] Cultor—metaph. from colo, to till or cultivate the ground.

q. d. As the huſbandman tills or cultivates the ground, and prepares it to receive ſeed, and to bring forth fruit—ſo do you, Cornutus, prepare youthful minds to receive and bring forth wiſdom.

—— *You ſow their purged ears.*] The metaphor is ſtill carried on; as the huſbandman caſts the ſeed into the ground which he has prepared and cleaned, by tillage, from weeds—ſo do you ſow

Has broken his joints, the branches of the old beech,
Then, that their groſs days have paſſed away, and the gloomy light,
And they have late bewailed, the life now left to them.
But it delights you to grow pale with nightly papers,
For, a cultivator of youths, you ſow their purged ears
With Cleanthean corn. Hence ſeek, ye young and old,
A certain end to the mind, and ſtores for miſerable grey hairs.
"To-morrow this ſhall be done"—"the ſame will be "done to-morrow"—"what!

ſow the doctrines of moral philoſophy, which were taught by Cleanthes, the diſciple and ſucceſſor of *Zeno*, in the ears of your pupils, after having purged away thoſe errors, falſehoods, and prejudices, with which they were at firſt poſſeſſed, by your wiſe and well-applied inſtruction. You firſt teach them to avoid vice and error, and then to embrace and follow truth and virtue.

Virtus eſt vitium fugere, & ſapientia prima
Stultitiâ caruiſſe. HOR. Lib. i. Epiſt. i. l. 41—2.

64. *Hence ſeek, &c.*] Perſius here invites both young and old to ſeek for wiſdom from the Stoic philoſophy, as taught by his friend and preceptor Cornutus; that, thereby, they might find ſome certain and fixed end, to which their views might be directed, and no longer fluctuate in the uncertainty of error.

Certum voto pete finem.
HOR. Epiſt. Lib. i. Ep. ii. l. 56.

65. *Stores, &c.*] Viatica, literally, are ſtores, proviſions, things neceſſary for a journey; as money, victuals, &c.

The poet here adviſes their learning philoſophy, that their minds might be furniſhed with what would ſuffice to ſupport them through the journey of life, and more particularly through the latter part of it, when under the miſeries and infirmities of old age.

66. "*To-morrow, &c.*] Perſius here introduces ſome idle young man, as if ſaying—"To be ſure you adviſe very rightly, "but give me a little time—to-morrow" (q. d. ſome time hence) "I will apply myſelf to the ſtudies which you recom-"mend."

—— "*The ſame will be done to-morrow.*] When to-morrow comes, anſwers Perſius, the ſame thing will be done; that is, you will want to defer it for a day more.

66. "*What!*

'Nempe diem donas?' Sed cum lux altera venit,
Jam cras heſternum conſumpſimus: ecce aliud cras
Egerit hos annos, & ſemper paulum erit ultra:
Nam quamvis prope te, quamvis temone ſub uno,
Vertentem ſeſe, fruſtrà ſectabere canthum;
Cum rota poſterior curras, & in axe ſecundo.
Libertate opus eſt: non hâc, quâ, ut quiſque Velinâ
Publius emeruit, ſcabioſum teſſerulâ far

66. "*What!* &c.] What! replies the procraſtinator, won't you allow me another day before I begin?—what! do you make ſuch a mighty matter of giving me a day, as if that were of ſo great conſequence?

68. "*Yeſterday's to-morrow.*] But, rejoins Perſius, when another day comes, remember that yeſterday, which was the morrow of the day before it, and which you wiſhed to be allowed you, is paſſed and gone.

—— *Behold another to-morrow.*] This day, which is the morrow of yeſterday, is now arrived, and is, with all the paſt morrows, exhauſting and conſuming theſe years of ours; and thus the time you aſk for will always be put off, and ſtand a little beyond the morrow you fix upon.

70. *Altho' near you,* &c.] The poet, in alluſion to the hind-wheel of a carriage, which is near to, and follows the fore-wheel, but never can overtake it, gives the young man to underſtand, that, though to-day is nearly connected with to-morrow, in point of time, yet it can't overtake it, the morrow will always keep on from day to day, and it can never be overtaken—thus ſhewing, that procraſtinated time will always fly on, and keep out of his reach; however near he may be to it, all his reſolutions to overtake it will be in vain.

—— *Under one beam.*] Temo ſignifies the beam of the wain, or the draught-tree, whereon the yoke hangeth. Sometimes, by ſynec. the whole carriage.—q. d. Our days may be conſidered as the wheels by which our lives roll on; each day, as well as another, is joined to the ſpace allotted us, like wheels to the ſame chariot.

71. *The felly.*] Canthus properly ſignifies the iron wherewith the wheel is bound, or ſhod, on the outward circle, called the felly—here, by ſynec. the wheel itſelf.

72. *The ſecond axle.*"] Axis—the axle-tree on which the wheel is fixed, and about which it turns—the ſecond, i. e. the hinder.—q. d. You will, like the hinder-wheel of a carriage, which can never overtake the fore-wheel, be ſtill following the time before you, but will never overtake it; therefore defer not

till

" As a great thing truly do you give a day?"—" but when
" another day comes,
" We have already ſpent yeſterday's to-morrow. Behold
" another to-morrow
" Has ſpent theſe years, and will always be a little beyond:
" For altho' near you, altho' under one beam,
" You will in vain follow the ſelly turning itſelf,
" When you, the hinder wheel, do run, and on the ſecond
" axle."

There is need of liberty: not this, by which every Publius in the Velinan tribe,
As ſoon as he has been diſcharged, mouldy corn with his tally

till to-morrow what you ſhould do to-day. The whole of the metaphor, l. 70—2, is very fine, and well expreſſed. See Hor. Lib. ii. Ode xviii. l. 15, 16.

I muſt confeſs that I cannot diſmiſs this part of my taſk, without mentioning that beautiful deſcription of the ſlipping away of time, unperceived and unimproved, which we find in Shakeſpeare—

" To-morrow, and to-morrow, and to-morrow,
" Creeps in this petty pace from day to day,
" To the laſt ſyllable of recorded time;
" And all our yeſterdays have lighted fools
" The way to duſty death.——
Macb. Act v. Sc. v. edit. STOCKDALE.

73. *There is need of liberty.*] The poet now advances to a diſcuſſion of that paradox of the Stoics—that " only the wiſe " are free;"—and that thoſe, who would follow after, and attain to true liberty, muſt be releaſed from the mental ſhackles of vice and error.—His treatment of the ſubject is exquiſitely fine, and worthy our ſerious attention.

—— *Not this.*] Not merely outward liberty, or liberty of the body, ſuch as is conferred on ſlaves at their manumiſſion.

—— *By which.*] See l. 74, note 2.

—— *Every Publius.*] The ſlaves had no prænomen; but when they had their freedom given them, they aſſumed one—ſo, for inſtance, a ſlave that was called Licinius, would add the name of his maſter to his own, and call himſelf, if his maſter's name were Publius, Publius Licinius—they alſo added the name of the tribe into which they were received and inrolled; ſuppoſe the

Poſſidet. Heu ſteriles veri, quibus una Quiritem
Vertigo facit!—Hìc Dama eſt, non treſſis agaſo;
Vappa & lippus, & in tenui farragine mendax:
Verterit hunc dominus, momento turbinis exit
Marcus Dama.——Papæ! Marco ſpondente, recuſas
Credere tu nummos?—Marco ſub judice palles?
—Marcus dixit: ita eſt.—Aſſigna, Marce, tabellas.—

the Velinan, then the freed-man would ſtyle himſelf Publius Licinius Velina—thus he was diſtinguiſhed from ſlaves.

74. *Been diſcharged.*] i. e. From ſlavery—made free. Emeruit—metaph. from ſoldiers, who for ſome meritorious ſervice were ſent home, and diſcharged from going to war. Alſo from gladiators, who for their valour and dexterity at the theatre obtained their diſmiſſion from their perilous occupation, and were donati rude, preſented with a rod, or wand, in token of their diſcharge and releaſe. Hor. Epiſt. i. Lib. i. l. 2. Juv. Sat. vi. 113. Theſe were ſtyled Emeriti.

So ſlaves were often made free, on account of their paſt ſervices, as having deſerved this favour—this is ſignified by emeruit here.

—— *Mouldy corn, &c.*] Thoſe who were thus admitted to freedom, and inrolled in one of the tribes, were entitled to all public doles and donations, on producing a little ticket or tally, which was given them on their manumiſſion. The corn laid up in the public magazines was not of the beſt ſort, and was frequently damaged with keeping.

The name of the perſon, and of the tribe which he belonged to, were inſcribed on the ticket, by which he was known to be a citizen. See Juv. Sat. vii. l. 174, note.

75. *Alas! ye barren, &c.*] The poet ſpeaks with commiſeration of their ignorance, and total barrenneſs, with reſpect to truth and real wiſdom, who could imagine that a man ſhould be called free, becauſe he was emancipated from bodily ſlavery.

—— *One turn.*] Vertigo (from vertere, to turn). This was one of the ceremonies of making a ſlave free: he was carried before the prætor, who turned him round upon his heel, and ſaid—Hunc eſſe liberum volo.

So Plautus, Menæchm. Liber eſto, ito quo voles. Thus he became Quiris, a Roman citizen. See Juv. Sat. iii. l. 60, note.

76. *Here is Dama.*] For inſtance, ſays the poet, here is the ſlave Dama.

—— *A groom not worth, &c.*] Agaſo, an horſe-keeper, a groom that looks after his maſter's horſes. Non treſſis (qu. tres aſſes)

Poſſeſſes. Alas! ye barren of truth—among whom, one
turn
Makes a Roman!—here is Dama, a groom not worth three
farthings;
A ſcoundrel, and blear-eyed, and a liar in a little corn:
If his maſter turn him—in the movement of a top, he
comes forth
Marcus Dama. Wonderful! Marcus being ſecurity, re-
fuſe you
To lend money? Are you pale under judge Marcus?
Marcus ſaid it—it is ſo.—Sign, Marcus, the tablets.

aſſes) a poor, paltry fellow, worth hardly three farthings if one were to purchaſe him. They bought their ſlaves.

77. *A ſcoundrel.*] Vappa ſignifies wine that is palled, that has loſt its ſtrength, therefore called vapid.—Hence a ſtupid, ſenſeleſs fellow; or a ſcoundrel, a good-for-nothing fellow.

——*Blear-eyed.*] Perhaps from debauchery and drunkenneſs. See Sat. ii. l. 72, note.

——*A liar in a little corn.*] That will cheat his maſter, and defraud his horſes of their ſlender allowance, and then lye to conceal his petty knavery. Farrago is a mixture of ſeveral grains—Meſceline.

78. *If his maſter, &c.*] Let his maſter but turn him upon his heel. See note above, l. 75.

——*Movement of a top.*] In one turn of a top, which is very ſwift when it is ſpinning—i. e. as we ſay, in the twinkling of an eye. This alluſion to the turning of a top, very humourouſly agrees with the verterit.

——*He comes forth, &c.*] He that went before the prætor plain Dama, now comes out from him with a noble prænomen, and calls himſelf Marcus Dama.

79. *Wonderful!*] What a ſurpriſing change! or papæ may introduce the following irony, where a perſon is ſuppoſed to heſitate about lending money, for which Marcus offers to become ſurety. Papæ—How ſtrange! that you ſhould ſcruple it, when ſo reſpectable a perſon as Marcus offers his bond, and engages for the payment!

80. *Are you pale?*] Do you fear leſt you ſhould not have juſtice done you, where ſo worthy a perſon is advanced to the magiſtracy?

81. *Marcus ſaid it, &c.*] Marcus gives his teſtimony, and who can contradict ſo juſt and upright a witneſs—what he ſays muſt be true.

81. *Sign,*

Hæc mera libertas! Hoc nobis pilea donant!

'An quiſquam eſt alius liber, niſi ducere vitam
'Cui licet, ut voluit? licet, ut volo, vivere: non ſum
'Liberior Bruto!' Mendosè colligis, inquit,
Stoicus hic, aurem mordaci lotus aceto:
Hoc reliquum accipio; licet illud, &, ut volo, tolle.
'Vindictâ poſtquam meus a prætore receſſi,
'Cur mihi non liceat, juſſit quodcunque voluntas;
'Excepto, ſi quid Maſuri rubrica notavit?'

81. *Sign, Marcus, the tablets.*] The poet repeats the word Marcus, and drops the word Dama, as if he would ludicrouſly inſinuate, that however great a rogue Dama was, yet to be ſure Marcus was a very different kind of perſon. He ſuppoſes him called upon to ſign his name, as witneſs to ſomebody's will, which he could not do when a ſlave, for their teſtimony was not received.

—— *The tablets.*] Thin planks of wood, ſmeared over with wax, on which they wrote wills, deeds, &c. See Juv. Sat. ii. l. 58, note. Here the will or deed itſelf.

The poet, in the preceding irony, carries on his grand point, which was to deride the common notion of liberty, or of a change being wrought, with regard to the reſpectability of thoſe who were ſtill, however emancipated from bodily ſlavery, ſlaves under ignorance, vice, and error.

82. *Mere liberty.*] Mera—bare, naked liberty (ſays the Stoic)—i. e. in the bare, outward, literal ſenſe of the word; but it is to be underſtood no farther.

—— *This caps give us.*] The ſlaves went bare-headed, with their hair growing long, and hanging down: but when they were manumitted, their heads were ſhaved, and a cap, the enſign of liberty, put on their heads in the temple of Feronia, the goddeſs of liberty. See Sat. iii. l. 106.

83. "*Any other free, &c.*] Here the poet introduces Dama as replying—"Aye, you may deride my notions of liberty; "but pray who is free if I am not? Is there any other free-"dom but to be able to live as one pleaſes? But I may live as "I pleaſe—therefore am I not free?"—by this ſyllogiſm thinking to prove his point.

85. *More free than Brutus?*"] M. Junius Brutus, the great aſſerter and reſtorer of liberty, by the expulſion of the Tarquins, &c. who ſacrificed his own ſons in the cauſe of freedom, and changed the form of the government into a commonwealth.

—— "*You conclude falſely.*"] Your argument is bad; the aſſumption which you make, that "you live as you pleaſe," is not true,

This is mere liberty—this caps give us.

" Is there any other free, unleſs he who may live
" As he likes?—I may live as I like: am not I
" More free than Brutus?"—" You conclude falſely," ſays
A Stoic here, having waſhed his ear with ſharp vinegar:
" I accept this which is left, take away that—" I may," and
" as I will."
" After I withdrew from the prætor, my own by the wand,
" Why might I not do whatever my will commanded,
" Except if the rubric of Maſurius forbad any thing?"

true, therefore the concluſion which you gather or collect from it is falſe, namely, " that you are free." See AINSW. Colligo, N° 6.

85—6. *Says a Stoic.*] i. e. Methinks I hear ſome Stoic ſay.

—— *Waſhed his ear, &c.*] At l. 63. we find purgatas aures, where ſee the note; here, lotus aurem, meaning alſo the ſame as before, only under a different image, differently expreſſed.—By vinegar, here, we are to underſtand the ſharp and ſevere doctrines of the Stoic philoſophy, which has cleanſed his mind from all ſuch falſe ideas of liberty, and made his ear quick in the diſcernment of truth and falſehood.

87. " *I accept, &c.*] Your definition of liberty in your firſt propoſition is true; I grant that " all who may live as they pleaſe " are free;"—but I deny your minor, or ſecond propoſition, viz. " that you live as you pleaſe;" therefore your concluſion, viz. " that you are free," is alſo wrong.

—— *That—" I may," and " as I will."*] i. e. Take away your minor propoſition, and I admit what remains—hoc reliquum accipio—viz. all that is contained in the firſt propoſition—that " all who may live as they pleaſe are free."—this is certainly a good definition of liberty; but this is not your caſe.

88. *From the prætor.*] Before whom I was carried, in order to receive my freedom.

—— *My own.*] Meus—i. e. my own maſter; being made free, and emancipated from the commands of another, replies Dama, not at all underſtanding what the Stoic meant by liberty.

—— *By the wand.*] Vindictâ.—The prætor laid a wand upon the ſlave's head, and ſaid—" I will that this man become free," and then delivered the wand out of his own hand into the lictor's; (ſee poſt, l. 175). This wand was called vindicta, as vindicating, or maintaining, liberty. See Hor. Lib. ii. Sat. vii. l. 76.

90. *Rubric.*] The text of the Roman laws was written in red

Diſce; ſed ira cadat naſo, rugoſaque ſanna,
Dum veteres avias tibi de pulmone revello.
Non prætoris erat, ſtultis dare tenuia rerum
Officia; atque uſum rapidæ permittere vitæ—
Sambucam citius caloni aptaveris alto.
Stat contrà ratio, & ſecretam garrit in aurem,
Ne liceat facere id, quod quis vitiabit agendo.

letters, which was called the Rubric. DRYDEN.—According to others, the titles and beginnings of the different ſtatutes were only written in red, and therefore to be underſtood by rubrica. See AINSW. See Juv. Sat. xiv. l. 192—3, note.

90. *Maſurius.*] An eminent and learned lawyer, in the reign of Tiberius, who made a digeſt of the Roman laws.

q. d. When I received my freedom from the prætor, ſurely I was at liberty to do as I would, except, indeed, breaking the law; I don't ſay that I might do this.

91. " *Learn.*] The Stoic here begins his argument, in order to refute what Dama was ſuppoſed to ſay in ſupport of his notion of liberty.

Now liſten to me, ſays the Stoic, that you may learn what true liberty is, and in what it conſiſts.

—— *Let anger fall, &c.*] Ceaſe from your anger at me, for ridiculing your notion of liberty.

It is to be remarked, that the antients repreſented the noſe as denoting laughter, Sat. i. 118. Contempt, Sat. i. 40—1. Anger, as here.—So we find the noſe, or noſtrils, denoting anger frequently in the Hebrew Bible. See the learned and accurate Mr. Parkhurſt, Heb. and Eng. Lex. אף, N° v.

—— *Wrinkling ſnout.*] Comp. Sat. i. 40—1, and note.

92. *From your breaſt, &c.*] Pulmo, literally, ſignifies the lungs; but here denotes the whole contents of the breaſt in a moral ſenſe.—" Put away anger and ſneering at what I ſay, while I pluck up thoſe fooliſh notions of liberty, which are implanted and rooted within your mind, and with which you are as pleaſed and ſatisfied, as a child is with an old woman's tale. Avia is literally a grandame, or grandmother: hence old women's tales. AINSW.—Fabellæ aniles. Hor. Lib. ii. Sat. vi. l. 77—8. γραωδεις μυθοι. 1 Tim. iv. 7.

93. *It was not of, &c.*] It was not in the power of the prætor.

—— *The delicate management of things, &c.*] Though the prætor might confer civil liberty upon you at your manumiſſion, and though you may know how to direct yourſelf, ſo as to avoid offending againſt the letter of the law—yet you could receive from the prætor none of that wiſdom and diſcernment, by which alone

" Learn: but let anger fall from your noſe, and the
" wrinkling ſneer,
" While I pluck from your breaſt your old wives tales.
" It was not of the prætor to give the delicate manage-
" ment of things
" To fools, and to permit the uſe of rapid life—
" You would ſooner fit a dulcimer to a tall footman.
" Reaſon ſtands againſt it, and whiſpers into the ſecret ear,"
" Let it not be lawful to do that, which one will ſpoil in
" doing:"—

alone you can diſtinguiſh aright, as touching thoſe more minute and delicate actions which concern you in the more nice duties of life, and which are to be attained by philoſophy alone.—I take this to be meant by tenuia officia rerum—lit. ſmall offices, or duties of things or affairs.

94. *To fools.*] The Stoics held, that " all fools were " ſlaves,"—and that " nobody was free except the wiſe." A man muſt therefore be wiſe before he is free; but the prætor could not make you wiſe, therefore he could not make you free.

—— *To permit the uſe.*] It was not in the prætor's power to commit to ſuch that prudence and wiſdom, by which they can alone be enabled to make a right uſe of this fleeting life, and of all things belonging to it.

95. *Sooner fit, &c.*] Sambuca was ſome muſical inſtrument, as an harp, dulcimer, or the like; but what it exactly was we cannot tell.

—— *A tall footman.*] Alto caloni.—Caſo, a ſoldier's boy, or any meaner ſort of ſervant. AINSW.—Horace ſeems to uſe it in the latter ſenſe, Lib. i. Sat. vi. l. 103; and perhaps it is ſo to be underſtood here.

You might ſooner think of putting a harp, or ſome delicate muſical inſtrument, into the hands of a great overgrown booby of a ſervant, and expect him to play on it, than to commit the nice and refined duties of life to fools, and expect them either to underſtand or practiſe them.—Aſinus ad Lyram. Prov.

96. *Reaſon ſtands againſt it.*] Reaſon itſelf oppoſes ſuch an idea.

—— *Whiſpers into the ſecret ear.*] Secretly whiſpers into the ear. Hypallage.—Comp. ſupr. l. 40, and note.

97. *Let it not be lawful.*] Ne, before the potential, has the ſenſe of the imperative mood. So Hor. Ode xxxiii. Lib. i. l. 1, Ne doleas; and Ode xi. 1. Ne quæſieris. Here, ne liceat is likewiſe imperative, and ſignifies that the voice of reaſon ſecretly

Publica lex hominum, naturaque continet hoc fas,
Ut teneat vetitos inſcitia debilis actus.
Diluis helleborum, certo compeſcere puncto
Neſcius examen? vetat hoc natura medendi.
Navem ſi poſcat ſibi peronatus arator,
Luciferi rudis; exclamet Melicerta periſſe
Frontem de rebus.—Tibi recto vivere talo
Ars dedit? & veri ſpeciem dignoſcere calles,
Ne qua ſubærato mendoſum tinniat auro?
Quæque ſequenda forent, quæque evitanda viciſſim,
Illa prius creta, mox hæc carbone notaſti?

whiſpers in the ear this admonition—"Let it not be permitted, "that any ſhould undertake what they are not fit for, but would "ſpoil in doing it." Or ne liceat may be underſtood, here, as non licet.

98. *The public law of men.*] The common rule among mankind, as well as nature, may be ſaid to contain thus much of what is right and juſt.

99. *That weak ignorance, &c.*] That an ignorance of what we undertake, which muſt render us inadequate to the right performance of it, ſhould reſtrain us from attempting acts, which, by the voice of human, as well as of natural law, are ſo clearly forbidden to us. Comp. l. 96, 97.

100. *Do you dilute hellebore.*] He here illuſtrates his argument by examples.

Suppoſe, ſays he, you were to attempt to mix a doſe of hellebore, not knowing how to apportion exactly the quantity.

100—1. *To a certain point.*] Metaph.—Examen ſignifies the tongue, or beam of a balance, by the inclination of which we judge of proportional weights.

101. *The nature of healing forbids this.*] All medical ſkill, in the very nature of it, muſt place this among the vetitos actus, which weak ignorance is not to attempt. See l. 99.

102. *High-ſhoed ploughman.*] Peronatus.—The pero was an high ſhoe worne by ruſtics, as a defence againſt ſnow and cold. See Juv. Sat. xiv. l. 186.

103. *Ignorant of Lucifer.*] Knowing nothing of the ſtars.—Lucifer, or the day-ſtar, is here put (by ſynec.) for all the ſtars, from which mariners take their obſervations to ſteer by.

—— *Melicerta exclaims, &c.*] Alſo called Portunus, or Portumnus, becauſe ſuppoſed to preſide over ports. See his ſtory, Ov. Met. Lib. iv. Fab. xiii.—Melicerta, the ſea-god, would exclaim, that all modeſty was baniſhed from among thoſe who undertook

" The public law of men, and nature, contains this right,
" That weak ignorance ſhould forbear forbidden acts.
" Do you dilute hellebore, not knowing how to confine,
" to a
" Certain point, the balance? the nature of healing for-
" bids this.
" If the high-ſhoed ploughman ſhould require a ſhip for
" Himſelf, ignorant of Lucifer, Melicerta exclaims, that
" ſhame
" Has periſh'd from things.—To live with an upright ankle
" Has art given you?—Are you ſkilful to diſtinguiſh the
" appearance of truth,
" Leſt any ſhould tinkle falſe with gold having braſs under it?
" And what things are to be followed, and, in like manner,
" what avoided?
" Have you firſt mark'd thoſe with chalk, then theſe with a
" coal?

dertook the management and direction of human affairs, when he ſaw ſo impudent an attempt.

103. *Shame.*] Frontem, lit. the forehead, or countenance, the ſeat of ſhame—here, by met. ſhame or modeſty itſelf.

104. *Upright ankle.*] Metaph. from perſons having their legs and ankles ſtrait, and walking uprightly; which is often uſed, to denote going on through life with an honeſt and virtuous conduct. This occurs frequently in S. S. as Pſ. xv. 2. lxxxiv. 11. Prov. x. 9. & al.

105. *Has art, &c.*] That is philoſophy, which is the art of living well—has this enabled you to do this?

106. *Leſt any, &c.*] Ne qua—i. e. ne aliqua ſpecies veri.—Have you learnt to diſtinguiſh between the appearance and reality of truth and virtue, leſt you ſhould be deceived, as people are who take bad money for good, when, inſtead of anſwering to the appearance of the outſide, which is fair, they find, upon ſounding it, that it is braſs underneath, inſtead of being all gold.

108. *Mark'd thoſe with chalk, &c.*] The antients uſed to note things good and proſperous with a white mark, and things bad and unlucky with a black one. In alluſion to this, the Stoic is ſuppoſed to aſk the queſtion in the preceding line, which is, not only whether his opponent has been taught to diſtinguiſh the appearances of good and evil, but whether he has

Es modicus voti? preſſo lare? dulcis amicis?
Jam nunc aſtringas, jam nunc granaria laxes?
Inque luto fixum, poſſis tranſcendere nummum,
Nec glutto ſorbere ſalivam mercurialem?
Hæc mea ſunt, teneo, cum verè dixeris; eſto
Liberque ac ſapiens, prætoribus ac Jove dextro.
Sin tu, cum fueris noſtræ paulo ante farinæ,
Pelliculam veterem retines; &, fronte politus,
Aſtutam vapido ſervas ſub pectore vulpem:
Quæ dederam ſuprà repeto, funemque reduco,

particularly noted down what a wiſe man ought to follow, and what he ought to avoid. See Hor. Lib. ii. Sat. iii. l. 246.—Mendoſum tinniat, for mendoſè: Græciſm.

109. *Moderate of wiſh.*] The deſires confined within the bounds of moderation.

—— *A confined houſehold.*] Your houſehold-eſtabliſhment frugal, and not expenſive—contracted within a little compaſs; or, perhaps, by preſſo lare, may be ſignified a ſmall houſe.

—— *Kind to your friends.*] Dulcis—obliging, ſweet, agreeable. See Hor. Lib. i. Sat. iv. l. 135.

110. *Sometimes faſten, &c.*] Judging rightly when it is a time to withhold, and when to give. Here perhaps is an alluſion to the public granaries, or magazines of corn at Rome, which, at a time of dearth and want, was dealt out in doles to the citizens, on producing their tickets, but, at other ſeaſons, locked up. Jam nunc—lit. juſt now—i. e. juſt at a proper time.

111. *Can you paſs by money, &c.*] Alluding to a practice among the boys at Rome, who uſed to faſten a piece of counterfeit money to the ground, or ſtick it in the mud, with a ſtring tied to it; and if any miſerly fellow coming by, and imagining it to be real, ſtooped to pick it up, they ſnatched it away, and laughed at him.

In triviis fixum qui ſe demittit ob aſſem.
HOR. Lib. i. Epiſt. xvi. l. 64.

112. *Mercurial ſpittle.*] Mercury was the god of gain: hence a deſire of gain is called ſaliva mercurialis. Metaph. from gluttons, who, at beholding ſome dainty diſh, have their ſpittle increaſe in ſuch a manner, as that, if they did not ſwallow it, it would run out of the mouth. This we call—the mouth watering. Can you ſee money without your mouth watering at it?—i. e. without being greatly delighted, and coveting it?

113. *Theſe.*] All theſe good qualities.

114. *Prætors*

" Are you moderate of wiſh—with a confined houſehold—
" kind to your friends?—
" Can you ſometimes faſten, and ſometimes open your
" granaries?
" And can you paſs by money fixed in mud,
" Nor ſwallow with your gullet mercurial ſpittle?
" When you can truly ſay, theſe are mine, I poſſeſs them—
" be thou
" Free and wiſe, the prætors and Jupiter propitious.
" But if you, ſince you was a little before of our meal,
" Retain your old ſkin, and, poliſhed in front,
" Keep a cunning fox under your vapid breaſt:
" What I had above given I demand again, and bring back
" the rope.

114. *Prætors and Jupiter propitious.*] I then allow you to be free in the ſight of God and man—i. e. not only with reſpect to the liberty of the body, which you received from the prætor, but with reſpect to freedom of the mind, of which Jupiter alone is the author.

115. *But if you.*] Now he comes to the other ſide of the queſtion—

—— *Since you.*] Since you, but a little before your manumiſſion, was juſt like what we were till taught by philoſophy—i. e. naturally full of ignorance and error.

—— *Of our meal.*] Metaph. taken from loaves of bread, which are all alike, and taſte alike, if made of the ſame flour—ſo mankind, having the ſame nature, are all corrupt.

116. *Retain your old ſkin.*] Metaph. taken from ſnakes, which caſt off their old ſkin, and have a new one every year.—q. d. If you retain your old depraved manners and conduct (ſee l. 76—7) and have not changed and caſt them off.

—— *Poliſhed in front.*] Appearing with a countenance ſeemingly open and ingenuous.—Necquicquam pelle decorus. Sat. iv. l. 14.

117. *Keep a cunning fox, &c.*] Entertain wily, cunning, and deceitful principles within—

—— *Your vapid breaſt.*] Within your rotten heart. See l. 77, note.

Nunquam te fallant animi ſub vulpe latentes.
HOR. Ars Poet. 437.

118. *What I had above given.*] i. e. What I juſt now granted; viz. that you are free and wiſe—

Nil tibi conceſſit ratio, digitum exere, peccas:
Et quid tam parvum eſt? Sed nullo thure litabis,
Hæreat in ſtultis brevis ut ſemuncia recti.
Hæc miſcere, nefas: nec cum ſis cætera foſſor
Tres tantum ad numeros ſatyri moveare Bathylli.
'Liber ego.' Unde datum hoc ſumis, tot ſubdite rebus?
An dominum ignoras, niſi quem vindicta relaxat?

118. *I demand again.*] I recall.

—— *And bring back the rope.*] Metaph. from leading beaſts with a rope, which ſometimes they lengthened, and gave the animal a good deal of liberty, (ſee Juv. Sat. xii. l. 5.); but, if reſtive and miſchievous, they ſhortened it to confine him. Thus the Stoic, who lengthened his allowance ſo far as to pronounce the man wiſe and free, ſuppoſing him to anſwer the deſcription which he gives of thoſe who are ſo, now, on finding the contrary, draws back what he had ſaid, and reduces the man to his old narrow bounds of bodily freedom only.

119. *Reaſon has granted you nothing.*] Whatever the prætor may have done, wiſdom has done nothing for you.

—— *Put forth your finger, you ſin.*] The Stoics held, that there was no medium between wiſdom and folly, that a man was either perfectly wiſe, or perfectly fooliſh; therefore, that the moſt trivial and indifferent thing, if done by the latter, could not be done aright, not even the putting forth of a finger.

120. *What is ſo ſmall?*] "What can be ſo trivial as this?"—yet, trivial as it is, it can only be done by the wiſe and free, as it ought, any more than every other action, of what nature or kind ſoever.

—— *Will obtain.*] Lito ſignifies, not only to ſacrifice, but to obtain that for which the ſacrifice is offered. See Sat. ii. l. 75, and note.

121. *Half ounce of right, &c.*] In ſhort, the Stoics held, that not a grain of what was right could reſide within any but the wiſe and free, in their ſenſe of the words; or, in truth, in any but their own ſect—all the reſt of the world they accounted fools and mad, and that though they were to offer incenſe, in ever ſo great a quantity, to the gods, yet they could never obtain a ſingle fixed principle of what was right.

122. *To mix theſe, &c.*] i. e. Wiſdom and folly; there muſt be either all one, or all the other. See above, note on l. 119. It is impoſſible they ſhould be mixed in the ſame perſon.

—— *A digger.*] Foſſor—a ditcher, delver, and the like—q. d. A mere clown.

q. d. When, in every thing elſe—cætera, i. e. quoad cætera,

"Reaſon has granted you nothing: put forth your finger,
"you ſin:
"And what is ſo ſmall? but you will obtain, by no in-
"cenſe,
"That a ſmall half ounce of right ſhould be fix'd in fools.
"To mix theſe is impoſſibility, nor, when as to other things
"you are a digger,
"Can you be moved to three meaſures only of the ſatyr Ba-
"thyllus."
"I am free."—"Whence take you this for granted, ſub-
"jected by ſo many things?
"Are you ignorant of a maſter, unleſs he whom the wand
"relaxes?"

Græciſm—you are as clumſy and awkward as a common lout or clown, it is impoſſible that you ſhould dance, even three ſteps, like the famous dancer Bathyllus. Perhaps the poet, by foſſor, alludes to the ſlaves, who were ſet to dig with fetters on their legs. See Juv. xi. 80.

123. *The ſatyr Bathyllus.*] He was a famous dancer in the time of Nero, and, for his great agility and nimble movements, was ſurnamed the Satyr.—Saltantes Satyros. Virg. Ecl. v. 73.

The Stoic concludes this part of his argument with averring, that thoſe who are not wiſe and free, as in every thing elſe they are unable to do what is right, ſo neither can they, in the moſt trivial or indifferent action; any more than an awkward clown could dance like Bathyllus for three ſteps together. See Juv. Sat. vi. l. 63.

124. "*I am free.*"] "Aye, it is all very well," ſays Dama; "but I do inſiſt upon it, that I am free, notwithſtanding all you "ſay."

——"*Whence take you this, &c.*] Datum is a technical term—when any thing is yielded, agreed, and granted as true, it is called a datum.—"Now," anſwers the Stoic, "whence had "you that datum, for ſo it appears to you, that you are free, be-"cauſe you have had your freedom given you by the prætor's "wand, you who are put under (ſubdite) the power and domi-"nion of ſo much error and folly?"

125. *Are you ignorant, &c.*] "Know you not any other "maſter than he who exerciſed an outward authority over you, "till he was releaſed from it by the prætor's wand?" See be-fore, l. 88, note.

126. *Go,*

I puer, & ſtrigiles Criſpini ad balnea defer,
Si increpuit, ceſſas nugator?—Servitium acre—
Te nihil impellit; nec quicquam extrinſecùs intrat,
Quod nervos agitet——Sed ſi intus, & in jecore ægro
Naſcantur domini, quî tu impunitior exis
Atque hic, quem ad ſtrigiles ſcutica & metus egit herilis?
Manè piger ſtertis. 'Surge, inquit Avaritia: eja
'Surge.'—negas. 'Inſtat, ſurge inquit.' Non queo.
'Surge.'
Et quid agam? 'rogitas? Saperdas advehe Ponto,
'Caſtoreum, ſtuppas, hebenum, thus, lubrica Coa.

126. *Go, ſlave, and carry, &c.*] I grant you that you have nothing to fear from your late maſter. If he were, in a loud and ſurly manner, to bawl out—"Here, ſlave, carry theſe "ſcrapers, &c." and ſcold you for the leaſt delay—

127—8. *Sharp ſervitude, &c.*] However ſharp and ſevere bodily ſervitude may be, yet you have nothing to do with it, it can't enforce any ſuch orders upon you.

128. *Nor does any thing enter, &c.*] Nor can any thing, as threats, or menaces, of being puniſhed for not obeying, enter into your mind, ſo as to make you uneaſy; all this I grant—in this ſenſe you are free.

129. *But if within.*] If vice and folly, generated within your diſordered heart, are your maſters, and rule over you, ſo as to compel your obedience to their commands.

Jecore ægro. See Juv. Sat. i. l. 45, and note.—The antients looked on the liver as the ſeat of the concupiſcible and iraſcible affections, and therefore jecore ægro may be underſtood, metonymically, to denote the diſeaſed or diſordered affections, for vice is the ſickneſs or diſeaſe of the mind.

130. *How go you forth, &c.*] How can you be ſaid to be leſs liable to puniſhment, from the ſlavery and miſery of your mind, than the poor ſlave is, in a bodily ſenſe, when compelled to obey his maſter, from the terror of bodily puniſhment. The only difference between you is, he ſerves his maſter, you your vices.

131. *The ſcrapers.*] Strigiles.—Theſe were inſtruments which the Greeks and Romans made uſe of to ſcrape their bodies after bathing, and were carried to the baths by their ſlaves. Driven to the ſcrapers—i. e. has forced to carry the ſcrapers to the baths, when ordered.

132. *Slothful, you ſnore.*] The poet proceeds to illuſtrate and confirm his argument (in which he has been contending for the "ſlavery of all but the wiſe," according to the Stoic doctrine)

by

"Go, ſlave, and carry the ſcrapers to the baths of Criſpinus,"
"If he has ſounded forth—do you loiter, trifler?" "Sharp
"Servitude impels thee nothing, nor does any thing enter
"from without
"Which may agitate your nerves. But if within, and in
"a ſick liver
"Maſters are produced, how go you forth more unpu-
"niſhed,
"Than he, whom the ſcourge, and fear of his maſter, has
"driven to the ſcrapers?
"In the morning, ſlothful, you ſnore: "Riſe," ſays
"Avarice, "O fie!
"Riſe."—You refuſe—he urges—"Riſe," ſays he.—"I
"cannot."—"Riſe."
"And what ſhall I do?" "do you aſk?—bring fiſh from
"Pontus,
"Caſtor, flax, ebony, frankincenſe, and ſlippery Coän
"wines:

by inſtancing the power of ſloth, avarice, and luxury, over the human mind, in its corrupted ſtate.

He introduces a dialogue between Dama and Avarice. Avarice is ſuppoſed to find Dama ſnoring abed in the morning, in the luxurious eaſe of his ſo highly-prized freedom.

132. "*Riſe,*" *ſays Avarice.*] This word, "Riſe," is repeated four times. Thus Vice ceaſes not from its importunity; and the anſwers of Dama, "I will not"—"I cannot"—"what ſhall I do if I riſe?"—are a lively repreſentation of the power of idleneſs and ſloth, when indulged. This is finely deſcribed, Prov. vi. 9, 10. xxii. 13. xxvi. 13, 14.

134. *Fiſh from Pontus.*] Saperdas—a ſort of fiſh which came from Pontus, or the Black Sea.

135. *Caſtor.*] Caſtoreum.—This ſignifies either beavers ſkins, or what we call caſtor—i. e. the medicinal part of the animal; both of which were articles of traffic. See Juv. Sat. xii. l. 34—6.

—— *Hemp.*] Stuppa, or ſtupa—the coarſe part of flax, tow, hards, oakum to calk ſhips with. AINSW.

—— *Ebony.*] A black wood, well known among us—the tree whereof bears neither leaves nor fruit. AINSW.

—— *Slippery Coän wines.*] From the iſland Co, or Coos, in the

'Tolle recens, primus, piper e ſitiente camelo.
'Verte aliquid; jura.' Sed Jupiter audiet. 'Eheu,
'Baro! reguſtatum digito terebrare ſalinum,
'Contentus perages, ſi vivere cum Jove tendis.'
Jam pueris pellem ſuccinctus, & cœnophorum aptas: 140
Ocius ad navem: nihil obſtat quin trabe vaſtâ
Ægæum rapias, niſi ſolers Luxuria ante

the Ægean Sea.—They were ſoft, and of a laxative quality; hence called lubrica.

136. *Take firſt the recent pepper.*] Be ſure be at the market firſt, that you may not only have the firſt choice, but return to a better ſale, by coming home before the other merchants.

Hor. Lib. i. Epiſt. vi. l. 32—3.

——Cave ne portus occupet alter,
Ne Cybiratica, ne Bithyna negotia perdas.

—— *Thirſting camel.*] The eaſtern people loaded their pepper and other ſpices on the backs of camels. Theſe animals are ſaid to endure thirſt, in their journies over the deſarts, for many days together; wherefore, in a part of the world where water is very ſcarce, they are peculiarly uſeful.

137. *Turn ſomething.*] Trade, barter—i. e. as we ſay, turn the penny.

—— *Swear.*] Don't mind a little perjury upon occaſion, either with reſpect to the goodneſs of your wares, or concerning the firſt coſt, and what you can afford to ſell them at.

—— "*Jupiter will hear.*"] Dama is ſuppoſed to raiſe a ſcruple of conſcience.

137—8. *Alas! ſimpleton.*] Baro, or varo—a ſervant that waited upon the common ſoldiers, who was uſually very ſtupid and ignorant—hence a blockhead, a dolt, a fooliſh fellow.

138. *To bore with your finger, &c.*] If you aim at living (i. e. living in amity) with Jupiter, you muſt not think of trading to increaſe your fortune, but muſt be content to live in a poor, mean way. The poorer ſort of people lived upon bread, with a little ſalt. Perſius ſuppoſes the Stoic to tell Dama, that if he would not perjure himſelf, in order to get money by trade, he muſt be content to put his finger, and endeavour to ſcrape up a little ſalt from the bottom of his one poor ſaltcellar; where there were only a few grains left, from his having done this ſo often, in order to give a reliſh to his palate, by licking his fingers, after they had rubbed the bottom of the ſaltcellar, as if he meant to bore it through. This is proverbial, to expreſs very great poverty. Salem lingere ſignified to live in the utmoſt poverty—to fare poorly.—Plaut. Curcull. Act iv. Sc. the laſt.

Hic

" Take firſt the recent pepper from the thirſting camel:
" Turn ſomething; ſwear.—" But Jupiter will hear."—
" Alas!
" Simpleton, to bore with your finger the re-taſted ſaltcellar,
" Content you will paſs your time, if you aim to live with
" Jove.
" Now, ready, you fit the ſkin to the ſlaves, and a wine-
" veſſel:
" Quick to the ſhip: nothing hinders, but in a large ſhip
" You may hurry over the Ægean; unleſs fly Luxury ſhould

Hîc hodiè apud me nunquam delinges ſalem; that is as much as to ſay—" you ſhan't eat a morſel."

140. *Now, ready.*] Succinctus—literally, girt, truſſed up. The antients wore long, looſe garments, which, when they prepared to travel, they girded, or truſſed up, about their loins, that they might walk the more freely. See Hor. Lib. ii. Sat. vi. 107. Hence, being ready, prepared; alſo nimble, expeditious. See Exod. xii. 11, former part. 1 Kings, xviii. 46. Luke xii. 35.

—— *Fit the ſkin, &c.*] They had wallets, or knapſacks, made of ſkins, in which they packed their clothes and other neceſſaries when they travelled either by land or ſea.

You put your knapſack, and your caſk of wine for the voyage, on the backs of your ſlaves, to carry on board.

141. *Quick to the ſhip.*] You loſe no time, you hurry to get on board.

—— *Nothing hinders.*] Nothing ſtands in your way to prevent the immediate execution of your plan, or to diſcourage you—unleſs— See l. 142, note 2.

—— *A large ſhip.*] Trabs is a beam, or any great piece of timber, of which ſhips are built: here, by ſyn. the whole ſhip. See Juv. Sat. xiv. l. 276. Virg. Æn. iii. 191.

142. *The Ægean.*] A part of the Mediterranean Sea, near Greece, dividing Europe from Aſia. It is now called the Archipelago, and, by the Turks, the White Sea. Its name is ſuppoſed to be derived from Αἴγος, Dor. Fluctus, from its turbulent waves. From this dangerous ſea are made two adages; viz. Ægeum ſcaphulâ tranſmittere—to croſs the Ægean Sea in a little boat—i. e. to undertake a weighty buſineſs with ſmall abilities; and Ægeum navigare—to undertake an hazardous enterprize. See AINSW. Hence our Stoic mentions this ſea in particular, to ſhew the power of avarice over the mind that is enſlaved

Seductum moneat; 'Quo deinde, insane, ruis? Quo?
'Quid tibi vis? calido sub pectore, mascula bilis
'Intumuit, quam non extinxerit urna cicutæ.
'Tun' mare transilias? Tibi, torta cannabe sulto,
'Cœna sit in transtro? vejentanumque rubellum
'Exhalet, vapida læsum pice, sessilis obba?
'Quid petis? Ut nummi, quos hic quincunce modesto
'Nutrieras, pergant avidos sudare deunces?

slaved by it, and that no dangers will deter from its pursuits—Nihil obstat, says he.

142. *Sly Luxury.*] Solers—shrewd, wily, cunning.

We have seen the victory of Avarice over sloth, now Luxury is introduced, as putting in its claim for the mastery.

Thus, says the Stoic, will Avarice lord it over you, and drag you in her chains over the dangerous Ægean for lucre's sake, unless, being beforehand seduced and enthralled by Luxury, you should listen to her admonitions. Antè—i. e. before you put in practice what Avarice has advised.

143. *Whither thence, &c.*] Whither from that warm and comfortable bed of yours, on which you so delightfully repose yourself, are you running headlong (ruis) like a madman as you are? See l. 132.

144. *Manly bile, &c.*] Masculus—male; hence manly, stout, hardy, than which nothing is more opposite to luxury.—Your warm breast—i. e. heated and inflamed with the ardent desire which now possesses you to face the danger of the seas; for this an hardy rage is risen up, (intumuit) swells within you, says Luxury, and stirs you up to this dangerous resolution.

145. *Urn of hemlock.*] An urn was a measure of about four gallons. Cicuta—an herb like our hemlock, the juice of which was of an extremely cold nature, so as to be a deadly poison, when taken in a certain quantity. See Sat. iv. 2. Also a sort of hellebore, administered medicinally in madness, or frenzies, to cool the brain. See Ainsw. Cicuta, N° 1, 2.

Quæ poterunt unquam satis expurgare cicutæ.
Hor. Epist. ii. Lib. ii. 53.

146. *Can you cross the sea?*] Can you be so forgetful of the blandishments of ease and luxury, as to subject yourself to the dangers and inconveniences of a sea-voyage?

—— *A supper, &c.*] Instead of an elegant and well-spred table, can you bear to eat your supper upon a rough plank; and instead of an easy couch, to be supported by a coil of cable, by way of a seat?

147. *Red*

" Admoniſh you before ſeduced—" Whither thence, mad-
" man, do you ruſh?
" Whither? what would you have? under your warm
" breaſt manly bile
" Has ſwelled up, which an urn of hemlock could not have
" extinguiſhed.
" Can you croſs the ſea? to thee ſhall there be a ſupper on
" a bench,
" Propp'd with twiſted hemp? and red Veientane wine
" Shall the broad-bottomed jug exhale, hurt with naſty
" pitch?
" What ſeek you? that money, which here with modeſt five
" per cent.
" You had nouriſhed, ſhould go on to ſweat greedy cent.
" per cent.

147. *Red Veientane wine.*] A coarſe, bad wine, ſuch as ſeamen carried with them among their ſea-ſtores. See Hor. Lib. ii. Sat. iii. l. 143.

148. *The broad-bottomed jug.*] Obba—a bowl or jug with a great belly and broad bottom, that ſitteth, as it were—ſeſſilis.—This ſort of jug, or bowl, was peculiarly uſeful at ſea, becauſe not eaſily thrown down by the motion of the ſhip.

—— *Exhale.*] Caſt forth the fumes of.

—— *Hurt with naſty pitch?*] Smelling and taſting of the pitch, with which every thing on board a ſhip is daubed—this, perhaps, was the caſe with the obba: or the pitch may be meant, with which the veſſel which held the wine was ſtopped, and which being of a coarſe ſort, might give a diſagreeable taſte to the liquor.

149. *What ſeek you?*] What errand are you going upon? Is it to make better intereſt of your money, than you can make by ſtaying at home?

—— *Modeſt five per cent.*] This, as among us, was not reckoned uſurious, but modeſt—i. e. moderate, legal intereſt.

150. *Nouriſhed.*] Metaph. from nouriſhing, nurſing, foſtering a child, making it thrive and grow: hence applied to money, as increaſing it by care.

—— *To ſweat.*] Metaph. from the effect of toil and labour—theſe muſt attend thoſe who endeavour to make extraordinary intereſt of their money, by trading to foreign countries.

—— *Greedy.*] Metaph. from an immoderate deſire of food.

Thoſe

'Indulge genio: carpamus dulcia; noſtrum eſt
'Quod vivis: cinis, & manes, & fabula fies.
'VIVE MEMOR LETHI: FUGIT HORA: hoc quod loquor,
'inde eſt.'
En quid agis? duplici in diverſum ſcinderis hamo.

Thoſe who ſtrive to make exorbitant intereſt of their money, may well be called greedy of gain; and hence the epithet greedy is applied to the gain itſelf.

150. *Cent. per cent.*] Deunx—a pound lacking an ounce. A duodecim, unâ demptâ unciâ. Eleven ounces—eleven parts of another thing divided into twelve: ſo that deunces, here, ſignifies eleven pounds gained by every twelve, which is gaining very near cent. per cent. as we ſay.

151. *Indulge your genius.*] Here genio means natural inclination. Indulgere genio, to make much of himſelf. AINSW.

—— *Pluck ſweets.*] Metaph. from plucking fruits or flowers. Hor. Lib. i. Ode xi. l. 8.

Carpe diem.

q. d. Let us ſeize on and enjoy the ſweets of life.

This ſentiment is finely expreſſed in the apocryphal book of Wiſdom, ch. ii. 6, & ſeq.

Luxury has been diſſuading Dama, from attempting his voyage, by repreſenting the dangers and inconveniences which muſt attend it: now ſhe invites him to ſtay, that he may not loſe the pleaſures of eaſe and luxury, which the ſhortneſs of life affords him but a little time for the enjoyment of.

151—2. *Mine that you live.*] i. e. It is owing to me, ſays Luxury, that you enjoy the pleaſures and ſweets of life, without which, to live is not life. Βιος βιω διαμερος ουκ ἐστι βιος—ſays the Greek proverb. Among us—"May we live all the days of our "lives," is a common convivial expreſſion.

Horace, on another occaſion, ſays to the muſe Melpomene,

Quod ſpiro & placeo, ſi placeo, tuum eſt.
Lib. iv. Ode iii. l. 24.

152. *Become aſhes.*] You will ſoon die, and be carried to the funeral pile, where you will be burnt to aſhes.

—— *A ghoſt.*] Manes—a ſpirit ſeparated from the body.

—— *A fable.*] Fabula (from for -faris, to ſpeak or talk) a ſubject of diſcourſe. Perſius, here, ſome think to allude to Horace's fabulæque manes—i. e. manes de quibus multæ ſunt fabulæ—the manes who are much talked of. Lib. i. Ode iv. l. 16.

But as the Stoic is here ſpeaking as an Epicurean, who believes body and ſoul to die together, I ſhould rather think that fabula, here, means an invented ſtory, a groundleſs tale—for ſuch

"Indulge your genius—let us pluck ſweets—It is mine
"That you live: you will become aſhes, and a ghoſt, and
"a fable.
"LIVE MINDFUL OF DEATH; THE HOUR FLIES: this,
"which I ſpeak, is from thence."
"Lo, what do you? you are divided different ways with
"a double hook.

ſuch they looked upon the doctrine of a future ſtate. See Wiſd. ii. 1—9.

"A nothing but an old wife's tale." DRYDEN.
Soon wilt thou glide a ghoſt for goſſips chat.
BREWSTER.

153. *Live mindful of death.*] q. d. Memento mori.

Dum licet in rebus jucundis vive beatus:
Vive memor quàm ſis ævi brevis.
HOR. Lib. ii. Sat. vi. l. 96—7.

——*The hour flies.*]
Currit enim ferox ætas.
HOR. Lib. ii. Ode v. l. 13—14.

Sed fugit interea, fugit irreparabile tempus.
VIRG. Georg. iii. l. 284. Comp. Æn. x. 467—8.

——*This, which I ſpeak, is from thence.*] The time in which I am now ſpeaking is taken from thence—i. e. from the flying hour. See Hor. Lib. i. Ode xi. l. 7.

Dum loquimur fugerit invida
Ætas.

The late lord Hervey, in a poetical epiſtle to a friend, applies this very beautifully—

"Even now, while I write, time ſteals on our youth,
"And a moment's cut off from thy friendſhip and truth."

The whole of Luxury's argument amounts to—"Let us eat "and drink, for to-morrow we die." Iſ. xxii. 13. 1 Cor. xv. 32.

154. *Lo! what do you?*] The Stoic now turns his diſcourſe, immediately, as from himſelf, to Dama, whom he has repreſented as beſet by Avarice and Luxury, and at a loſs which to obey. Now, ſays he, what can you do, under theſe different ſolicitations?

——*You are divided, &c.*] Metaph. from angling, with two hooks fixed to the line, and differently baited, ſo that the fiſh are doubtful which to take.

Hunccine, an hunc, sequeris? subeas alternus oportet,
Ancipiti obsequio, dominos: alternus oberres.
Nec tu, cum obstiteris semel, instantique negaris
Parere imperio, 'rupi jam vincula,' dicas.
Nam & luctata canis nodum abripit: attamen illi,
Cum fugit, a collo trahitur pars longa catenæ.
Dave, citò, hoc credas jubeo, finire dolores
Præteritos meditor: [crudum Chærestratus unguem
Abradens, ait hæc] An siccis dedecus obstem

155. *This do you follow, &c.*] Hunc—dominum understood.—Which master will you follow—Avarice or Luxury?

—— *By turns it behoves, &c.*] The truth is, that you will sometimes go under, or yield to, the dominion of the one, sometimes of the other, alternately—ancipiti obsequio—doubting which you shall serve most. Alternus -a. -um. See AINSW.

156. *Wander.*] Oberres—be like one that is at a loss, and wanders up and down; you will wander in your determinations which to serve, at times, their commands being contrary to each other.—Avarice bids you get more—Luxury bids you enjoy what you have.

157. *Withstood, &c.*] Perhaps for once, or so, you may refuse to obey their most importunate solicitations and commands; but don't, from this, conclude that you are free from their service. It is not a single instance, but a whole tenor of resistance to vice, which constitutes freedom. Instanti—earnest, urgent.

159. *A dog, &c.*] A dog may struggle till he breaks his chain, but then runs away with a long piece of it hanging to him at his neck, by which he is not only incommoded in his flight, but easily laid hold of, and brought back to his confinement. Canis—here feminine—lit. a bitch.

So will it be with you; you may break loose, for a while, from the bondage and service of vice, but those inbred principles of evil, which you will carry about you, will hinder your total escape, and make it easy for the solicitations of your old masters to reduce you again into bondage to them. Therefore, while there remains any vice and folly within you, you will be a slave, however you may call yourself free.

161. *Davus, &c.*] The Stoic, in confirmation of his main argument, to prove that "all but the wise are slaves," having instanced sloth, avarice, and luxury, as lording it over the minds of men, now proceeds to shew that the passion of love is another of those chains by which the mind is bound.

He

" This do you follow, or this? By turns it behoves that
" you go under,
" With doubtful obſequiouſneſs, your maſters: by turns,
" you may wander.
" Nor can you, when once you have withſtood, and have
" refuſed to obey
" An inſtant command, ſay, " I now have broken my bonds."
" For alſo a dog, having ſtruggled, breaks the knot: but to
" him,
" When he flies, a long part of the chain is drawn by his
" neck.
" Davus, quickly (I command that this you believe) to
" finiſh griefs
" Paſt I meditate: (Chæreſtratus, his raw nail
" Gnawing, ſays theſe words) Shall I, a diſgrace, oppoſe my
" ſober

He introduces a ſcene in the Eunuch of Menander, from which Terence took his Eunuch, where the lover is called Chæreſtratus (in Terence, Phædria) communicating to his ſervant Davus (in Terence, Parmeno) his intention of leaving his miſtreſs Chryſis (in Terence, Thais).

" Davus," ſays Chæreſtratus " (and I inſiſt on your believing " me to be in earneſt) I am thinking to give up my miſtreſs, and " to do this ſhortly—citò—and thus to put an end to all the " plague and uneaſineſs which ſhe has coſt me."

162—3. *His raw nail gnawing, &c.*] Biting his nail to the quick; a very common action with people in deep and anxious thought.

163. " *Shall I, a diſgrace.*] q. d. Shall I, who have made myſelf a diſgrace to my family by keeping this woman—

—— *Oppoſe.*] Act contrary to the wiſhes and advice of my ſober relations?

Siccus ſignifies ſober, in oppoſition to uvidus, ſoaked, mellow with liquor. Hor. Ode iv. 5. 38—40.

Dicimus integro
Sicci manè die, dicimus uvidi
Cùm Sol oceano ſubeſt.

Hence ſicci means ſober, orderly people in general, in contradiſtinction to rakes and libertines.

Cognatis? An rem patriam, rumore ſiniſtro,
Limen ad obſcœnum, frangam? dum Chryſidis udas
Ebrius ante fores, extincta cum face canto?
Euge, puer, ſapias: diis depellentibus agnam
Percute. Sed cenſen' plorabit, Dave, relicta?
Nugaris: ſolea, puer, objurgabere rubrâ,
Ne trepidare velis, atque arctos rodere caſſes.

164. *Paternal eſtate, &c.*] Spend and diminiſh my patrimony, at the expence of my reputation. Comp. Juv. Sat. xiv. l. 1.

165. *An obſcene threſhold.*] At the houſe of an harlot.—Synec. limen for domum.

—— *Wet doors, &c.*] The doors wet with the dew of the night.—"Shall I ſerenade her at midnight, when I am drunken, "and have put out the torch with which my ſervant is lighting "me home, for fear of being ſeen and known by the paſſers "by?"

167. "*Well done, &c.*] "Well done, my young maſter," ſays Davus, "I hope you will come to your ſenſes at laſt."

—— *Repelling gods, &c.*] It was uſual to offer a thank-offering to the gods, on a deliverance from any danger: hence Davus bids his maſter ſacrifice a lamb—diis depellentibus—to the gods, whoſe office it was to repel and keep off evil. Perhaps Caſtor and Pollux are here meant, as they were reckoned peculiarly to avert miſchief. See Delph. note.—Horace ſacrificed a lamb to Faunus, the god of the fields and woods, for his eſcape from the falling tree. Lib. ii. Ode xvii. ad fin.—Averruncus—Deus qui mala avertit. AINSW.

168. "*Think you, Davus, &c.*] Here the young man wavers in his reſolution, and ſhews that he is ſtill a ſlave to his paſſion for Chryſis—he can't bear the thought of making her uneaſy.

169. "*You trifle—*] anſwers Davus. Is this the way in which you are to put an end to all the plague and uneaſineſs of this amour, to be thus irreſolute, and unable to bear the thought of her tears for the loſs of you? Alas! how you triſle with yourſelf!

—— *You will be chidden, &c.*] O fooliſh youth, when once Chryſis finds out that you are ſo fond of her, that you can't bear to grieve her by forſaking her, ſhe will make her advantage of it; ſhe will let you ſee her imperiouſneſs, and will not only ſcold, but beat you.

—— *Red ſlipper.*] Soleâ—a kind of pantouſle, or ſlipper, covering only the ſole of the foot, and faſtened with laces. It was a faſhion among the fine ladies to have theſe of a red or purple colour,

" Relations? Shall I my paternal eſtate, with an ill report,
" Spend at an obſcene threſhold, while, before the wet
" doors
" Of Chryſis, drunken I ſing with an extinguiſhed torch?"—
" Well done, boy, be wiſe: to the repelling gods a lamb
" Smite:"—" But think you, Davus, ſhe will weep, being
" left?"
" You trifle—you will, boy, be chidden with a red ſlipper,
" Leſt you ſhould have a mind to ſtruggle, and bite the tight
" toils:

lour, as well as to make uſe of them for the chaſtiſement of their humble admirers. See Juv. Sat. vi. l. 611.

Thraſo is repreſented by Terence (Eun. Act v. Sc. viii.) as intending, after his quarrel with the courtezan Thais, to ſurrender himſelf to her at diſcretion, and to do whatever ſhe commanded. The paraſite GNATHO ſays—Quid eſt?

THRASO. Qui minùs quam Hercules ſervivit Omphale?
GN. Exemplum placet:
Utinam tibi commitigari videam ſandalio caput.

From this anſwer of Gnatho, it ſeems likely that there was repreſented, on the Athenian ſtage, ſome comedy on the loves of Hercules and Omphale, in which that hero was ſeen ſpinning of wool, and his miſtreſs ſitting by, and beating him with her ſandal, or ſlipper, when he did wrong. To this our poet may probably allude. See the ingenious Mr. COLMAN's tranſlation of this paſſage, and the note.

170. *To ſtruggle.*] i. e. That you may not again attempt your liberty. Metaph. from the fluttering of birds when caught on lime-twigs, who flutter their wings to free themſelves, by which they are the more limed, and rendered more unable to eſcape. MARSHALL.

Sic aves dum viſcum trepidantes excutiunt, plumis omnibus illinunt. SENECA, De Ira.

Trepido does not always ſignify trembling through fear, but ſometimes to haſten, to buſtle, to keep a clutter.

Dum trepidant alæ. VIRG. Æn. iv. 121; and ix. 114.

So ſtruggling to get free from a haughty miſtreſs—

Ac veluti primo Taurus detractat aratro,
Mox venit aſſueto mollis ad arva jugo.
Sic primo juvenes trepidant in amore feroces,
Dehinc domiti poſthac æqua & iniqua ferunt.
PROPERT. Lib. ii.

Nunc ferus, & violens: at ſi vocet, haud mora dicas,
'Quidnam igitur faciam? Ne nunc, cum accerſat, & ultro
'Supplicet, accedam?' Si totus, & integer, illinc
Exieras, nec nunc. Hic, hic, quem quærimus, hic eſt:
Non in feſtuca, lictor quam jactat ineptus. 175
Jus habet ille ſui, palpo quem ducit hiantem
Cretata Ambitio? Vigila, & cicer ingere largè

170. *And bite, &c.*] Metaph. from wild beaſts taken in nets, or toils, who endeavour to free themſelves by biting them aſunder.

In ſhort, Chryſis will ſo uſe you, if you again put yourſelf in her power, that you will not dare to attempt a ſecond time to eſcape her.

171. *Fierce and violent.*] Now you are not with her you can bluſter ſtoutly.

—— *Call.*] i. e. Invite you to come to her—

—— *Without delay, &c.*] You would inſtantly change your note, and ſay—

172. "*What therefore, &c.*] Theſe are almoſt the words of Phædria, in Ter. Eun. Act i. Sc. i. l. 1—2.

Quid igitur faciam? non eam, ne nunc quidem
Cum accerſor ultrò?

173. "*Whole and intire, &c.*] "If when you left her, you "had been entirely heart-whole, and had ſhaken off the yoke of "luſt and paſſion, you would not—nec nunc, not even now— "return to her, even though ſhe has ſent to intreat you to it; "but, from your thought of yielding to her intreaties, I ſee very "plainly that, notwithſtanding all your deliberations about "leaving her, you are ſtill a ſlave to her."

174. *Whom we ſeek.*] The man who can ſo far emancipate himſelf from his paſſion, as to free himſelf from its dominion, ſo as no longer to be a ſlave to it, which Chæreſtratus would have proved himſelf, if he could have kept his reſolution againſt all ſolicitations to break it; this is the man I mean, ſays the Stoic, this is the man I allow to be free.

175. *Not in the wand, &c.*] The better to explain this place, as well as l. 88 of this Satire, it may not be amiſs to mention, particularly, the ceremony of manumiſſion.

"The ſlave was brought before the conſul, and, in after-times, before the prætor, by his maſter, who, laying his hand upon his ſervant's head, ſaid to the prætor—Hunc hominem liberum eſſe volo, and, with that, let him go out of his hand, which they termed—è manu emittere, whence manumiſſion:—then the prætor, laying a rod upon his head, called vindicta, ſaid—

" Now fierce and violent: but, if ſhe ſhould call, without
" delay you would ſay—
" What therefore ſhall I do? now, when ſhe can ſend for
" me, and willingly
" Supplicate, ſhall I not go?"—" If whole and entire from
" thence
" You had come forth, not now."—" This, this, this is he
" whom we ſeek,
" Not in the wand which the fooliſh lictor ſhakes. 175
" Has he the right of himſelf, whom gaping, with its
" lure, chalked
" Ambition leads? Watch; and heap vetches largely on the

ſaid—Dico eum liberum eſſe more Quiritum; and turned him round on his heel. See l. 75—6. After this, the lictor, taking the rod out of the prætor's hand, ſtruck the ſervant ſeveral blows on the head, face, and back (which part of the ceremony Perſius refers to in this line), and nothing now remained but pileo donare, to preſent him with a cap in token of liberty, and to have his name entered in the common roll of freemen, with the reaſon of his obtaining that favour." See before, l. 88. See Kennet, Antiq. p. 100.

175. *The fooliſh lictor.*] Ineptus, here, is either uſed in contempt of the lictor, who was a ſort of beadle, that carried the faſces before the prætor, and uſually, perhaps, an ignorant, illiterate fellow; or it may be uſed in the ſenſe of unapt, unfit, improper—i. e. to convey true liberty on the ſlave, whom he ſtruck with the rod, in that part of the ceremony which fell to his ſhare.

—— *Shakes.*] Jacto—is to ſhake or move; to move to and fro, as in the action of ſtriking often; alſo to brag or boaſt.

176. *Right of himſelf.*] The poet now inſtances, in the vice of ambition, another chain which binds the enſlaved mind, and which hinders that freedom for which our Stoic is contending.

Can he call himſelf his own maſter—meus, l. 88; or ſay that he is ſui juris—i. e. that he can diſpoſe of himſelf as he pleaſes, as having a ſovereign propriety in his perſon.

—— *Whom gaping.*] Hiantem—gaping after, coveting greatly, like a creature gaping for food.

—— *With its lure.*] Palpum -i, lit. a gentle, ſoft ſtroking with the hand: hence obtrudere palpum alicui—to wheedle, flatter, or coax. AINSW.

176—7. *Chalked ambition.*] This expreſſion alludes to the white

Rixanti populo, noſtra ut Floralia poſſint
Aprici meminiſſe ſenes! quid pulchrius?—At cùm
Herodis venêre dies, unctaque feneſtrâ
Diſpoſitæ, pinguem nebulam vomuêre lucernæ,
Portantes violas; rubramque amplexa catinum,

garments worne by candidates for offices; in theſe they went about to aſk the people's votes, and from theſe white garments, which to make ſtill whiter they rubbed over with chalk, they were called candidati.

177. *Ambition*] literally ſignifies a going about, from ambio: hence a ſuing or canvaſſing for favour—hence that deſire of honour and promotion, which is called ambition.

—— *Watch*—] ſays Ambition; always be upon the look out; loſe no opportunity to make yourſelf popular.

—— *Heap vetches largely.*] Thoſe who aſpired to public offices, endeavoured to gain the votes of the people by donations and largeſſes. Theſe kinds of public bribes conſiſted in peaſe, beans, lupines or vetches, given away among the people. The Romans ran to ſuch extravagance on theſe occaſions, that ſeveral of the richeſt entirely ruined themſelves. J. Cæſar employed in ſuch largeſſes near a million and an half more than his eſtate was worth.

In cicere atque fabâ bona tu perdâſque lupinis,
Latus ut in circo ſpatiêre, aut æneus ut ſtes—
HOR. Lib. ii. Sat. iii. l. 182—3.

178. *Quarrelling people.*] Quarrelling about their ſhares in the largeſſes and donations; or, as we ſee at our elections, about the intereſts of the ſeveral candidates, whom they ſeverally eſpouſed.

—— *Our feaſts, &c.*] That the feaſts which we gave, marked by our great liberality, may never be forgotten, to the lateſt old age of thoſe who attended them.

—— *Feaſts of Flora.*] Flora was a noted courtezan in Rome, who having gotten a large ſum of money by proſtitution, made the Roman people her heir: but they, being aſhamed of her profeſſion, made her the goddeſs of flowers.

In honour of her feaſts were held, and games exhibited, which were provided by the ædile, who, on this occaſion, was very liberal in his donations to the people, in hopes of gaining their votes for an higher place in the magiſtracy. The Floralia were held on the 28th of April.

—— *Sunny old men.*] Aprici ſenes—old men who loved to baſk in the ſun, the warmth of which was very acceptable to their cold habit of body, which old age brought on; their delight

was

" Quarrelling people, that our feaſts of Flora ſunny old men
" May remember: what more glorious? but when
" The days of Herod have come, and in the greaſy window
" The candles diſpoſed, have vomited a fat cloud,
" Bearing violets; and, having embraced a red diſh,

was to baſk on a ſunny bank, and talk over old times. Comp. Juv. Sat. xi. l. 203.

In the well-known, beautiful ballad of Darby and Joan, the poet has made uſe of this idea, as one deſcription of the amuſement of old age—

Together they totter about,
Or ſit in the ſun at the door—&c.

179. *What more glorious?*] Than thus to recommend ourſelves to the people, gain their favour, and leave a laſting memory of our munificence? Iron.

180. *The days of Herod, &c.*] Another chain in which the human mind is holden, is ſuperſtition; to this, all but the wiſe are ſlaves. He inſtances this in thoſe Romans who had addicted themſelves to many of the Jewiſh rites and ſuperſtitions, for ſuch their whole religion appeared to the heathen. See Juv. Sat. xiv. l. 96—106. We find, by Matt. xiv. 6. and Mark vi. 21. that the king's birth-day was an high feſtival, obſerved at Herod's court; and, by this paſſage of Perſius, it appears to have been celebrated by the Jews at Rome alſo, particularly by the Herodians, who conſtituted a ſociety in honour of Herod, after the manner of the Sodalitia at Rome. See BROUGTON, Bibliotheca—tit. Herodians.

—— *Greaſy window.*] They ſtuck up candles, or lamps, in their windows, in token of a rejoicing-day—they lighted them early in the day (comp. Juv. Sat. xii. 92.) and by their flaring and guttering they made the frames of the windows on which they ſtood all over greaſe.

181. *Fat cloud.*] i. e. Of ſmoke.—An exact deſcription of the ſmoke of a candle, or lamp, which is impregnated with particles of the fat, or greaſe, from which it aſcends; as may be ſeen on ceilings, or other places, on which this ſmoke has alighted, and which, when they are attempted to be cleaned, are found to be ſoiled with a mixture of ſoot and greaſe.

Vomuêre is a word well adapted to expreſs the diſcharge of the thick and filthy ſmoke from the wicks. So Virg. Æn. v. 682.

Stupa vomens tardum fumum.
The tow diſgorging tardy, languid ſmoke.

182. *Bearing violets.*] They adorned their lamps with wreaths of violets, and other flowers, on theſe occaſions.

182. *Embraced*

Cauda natat thynni, tumet alba fidelia vino;
Labra moves tacitus, recutitaque ſabbata palles:
Tunc nigri lemures, ovoque pericula rupto:
Hinc grandes Galli, & cum ſiſtro luſca ſacerdos,

182. *Embraced a red diſh.*] Hypallage, for the diſh embracing the tail of the fiſh. Thynnus, a large coarſe fiſh; the poet mentions only the tail of it, which was the worſt part—this he does, probably, by way of deriſion of the Jews feſtal-dinner.—The diſh, of red earthen-ware.

183. *Swims*—] In ſauce.

—— *White pitcher.*] An earthen veſſel, a white crock of earth.

—— *Swells.*] Is filled up to the brim—or tumet may imply, that the wine was bad, and in a fermenting ſtate, frothing up above the brim.—Every circumſtance of the entertainment ſeems to be mentioned with a thorough air of contempt, and to denote the poverty of the Jews.

184. *Silent you move your lips.*] You join in the ſolemnity, you attend at their proſeuchæ, and, like them, mutter prayers inwardly, only moving your lips. See Sat. ii. l. 6.

—— *And fear.*] Palles is uſed by our poet elſewhere to denote hard ſtudy, which occaſions paleneſs. See Sat. i. l. 124; and Sat. iii. 85. Here it is uſed to denote that ſuperſtitious fear, which occaſions, from yielding to it, a pale and wan appearance in the countenance.

—— *Circumciſed ſabbaths.*] Recutita ſabbata. Hypall. for ſabbata recutitorum—the ſabbaths of the circumciſed. Palles ſabbata, here, is equivalent to metuentem ſabbata. Juv. Sat. xiv. l. 96.—q. d. By degrees you will enter into all the Jewiſh ſuperſtition.

The word ſabbata, in the plural, may here denote, not only the ſabbath-days, but all the Jewiſh holidays, which were days of reſt from labour; among others, the feſtival which they had inſtituted in honour of Herod's birth-day.

185. *Then black hobgoblins.*] The mind enſlaved by ſuperſtition, falls from one degree of it into another.

Lemures—ghoſts, ſpirits that walk by night, hobgoblins. Ainsw.—Nocturnos lemures. Hor. Ep. ii. Lib. ii. l. 209.—They are only ſuppoſed to appear by night—hence called black.

—— *Dangers from a broken egg.*] The antients had a ſuperſtition about egg-ſhells; they thought, that if an egg-ſhell were cracked, or had an hole bored through at the bottom of it, they were ſubject to the power of ſorcery.

This is contrary to the ſuperſtition of thoſe, who, in the days when witches were believed in, always broke the bottom of an egg-

" The tail of a tunny-fish swims, the white pitcher swells
" with wine;
" Silent you move your lips, and fear circumcised sabbaths:
" Then black hobgoblins, and dangers from a broken
" egg:
" Hence huge priests of Cybele, and a one-eyed priestess with
" a sistrum,

egg-shell, and crossed it, after having eaten the egg, lest some witch should make use of it in bewitching them, or sailing over the sea in it, if it were whole. See DRYDEN's note.

For an instance of national superstition, as ridiculous as any that can be imagined, I would refer the reader to the solemn public statute of 1 Jac. I. c. 12. against witchcraft—now repealed by 9 Geo. II. c. 5.

180. *Hence.*] I. e. From this superstitious principle in the minds of men, they are led from one degree of credulity to another: of this advantage has been taken by the priests of Cybele, and of Isis, to fill them with groundless terrors.

—— *Huge priests of Cybele.*] See these described at large, Juv. Sat. vi. 510—20. They were called Galli, from Gallus, a river of Phrygia, the drinking of which made people furious. So Ovid, Fast. iv,

Inter, ait, viridem Cybelen altasque Celenas,
Amnis it insanâ nomine Gallus aquâ.
Qui bibit inde furit, &c.

Persius calls them grandes—Juvenal says, ingens semivir, &c.—They were usually of great stature, owing, as has been said, to their castration, which increased their bulk. Their strange, mad gestures, and their extraordinary appearance, as well as their loud and wild vociferation, had great effect on weak and superstitious minds. See Juv. Sat. vi. 521—25.

—— *One-eyed priestess with a sistrum.*] The superstition of the Ægyptian goddess Isis had been transferred to Rome, where she had a temple. She was represented with a sistrum, a sort of brazen or iron timbrel, with loose rings on the edges, in her hand. Σειστρον, from σειω, to shake—its noise proceeding from its being shaken violently, and struck with the hand, or with an iron rod.

The priestess of Isis, when celebrating the wild rites of Isis, carried a sistrum in her hand, in imitation of the goddess, and had great influence over the minds of the superstitious. See Juv. Sat. vi. 525—30.

The poet calls her one-eyed—perhaps this was her situation, and that she pretended to have lost an eye by a blow from the sistrum

Incuſſere deos inflantes corpora, ſi non
Prædictum, ter manè, caput guſtaveris alli.
Dixeris hæc inter varicoſos centuriones:
Continuò craſſum ridet Vulfenius ingens,
Et centum Græcos curto centuſſe licebit.

ſiſtrum of Iſis; for it ſeems that this was the way which the goddeſs took to avenge herſelf on thoſe who offended her.

Decernat quodcunque volet de corpore noſtro
Iſis, & irato feriat mea lumina ſiſtro.
Juv. Sat. xiii. l. 92—3. See the note there, on l. 93.

187. *Have inculcated, &c.*] Theſe vile impoſtors, when once the mind is enſlaved ſo far by ſuperſtition as to receive their impoſitions, will inculcate their abſurd and wild notions as ſo many truths—they will perſuade you, that the gods which they ſerve will ſend dropſies, and other ſwellings of the body, unleſs you uſe ſome amulet or charm to prevent it; ſuch as eating a head, or clove, of garlick, for three mornings ſucceſſively.

188. *Appointed.*] i. e. Ordered—preſcribed—as a preſervative.

189. *If you ſay theſe things, &c.*] If you were to diſcourſe, as I have done, in the hearing of one of our rough centurions (comp. Sat. iii. l. 77.) in order to prove the ſlavery of all men to vice and folly, except the wiſe, he would ſet up a loud horſe-laugh at you.

—— *Veiny.*] Varicoſus, having large veins—perhaps from the robuſtneſs of his make.

190. *Huge*

" Have inculcated gods inflating bodies, if you have not
" Taſted, three times in the morning, an appointed head of
" garlick.
" If you ſay theſe things among the veiny centurions,
" Immediately huge Pulfenius rudely laughs,
" And cheapens an hundred Greeks at a clipped centuſſis."

190. *Huge Pulfenius.*] The name of ſome remarkably tall and luſty ſoldier of that day—put here for any ſuch ſort of perſon.

—— *Rudely laughs.*] Craſſum ridet, for craſsè ridet. Græciſm.

191. *And cheapens.*] Liceor -eri. Dep. to cheapen a thing, to bid money for it, to offer the price.

—— *Greeks.*] i. e. Philoſophers, moſt of which firſt came from Greece.

—— *A clipped centuſſis.*] Centuſſis, a rate of Roman money, amounting to about ſix ſhillings and three pence of our money.

—— *Clipped.*] Curtailed, battered—ſhort of its nominal value, like bad money among us.

q. d. If Pulfenius, the centurion, were to hear what I have ſaid on the ſubject of liberty, he would not only laugh at it, but, if he were aſked what he would give for an hundred philoſophers, he would not offer a good ſix and threepenny piece for them all.—However, though you may be of the ſame mind, Dama, yet what I have ſaid is not the leſs true, nor are philoſophers the leſs valuable in the eyes of all the wiſe and good.

END OF THE FIFTH SATIRE.

SATIRA

SATIRA VI.

ARGUMENT.

Perſius addreſſes this epiſtolary Satire to his friend Cæſius Baſſus, a lyric poet. They both ſeem, as was uſual with the ſtudious among the Romans, in the beginning of winter, to have retired from Rome to their reſpective country-houſes; Perſius to his, at the port of Luna, in Liguria; Baſſus to his, in the territories of the Sabines.

The Poet firſt enquires after his friend's manner of life

AD CÆSIUM BASSUM.

ADMOVIT jam bruma foco te, Baſſe, Sabino?
Jamne lyra, & tetrico vivunt tibi pectine chordæ?
Mire opifex, numeris, veterum primordia rerum,

1. *Sabine fire-hearth.*] The antient Sabines were a people between the Umbrians and Latins, but, after the rape of the Sabine women, incorporated into one people with the Latins, by agreement between Tatius and Romulus. This part of Italy ſtill retained its name: and here Baſſus had a country-houſe, to which he retired at the beginning of winter, for the more quiet and convenient opportunity of ſtudy. This was not far from Rome.

—— *Fire-hearth.*] So focus literally ſignifies, quòd foveat ignem—AINSW. but it is ſometimes uſed for the whole houſe, by ſynec. and, perhaps, is ſo to be underſtood here. Sometimes, by meton. for the fire.

2. *Does now the lyre.*] The lyre was a ſtringed inſtrument, which gave a ſoft and gentle ſound when touched with fingers; but when ſtruck with a quill, which, when ſo uſed, was called pecten, gave a louder and harſher ſound.

The language here is figurative—the lyre ſtands for lyric, or the ſofter and gentler kind of poetry; and the ſtrings, or chords, being ſtruck tetrico pectine, with the rough or harſh quill, de-

note

SATIRE VI.

ARGUMENT.

and ſtudies, then informs him of his own, and where he now is. He deſcribes himſelf in his retirement, as quite undiſquieted with regard to care or paſſions; and, with reſpect to his expences, neither profuſe nor parſimonious. He then treats on the true uſe of riches; and ſhews the folly of thoſe who live ſordidly themſelves, for the ſake of leaving their riches to others.

To CÆSIUS BASSUS.

HAS winter already moved thee, Baſſus, to thy Sabine fire-hearth?
Does now the lyre, and do the ſtrings, live to thee with a rough quill?
Admirable artiſt! in numbers the beginnings of things

note the ſharper and ſeverer ſtyle of verſe. The poet enquires whether Baſſus, in his retirement, was writing lyric verſes, and whether he was alſo employing himſelf in graver or ſeverer kinds of compoſition.

2. *Live to thee.*] When an inſtrument lies by, and is not played on, it may be ſaid to be dead, and when taken up and played on, the ſtrings may be ſaid to be alive, from their motion and ſound.

3. *Admirable artiſt!*] Opifex—lit. a workman:—it alſo means an inventor, deviſer, and framer.

—— *In numbers.*] i. e. In verſes—in metre.

—— *The beginnings.*] Primordia—the firſt beginnings—the hiſtory of the earlieſt beginnings of things. So Ovid, Met. Lib. i. l. 3—4.

——Primâque ab origine mundi
Ad mea perpetuum deducite tempora carmen.

Atque marem ſtrepitum fidis intendiſſe Latinæ;
Mox juvenes agitare jocos; &, pollice honeſto,
Egregios luſiſſe ſenes!—Mihi nunc Ligus ora
Intepet, hybernatque meum mare; quà latus ingens
Dant ſcopuli, & multa littus ſe valle receptat.
'Lunaï portum, eſt operæ cognoſcere, cives:'
Cor jubet hoc Ennî; poſtquam deſtertuit eſſe

Some underſtand the poet to mean, that Baſſus had written a treatiſe in verſe, concerning the original beginning or riſe of old and antiquated words, reading, after many copies, veterum primordia vocum—and that Baſſus was not only a good poet, but a learned antiquary. But rerum affords the eaſieſt and moſt natural ſenſe—Malim igitur cum Caſaubono & aliis quibuſdam, θεογονιαν & μυθογονιαν intelligere. See Delph. note.

4. *Diſplayed.*] Intendiſſe—lit. to have ſtretched.—The ſound is given from inſtruments by the tenſion of the ſtrings.

——*Manly ſound of the Latin lute.*] i. e. To have written Latin lyric verſes, in a noble, manly ſtrain.

Among the Greeks they reckon nine famous lyric poets: but two among the Romans; viz. Horace and Cæſius Baſſus.

Horace calls himſelf—Romanæ fidicen lyræ. Ode iii. Lib. iv. l. 23.

To be reckoned this was his great ambition, as appears, Ode i. Lib. i. ad fin. where he ſays to Mæcenas—

Quod ſi me lyricis vatibus inſeres,
Sublimi feriam ſidera vertice.

5. *Then to agitate young jokes.*] Then, in light and lively ſtrains, ſo deſcribe the amours and frolics of young men.

——*Honeſt thumb.*] Meton. with truth and faithfulneſs, repreſenting the actions and worthy deeds of older men, who have diſtinguiſhed themſelves in a more advanced time of life.

6. *Ligurian.*] i. e. Being now removed from Rome into Liguria.—Ligus ora, for Liguſtica ora.

6—7. *Coaſt grows warm.*] Either from its ſituation near mountains, which kept off the cold blaſts of wind, or from the circumſtance next mentioned, the agitation of the ſea, which cauſes a warmth in the water.

Tully, Nat. Deor. Lib. ii. ſays—"Seas agitated by the winds "grow ſo warm, as eaſily to make us underſtand, that in theſe "large bodies of water there is heat included: for that heat "which we perceive, is not to be accounted merely external and "adventitious, but excited by the agitation which is in the in-

"nermoſt

To have displayed, and the manly sound of the Latin lute.
Then to agitate young jokes, and with an honest thumb
To have played remarkable old men. To me now the Ligurian coast
Grows warm, and my sea is rough, where a large side
The rocks give, and the shore draws itself in with much valley.
"The port of Luna it is worth while to know, O citizens!"
The heart of Ennius commands this, after he ceas'd dreaming that he was

"nermost parts of the water; this also happens to our bodies, "when by motion they grow warm."

7. *My sea is rough.*] That is, the sea near Volaterra, a city of Tuscany, where Persius was born, and near which he now was.

—— *Large side, &c.*] The rocks running out far into the sea, present an extensive side to the water, by which the waves are stopped, and a quiet bay formed.

8. *The shore draws itself in, &c.*] The shore retires, and forms a large circular valley between the mountains; which is another reason of the warmth of my situation; my house, which is situate in that valley, being sheltered from the wintry storms.

9. *Port of Luna.*] So called from the shape of the bay in which it was situate, which, from the circular form of the shore, was like an half-moon—Lunai, per diæresim, for Lunæ.

—— *It is worth while, &c.*] This line is from Ennius, who began his annals of the Roman people with—

Est operæ pretium, O cives, cognoscere portum
Lunæ.

10. *The heart of Ennius, &c.*] He was an antient poet, born at Rudiæ, a town of Calabria: he wrote annals of the Roman people; also satires, comedies, and tragedies; but nothing of his is come to us entire. He died 169 years before Christ.

Cor means, literally, the heart; and, by meton. the mind, wisdom, judgment. Perhaps the poet means to say, that Ennius, when in his right mind and sober senses, recommended the port of Luna to his countrymen, after he came out of his vagaries after mentioned.

—— *Dreaming, &c.*] See Prologue to Sat. i. l. 2, and note. Maonides was a name given to Homer, on account of his supposed birth at Smyrna, in the country of Maonia, i. e. Lydia.

Mæonides, quintus pavone ex Pythagoreo.

Hìc ego ſecurus vulgi, & quid præparet auſter
Infelix pecori: ſecurus & angulus ille
Vicini noſtro quia pinguior: et ſi adeò omnes
Diteſcant ortſ pejoribus, uſque recuſem
Curvus ob id minui ſenio, aut ocenare ſine uncto;
Et ſignum in vapida naſo tetigiſſe lagenâ.

Diſcrepet his alius. Geminos, Horoſcope, varo
Producis genio. Solis natalibus, eſt qui

11. *Fifth from the Pythagorean peacock.*] Some are for ſuppoſing Quintus, here, to be underſtood as a prænomen of Ennius:—but it ſhould rather ſeem, as if Perſius were here laughing at the extravagant idea of the Pythagorean doctrine of tranſmigration, which Ennius for a while had received, and who is ſaid to have dreamt, that the ſoul of a peacock had tranſmigrated, firſt into Euphorbus, then into Homer, then into Pythagoras, and then into Ennius; ſo that he ſtood fifth from the peacock. See Dryden, Tranſ. and note on this place.

This is an evident banter on the Pythagorean notion of the Metempſychoſis.

12. *Here am I, &c.*] In this comfortable retreat of the port of Luna, I trouble not my head about what people ſay of me.

—— *What the ſouth, &c.*] The ſouth wind, when it blew with any long continuance, was reckoned very unwholeſome, particularly to cattle. So Virg. Geor. i. l. 444.

Arboribuſque, ſatiſque, Notus, pecorique ſiniſter.

The poet ſeems to ſay, that he was without care or anxiety in his retreat. The modern Italians call this wind Sirocco, or Scilocco, which blows from the ſouth-eaſt.

13. *That corner, &c.*] Horace, Sat. vi. Lib. ii. l. 8—9.

——O ſi angulus ille
Proximus accedat, qui nunc denormat agellum.

Perſius took his angulus ille from this paſſage of Horace.

14. *And if all, &c.*] If ever ſo many of my inferiors, however lowly and meanly born, ſhould grow ſo rich, adeò diteſcant, as to have their poſſeſſions exceed mine—

15. *I ſhould ever refuſe, &c.*] I ſhould not make myſelf uneaſy, ſo as to fret upon that account, and to bring on old age before my time, as if bowed under a weight of years.

16. *Sup without a dainty.*] Unctus, literally, is anointed, greaſy, and applied to deſcribe a dainty rich meal, good cheer. Hence hunctiſſima cœna. See Ainsw. Unctus.

I'll

Mæonides, the fifth from the Pythagorean peacock.

Here [am] I, careless of the vulgar, and what the south,
Unfortunate to the cattle, may prepare: and unconcerned
because that corner
Is more fruitful than mine that's next to it: and if all,
Sprung from worse, should grow ever so rich, I should
always refuse,
On that account, to be diminish'd crooked with old age, or
to sup without a dainty,
And to have touched with my nose the seal in the vapid
cask.

Another may differ in these things; twins, O Horoscope,
with a various
Genius you produce. There is, who, only on his birth-day,

I'll not live the worse; envy shall not spoil my appetite; I'll not abate a single dish at my table, in order to save up what would make me as rich as my neighbour.

17. *And to have touched with my nose, &c.*] I shall not bottle up dregs of musty wine, and then examine the seal, which I have put on the mouth of the vessel, as closely as if I meant to run my nose into the pitch which has received its impression, to try whether any of my servants have opened it.

q. d. I shall neither fret myself into old age before my time with envy, nor turn niggard, in order to save money, that I may equal my richer neighbours.

18. *Another may differ, &c.*] However such may be my way of thinking, yet as there are

Mille hominum species & rerum discolor usus.—See Sat. v. 52.

it is certain that others may differ from me in sentiments, with regard to these matters.

—— *O Horoscope.*] Horoscopus here signifies the star that had the ascendent, and presided at one's nativity.

q. d. Whatever astrologers may say, two persons, even twins, born under the same horoscope, are frequently seen to be produced with a different genius, or natural inclination.

19. *There is, who, &c.*] Of these twins, one of them shall be covetous and close, the other prodigal,

One of them will grudge himself almost the common comforts of life.

—— *On his birth-day.*] This was usually observed as a time

Tingat olus ficcum muria, vafer, in calice emptâ;
Ipſe ſacrum irrorans patinæ piper. Hic bona dente
Grandia magnanimus peragit puer.—Utar ego, utar:
Nec rhombos, ideò, libertis ponere lautus;
Nec tenuem ſolers turdarum nôſſe ſalivam.
Meſſe tenus propria vive; & granaria (fas eſt)
Empole; quid metuas? occa, & ſeges altera in herbâ eſt.

of feaſting, and making entertainments for their friends. See Juv. Sat. xi. l. 83—5; and v. l. 36—7.

20. *Wily.*] Vafer—cunning, crafty.

—— *Dip his dry herbs.*] Olus -eris—any garden herbs for food—probably what we call a ſallad.

Inſtead of pouring oil, or other good dreſſing, over the whole, he, in order to have no waſte, craftily contrived to dreſs no more than he ate, by dipping the herbs, as he took them up to eat, into a ſmall cup of pickle: of this he had no ſtore by him, but bought a little for the occaſion.

Muria was a kind of ſauce, or pickle, made of the liquor of the tunny-fiſh—a very vile and cheap ſauce.

21. *Himſelf ſprinkling, &c.*] He would not truſt this to a ſervant, for fear of his ſprinkling too much, therefore did it himſelf.

—— *Sacred pepper.*] Which he ſets as much ſtore by as if it were ſacred.

Hor. Lib. i. Sat. i. l. 71—2.

Tanquam parcere ſacris
Cogeris.

And Lib. ii. Sat. iii. l. 110.

Metuenſque velut contingere ſacrum.

—— *This.*] i. e. The other twin, quite of a contrary diſpoſition.

—— *A magnanimous boy.*] Yet not grown to manhood, but having early a noble diſpoſition. Iron.

22. *His tooth.*] By the indulgence of his luxurious appetite—meton.—devours all he has.

—— *Diſpatches a great eſtate.*] i. e. Makes an end of a large eſtate, by ſpending it profuſely upon his gluttony and luxury.

—— *I will uſe, &c.*] For my part, ſays Perſius, I will uſe what I have; I ſay uſe, not abuſe it, either by avarice on the one hand, or by prodigality on the other.

23. *Not therefore ſplendid, &c.*] Not ſo ſumptuous and coſtly, as to treat my freedmen, when they come to ſee me, with turbot for dinner—ideò, i. e. merely becauſe I would appear ſplendid.

24. *Nay*

Wily can dip his dry herbs in a cup with bought pickle,
Himself ſprinkling on the diſh ſacred pepper. This a magnanimous boy
With his tooth diſpatches a great eſtate.—I will uſe, I will uſe:
Not therefore ſplendid to put turbots to my freedmen,
Nor wiſe to know the ſmall taſte of thruſhes.
Live up to your own harveſt: and your granaries (it is right)
Grind out. What can you fear?—Harrow—and another crop is in the blade.

24. *Nor wiſe to know, &c.*] Nor yet indulge myſelf in gluttony, or cultivate a fine delicate palate, ſo as to be able to diſtinguiſh the ſmall difference between one thruſh and another.

Theſe birds, which we commonly tranſlate thruſhes, were in great repute as dainties. Some pretended to ſo nice a taſte, as to be able to diſtinguiſh whether the bird he was eating was of the male or female kind, the juices of the latter being reckoned moſt reliſhing.

I will uſe what I have, ſays Perſius, but then it ſhall be in a rational moderate way; not running into needleſs extravagance, for fear of being reckoned covetous, or ſetting up for a connoiſſeur in eating, for fear of not being reſpected as a man of a delicate taſte.

25. *Your own harveſt.*] Equal your expences to your income.

26. *Grind out.*] Don't hoard, but live on what you have—uſe it all. Fas eſt—q. d. You may do it, and ought to do it.

——— *What can you fear?*] You have nothing to be afraid of; the next harveſt will replace what you ſpend. Comp. Matt. vi. 34.

——— *Harrow.*] Occo is to harrow, to break the clods in a ploughed field, that the ground may lie even, and cover the grain. Here, by ſynec. it ſtands for all the operations of huſbandry.—q. d. Plough, ſow, harrow your land, and you may expect another crop.—Herba is the blade of any corn, which, when firſt it appears, is green, and looks like graſs. "Firſt the blade, "then the ear, then the full corn in the ear." Mark iv. 28.

Perſius was for Horace's auream mediocritatem (Ode x. Lib. ii. l. 5—8.) neither for hoarding out of avarice, nor for exceeding out of profuſeneſs.

'At vocat officium. Trabe rupta, Bruttia fata
'Prendit amicus inops: remque omnem, surdasque vota,
'Condidit Ionio: jacet ipse in littore, & unà
'Ingentes de puppe dei; jamque obvia mergis,
'Costa ratis laceræ.'—Nunc, & de cespite vivo,
Frange aliquid; largire inopi; ne pictus oberret
Cæruleâ in tabulâ. 'Sed cœnam funeris hæres.

27. *But duty calls*] Aye, says a miser, all this is very well; but I may be called upon to serve a friend, and how can I be prepared for this if I spend my whole annual income?

—— *With broken ship.*] Methinks, says the miser, who is supposing a case of a distressed friend—methinks I see him shipwrecked, and cast away on the Bruttian rocks, and seizing hold on a point of the rock to save himself. See Æneid vi. 360.

Prensantemque uncis manibus capita aspera montis.

Brutium, or Bruttium, was a promontory of Italy, near Rhegium, hod. Reggio, not far from Sicily, nigh to which there were dangerous rocks.

28. *His unheard vows.*] Surdus means, not only deaf, but also that which is not heard. It was usual for persons in distress at sea to make vows to some god, in order for their deliverance, that they would, if preserved, make such or such offerings on their arriving safe on shore. But, alas! the poor man's freight, and all the vows that he made, were all gone together to the bottom of the Ionian Sea.—The sea between Sicily and Crete was antiently so called.

30. *The great gods from the stern.*] The antients had large figures of deities, which were fixed at the stern of the ship, and were regarded as tutelar gods.—Aurato fulgebat Apolline puppis. Virg. Æn. x. 171.—The violence of the waves are supposed to have broken these off from the vessel, and thrown them on shore, whither also the man is supposed to have swum, and where he now lay.

—— *Sea-gulls.*] Mergus is the name of several sea-birds, from their swimming and diving in the sea. Ainsworth says it particularly means the cormorant.

The ribs of the ship were now torn open, and exposed to the birds of prey which haunted the sea, who might devour the dead bodies, or any provisions which were left on board.

31. *The live turf, &c.*] q. d. Now, upon such an occasion as this (which, however, is not so likely to happen to an individual of your acquaintance, as, in the prospect of it, to be a pretence for not freely and hospitably spending the whole annual produce of your land) you may relieve your ruined friend by a sale of part

of

"But duty calls. With broken ship, the Bruttian rocks
"A poor friend takes hold of, and all his substance, and his
"unheard vows
"He has buried in the Ionian: himself lies on the shore,
"and together [with him]
"The great gods from the stern: and now obvious to the
"sea-gulls 30
"Are the sides of the torn ship."—Now even from the live
turf
Break something; bestow it on the poor man, lest he should
wander about
Painted in a cærulean table. "But your funeral supper your
"heir

of your land, supposing that you have none of the fruits of it left to help him with. Sell a piece of your land already sown, on which the blade is now springing up, and give the money to your friend who has lost his all; that is, do not stay till you have reaped, but help him immediately as his wants require.

Cespes is a turf, a sod, or clod of earth, with the grass or other produce, as corn, &c. growing upon it; hence called vivus, living.

So Hor. Lib. i. Ode xix. l. 13.

Hic vivum mihi cespitem, &c.

And Lib. iii. Ode viii. l. 3—4.

——Posituque carbo in
Cespite vivo.

Comp. Juv. Sat. xii. l. 2.

Here cespite vivo is to be understood of the land itself, with the corn growing upon it. The image is taken from the idea of a man's taking up a sod, breaking off a piece of it, and giving it to another.

32—3. *Left painted, &c.*] See Sat. i. l. 89, note.

The table, or plank, on which the story of the distress was painted, represented the sea, and therefore appeared of a sea-green colour. Hence Persius says—Cærulea tabula.

33. *Your funeral supper, &c.*] Prolepsis.—Persius, who well knew the workings of avarice within the human mind, and how many excuses it would be making, in order to avoid the force of what he has been saying, here anticipates an objection, which might be made to what he last said, about selling part of one's estate, in order to relieve a ship-wrecked friend.

'Negliget, irritus quod rem curtaveris: urnæ
'Ossa inodora dabit: seu spirent cinnama surdum,
'Seu cerasso peccent Casiæ, nescire paratus.
'Tune bona incolumis minuas?—Sed bestius urget
'Doctores Graios: ita fit, postquam sapere urbi,
'Cum pipere & palmis, venit nostrum hoc, maris expers,

But perhaps you will say, that if you sell part of your land, and thus diminish the inheritance, your heir will be offended, and resent his having less than he expected, by not affording you a decent funeral.

Horace says, Epist. ii. Lib. ii. l. 191—2.

——Nec metuam quid de me judicet hæres,
Quod non plura datis invenerat——

It was usual at the funerals of rich people to make sumptuous entertainments, the splendour of which depended on the heir of the deceased, at whose expence they were given. These cœnæ ferales, or cœnæ funeris, were three-fold. 1. A banquet was put on the funeral pile, and burnt with the corpse. See Æneid vi. 222—5. 2. A grand supper was given to the friends and relations of the family. Cic. de leg. Lib. ii. 3. A dish of provisions was deposited at the sepulchre.

Ponitur exiguâ feralis cœna patellâ.
See Juv. Sat. v. l. 85, and note.

This last was supposed to appease their manes.

35. *My unperfumed bones.*] After the bodies of the rich were burnt on the funeral pile, the ashes containing their bones were usually gathered together, and put into an urn with sweet spices.

—— *Whether cinnamons, &c.*] Persius here names cinnamon and Casia, the latter of which he supposes to be sophisticated, for the sake of cheapness, with cherry-gum, or gum from the cherry-tree. The cinnamon, if true and genuine, is a fine aromatic; but the expression, spirent surdum, breathe insipidly—(surdum, Græcism, for surdè—or, perhaps, odorem may be understood)—looks as if the cinnamon, as well as the Casia, were supposed to be adulterated, and mixed with some ingredient which spoiled its odour. The heir is supposed to lay out as little as he well could on the deceased.

36. *Prepared to be ignorant.*] i. e. Determined beforehand not to trouble his head about the matter—the worse the spices, the less the cost.

37. *Safe diminish, &c.*] Therefore can you, while alive and well, having no sickness or loss of your own—all which are meant by incolumis—subtract from your estate, and thus disoblige your heir?—Some suppose these to be the words of the

"Will neglect, angry that you have diminiſhed your ſub-
"ſtance: "To the urn
"He will give my unperfumed bones: whether cinnamons
"may breathe inſipidly,
"Or Caſſias offend with cherry-gum, prepared to be ig-
"norant.
"Safe can you diminiſh your goods?"—But Beſtius urges
The Grecian teachers: "So it is, after to the city,
"With pepper and dates, came this our wiſdom void of
"manlineſs,

heir, remonſtrating againſt the old man's ſpending his money, and ſo diminiſhing the patrimony which he was to leave behind him: but I rather ſuppoſe the poet to be continuing the prolepſis which begins l. 33; and it is a natural queſtion, which may be imagined to ariſe out of what the miſer has been ſuppoſed to offer againſt being kind and generous to a diſtreſſed friend.—The poet before ſuppoſes him to urge his fear of diſobliging his heir, if he diminiſhed his eſtate—Then, continues Perſius, tuna bona incolumis minuas?—q. d. Can you then, on pain and peril of having your heir neglect your funeral, and ſhew the utmoſt contempt to your remains, think (while alive and well—incolumis—having no ſickneſs, or loſs of your own) of ſubtracting from your eſtate for the ſake of other people?—this you will urge as an unanſwerable objection to what I propoſe you ſhould do for the ſake of an unfortunate friend—by this you plainly ſhew, that you are more concerned for what may happen to you after you are dead, than for your friends while you are alive.

37. *But Beſtius, &c.*] The name of ſome covetous fellow, a legacy-hunter, who is repreſented very angry that philoſophers have taught generoſity, by which the ſums which they expect may be leſſened during the teſtator's life, and that from Greece has alſo been derived the cuſtom of expenſive funerals, which affect the eſtate after the teſtator's death.

37—8. *Urges the Grecian teachers.*] i. e. Rails, inveighs againſt the philoſophers, who brought philoſophy firſt from Greece, and taught a liberal beſtowing of our goods on the neceſſities of others.

39. *Pepper and dates, &c.*] Pepper, dates, and philoſophy, were all imported together from Aſia. This is ſaid in the ſame ſtrain of contempt as Juvenal's

Advectus Romam, quo pruna & coctona vento.
Sat. iii. l. 83.

39. *This*

'Fœnisecæ crasso vitiarunt unguine pulles.' 40

Hæc cinere ulterior metuas? At tu, meus hæres
Quisquis eris, paulum a turba seductior audi.

39. *This your wisdom.*] Nostrum sapere, Gr. for nostra sapientia—like vivere triste, for tristis vita, Sat. i. l. 9.

—— *Void of manliness.*] A poor effeminate thing, void of that noble plainness and hardiness of our ancestors, who never thought of leading so lazy and indolent a life as the philosophers, or of laying out extravagant sums in spices, and burning aromatics on funeral piles, or putting costly spices into urns.

The poet uses marem strepitum for a strong manly sound, l. 4 of this Satire. This, among other senses given of this difficult phrase—maris expers—seems mostly adopted by commentators. But as Persius evidently applies the words—maris expers—from Hor. Lib. ii. Sat. viii. l. 15, it may perhaps be supposed that he meant they should be understood in a like sense.

Fundanius is giving Horace an account of a great entertainment which he had been at, and, among other particulars, mentions the wines—

——Procedit fuscus Hydaspes
Cæcuba vina ferens; Alcon, Chium maris expers.

——" Black Hydaspes stalks
" With right Cæcubian, and the wine of Greece—
" Of foreign growth which never crost'd the seas."
FRANCIS.

To this Mr. Francis subjoins the following note.

" Chium maris expers.] It was customary to mix sea-water " with the strong wines of Greece; but Fundanius, when he " says that the wine which Alcon carried had not a drop of wa- " ter in it, would have us understand, that this wine had never " crossed the seas, and that it was an Italian wine, which Nasi- " dienus (the master of the feast) recommended for Chian." LAMB.

This seems to be a good interpretation of Horace's maris expers, and, therefore, as analagous thereto, we may understand it, in this passage of Persius, in a like sense—to denote that the philosophy, which Bestius calls nostrum hoc sapere, " this " same wisdom of ours," and which came from Greece originally, is now no longer to be looked upon as foreign, but as the growth of Italy, seeing that that, and the luxurious manners which came from the same quarter, have taken place of the antient simplicity and frugality of our forefathers.—" And so it " comes to pass (ita fit, l. 38.) that we are to give away our sub-

" stance

"The mowers have vitiated their puddings with thick
"oil."
"Do you fear these things beyond your ashes?—But
"thou, my heir,
"Whoever thou shalt be, a little more retired from the
"crowd, hear.

"stance to others, and that a vast expence is to attend our fu-
"nerals, and that even a common rustic can't eat his pudding
"without a rich sauce."—But see Casaubon in loc.

40. *The mowers, &c.*] The common rustics have been corrupted with Grecian luxury, and now

The ploughmen truly could no longer eat,
Without rich oils to spoil their wholesome meat.

Bestius is very right in saying, that the philosophy which the Stoics taught at Rome came from Greece; but he would not have railed at the philosophers, if they had not taught principles entirely opposite to his selfishness and avarice; nor would he have found fault with the introduction of what made funerals expensive, had he not carried his thoughts of parsimony beyond the grave, and dreaded the expence he must be put to in burying those whom he expected to be heir to; and even the luxury which had been imported from Greece would not have troubled him, but as it cost money to gratify it.

—— *Their puddings.*] Puls—tis—a kind of meat which the antients used, made of meal, water, honey, or cheese and eggs; a sort of hasty-pudding—here put for any rustic, homely fare. The word vitiârunt well intimates the meaning of the selfish Bestius, which was to express his enmity to every thing that looked like expence.

41. *Beyond your ashes.*] Beyond the grave, as we say—Do you, miserable wretch, concern yourself about what your heir says of you, or in what manner your funeral is conducted?

—— *But thou, my heir, &c.*] Persius, here, coincidently with the subject he is now entering upon, represents it as supposed conversation in private with the person who might be his heir, the right a man has to spend his fortune as he pleases, without standing in awe of those who come after him: and first, to be liberal and munificent on all public occasions of rejoicing; next, to live handsomely and comfortably, and not starve himself that his successor may live in luxury.

42. *Retired from the crowd.*] Secretam garrit in aurem. Sat. v. l. 90.—Step aside a little, if you please, that I may deal the more freely with you, and listen to me.

43. "O

O bone, nunc ignoras? missa est a Cæsare laurus,
Insignem ob cladem Germanæ pubis; & aris
Frigidus excutitur cinis: ac jam postibus arma,
Jam chlamydas regum, jam lutea gausapa captis,
Essedaque ingentesque locat Cæsonia Rhenos.
Diis igitur, genioque ducis, centum paria, ob res
Egregiè gestas, induco. Quis vetat? aude.

43. " *O good man.*] q. d. Harkye, my good friend, and heir that is to be——

—— *Are you ignorant?*] Have not you heard the news?

—— *A laurel is sent, &c.*] Caius Caligula affected to triumph over the Germans, whom he never conquered, as he did over the Britons; and sent letters to Rome, wrapt about with laurels, to the senate, and to the empress Cæsonia his wife.

45. *The cold ashes, &c.*] The ashes which were to be swept off the altars, were either those that were left there after the last sacrifice for victory, or might, perhaps, mean the ashes which were left on the altars since some former defeat of the Romans by the Germans; after which overthrow the altars had been neglected. Dryden.

—— *And incense.*] i. e. On the receipt of this good news.

—— *To the posts, arms.*] Persius here enumerates the preparations for a triumph; such as fixing to the doors or columns of the temple the arms taken from the enemy. Thus Virg. Æn. vii. 183—6.

Multaque præterea sacris in postibus arma,
Captivi pendent currus, curvæque secures,
Et crista capitum, & portarum ingentia claustra,
Spiculaque, clypeique, ereptaque rostra carinis.

And Hor. Lib. iv. Ode xv. l. 6—8.

Et signa nostro restituit Jovi,
Derepta Parthorum superbis
Postibus.

46. *Garments of kings.*] Chlamys signifies an habit worne by kings and other commanders in war.

——Ipse agmine Pallas
In medio, chlamyde, & pictis conspectus in armis.
Æn. viii. l. 587—8.

—— *Sorry mantles on the captives.*] When captives were to be led in triumph, they put on them clothing of the coarsest sort, made of a dark frize, in token of their abject state.

47. *And chariots.*] Essedum is a Gallic word—a sort of chaise

" O good man, are you ignorant? A laurel is ſent from
" Cæſar
" On account of the famous ſlaughter of the German youth,
" and from the altars
" The cold aſhes are ſhaken off; and now, to the poſts,
" arms,
" Now the garments of kings, now ſorry mantles on the
" captives,
" And chariots, and huge Germans, Cæſonia places.
" To the gods therefore, and to the genius of the general,
" an hundred pair,
" On account of things eminently atchieved, I produce:
" Who forbids?—Dare—

chaiſe or chariot uſed by the Gauls and Britons, alſo by the Germans.

Belgica vel molli melius feret eſſeda collo.
VIRG. G. iii. l. 204.

The Belgæ were originally Germans, but, paſſing the Rhine, ſettled themſelves in Gaul, of which they occupied what is now called the Netherlands.

47. *Huge Germans.*] Rhenos, ſo called becauſe they inhabited the banks of the Rhine; they were men of great ſtature.

—— *Cæſonia.*] Wife to Caius Caligula, who afterwards, in the reign of Claudius, was propoſed to be married to him, after he had executed the empreſs Meſſalina for adultery, but he would not have her. See her character—Ant. Univ. Hiſt. vol. xiv. p. 297.

She was a moſt lewd and abandoned woman. See Juv. Sat. vi. l. 613—16.

48. *To the gods therefore.*] By way of thankſgiving.

—— *The genius of the general.*] Of the emperor Caligula—ſee Sat. ii. l. 3, note—who protected and proſpered him.

—— *An hundred pair.*] i. e. Of gladiators. Theſe were beyond the purſe of any private man to give; therefore this muſt be looked upon as a threatening to his heir, that he would do as he pleaſed with his eſtate.

On public occaſions of triumph, all manner of coſtly ſhews and games were exhibited, in honour of the gods, to whoſe auſpices the victory was ſuppoſed to be owing; alſo in honour of the conqueror; therefore Perſius adds—ob res egregiè geſtas.

49. *I produce.*] Induco ſignifies to introduce—to bring in—to bring forth, or produce. AINSW.

49. *Who*

Væ, nisi connives! Oleum artocreasque popello
Largior: an prohibes? dic clare. Non adeo, inquis,
Exossatus ager juxtà est. Age, si mihi nulla
Jam reliqua ex amitis; patruelis nulla; proneptis,
Nulla patrui sterilis matertera vivit;
Deque avia nihilum supereſt: accedo Bovillas,

49. *Who forbids?*] Who puts a negative on my intention?

——*Dare.*—] Will you, who are to be my heir, contradict this? do if you dare.

50. *Woe! unleſs you connive.*] Conniveo is to wink with the eyes. Met.—to wink at a matter, to take no notice, to make as if he did not ſee it.

Woe be to you, ſays Perſius, if you offer to take notice, or to object to what I purpoſe doing on this occaſion.

——*Oil and paſties to the people.*] Moreover I intend to beſtow a dole upon the common people—popello (ſee Sat. iv. 15.)—in order to enable them to celebrate the victory.—Oil was a favourite ſauce for their victuals. See l. 40, and note.

Artocreas (from ἄρτος, bread, and κρέας, fleſh) a pie, or paſty of fleſh. Arnaw.

51. *Do you hinder?*] ſays he to his ſuppoſed heir; do you find fault with this bounty of mine, would you prevent it?

——*Speak plainly.*] Come, ſpeak out.

——*Your field hard by, &c.*] Perhaps you will ſay, that my eſtate near Rome, though its vicinity to the city makes it the more valuable, yet is not fertile enough to afford all this.

Exoſſatus—cleared of the ſtones, called the bones of the earth, Ov. Met. i. 393. to which Perſius perhaps alludes. Here it is ſuppoſed to mean cleared of the ſtones—i. e. cultivated to ſuch a degree, as to be rich and fertile enough to produce what would be anſwerable to ſuch an expence.

The above is the leading ſenſe given by ſome of the beſt commentators to this difficult paſſage; but I cannot ſay that it ſatisfies me. I ſee no authority, from any thing that precedes or follows, to conſtrue juxta—nigh the city, and hence make juxta equivalent to ſuburbanus: nor is the taking eſt from juxta, and transferring it to exoſſatus or ager, as done above, the natural method of the ſyntax.

I would therefore place the words in their natural order in which they are to be conſtrued—Non adeo, inquis, juxtà eſt exoſſatus ager. The Delph. interpret. ſays, Non ita, ais, prope eſt ager ſine oſſibus.

Exoſſo -are—is to take out the bones of an animal; to bone it, as we ſay.—Congrum iſtum maximum in aquâ ſinito ludere pauliſper,

"Woe! unleſs you connive—Oil! and paſtries to the
"people
"I beſtow: do you hinder?—ſpeak plainly."—"Your
"field hard by,
"Say you, is not ſo fertile!"—"Go to, if none to mu
"Now were left of my aunts, no couſin-german, no niece's
"daughter
"Remains; the aunt of my uncle has lived barren,
"And nothing remains from my grandmother: I go to
"Bovillæ,

liſper, ubi ego venero, exoſſabitur. Ter. Adelph.—Ager is a field, land, ground—hence, a manor with the demeſnes, an eſtate in land. Hence, by metaph. exoſſatus ager may mean, here, an eſtate that has been weakened, diminiſhed by extravagance or great expence, having what gave it its value and conſequence taken out of it.

In this view I think we may ſuppoſe the poet as repreſenting his heir's anſwer to be—

"An eſtate that has been exhauſted and weakened—exoſſa-
"tus, boned as it were, by ſuch expence as you propoſe, is not
"ſo near—non adeò juxta eſt—i. e. ſo near my heart, ſo much
"an object of my concern, as to make it worth my while to in-
"terfere about it, or attempt to hinder this laſt expence of your
"dole to the mob, when the firſt of the hundred pair of gla-
"diators, l. 48, will bone it—i. e. diminiſh its ſubſtance and
"value, ſufficiently to render me very unconcerned as to being
"your heir." We often uſe the word near, to expreſs what concerns us.

This appears to me to be the moſt eligible conſtruction of the words, as well as moſt naturally to introduce what follows.

52. *Go to*—] ſays Perſius—very well, take your own way—think as you pleaſe, I am not in the leaſt fear of finding an heir, though I ſhould not have a relation left in the world.

53. *My aunts.*] Amita is the aunt by the father's ſide—the father's ſiſter.

—— *Couſin-german.*] Patruelis—a father's brother's ſon or daughter.

—— *Neice's daughter.*] So proneptis ſignifies.

54. *The aunt of my uncle.*] Matertera—matris ſoror—an aunt by the mother's ſide.

—— *Lived barren.*] Had no children.

55. *Grandmother.*] Avia, the wife of the avus, or grandfather.

Clivumque ad Virbî; præstò est mihi Manius hæres.
'Progenies terræ'—Quære ex me, quis mihi quartus
Sit pater; haud prompte, dicam tamen. Adde etiam unum,
Unum etiam, terræ est jam filius: & mihi ritu
Manius hic generis, propè major avunculus exit.
Qui prior es, cur me in decursu lampada poscas?
Sum tibi Mercurius: venio deus huc ego, ut ille
Pingitur. An renuis? vin' tu gaudere relictis?

Persius means, that if he had no relations, either near or distant, he should find an heir who would be glad of his estate.

55. *I go to Bovillæ.*] A town in the Appian Way, about eleven miles from Rome, so called from an ox which broke loose from an altar, and was there taken: it was near Aricia, a noted place for beggars, the highway being very public.

Dignus Aricinos qui mendicaret ad axes.
See Juv. Sat. iv. l. 117.

56. *The hill of Virbius.*] An hill about four miles from Rome; so called from Hippolytus, who was named Virbius, and worshipped there, on account of his living twice—inter viros bis. See Æn. vii. 761—77. This hill, too, was always filled with beggars, who took their stands by the road-side.

——*Manius is ready, &c.*] Manius is the name of some beggar, and so put for any; the first which he met with would immediately be glad to be his heir. Præstò—ready at hand.

57. *An offspring of earth—*] What, says the other, would you take such a low base-born fellow as that, whose family nobody knows any thing about, a mere son of earth, to be your heir?

——*Enquire of me, &c.*] As for that, replies Persius, if you were to ask me who was my great grandfather's father, who stood in the fourth degree from my father, I could not very readily inform you. But go a step higher, add one, and then add another, I could give you no account at all; I then must come to a son of earth, nobody knows who, but somebody that, like the rest of mankind, sprung from the earth.

Empedocles, and some other philosophers, held that mankind originally sprang from the earth.

59—60. *By the course of kindred, &c.*] Perhaps, in this way of reckoning, as the earth is our common mother, Manius may appear to be my relation, my great uncle for ought I know, or not very far from it; for as children of one common parent, we must be related.

61. *You who are before, &c.*] This line is allegorical, and alludes to a festival at Athens, instituted in honour of Vulcan, of

"And to the hill of Virbius; Manius is ready at hand to
"be my heir"—
"An offspring of earth"—"Enquire of me, who my
"fourth father
"May be, I ſhould nevertheleſs not readily ſay. Add alſo
"one,
"Again one; he is now a ſon of earth: and to me, by the
"courſe
"Of kindred, this Manius comes forth almoſt my great
"uncle.
"You who are before, why do you require from me the torch
"in the race?
"I am to thee Mercury: I a god come hither, as he
"Is painted. Do you refuſe?—Will you rejoice in what
"is left?

of Prometheus, where a race was run by young men with lighted torches in their hands, and they ſtrove who could arrive firſt at the end of the race without extinguiſhing his torch. If the foremoſt in the race tired as he was running, he gave up the race, and delivered his torch to the ſecond; the ſecond, if he tired, delivered it to the third, and ſo on, till the race was over. The victory was his who carried the torch lighted to the end of the race.

Now, ſays Perſius, to his preſumptive heir, who appears to be more advanced in life, why do you, who are before me in the race of life, i. e. are older than I am, want what I have before the courſe is over, i. e. before I die, ſince, in the courſe of nature, the oldeſt may die firſt? I ought therefore to expect your eſtate inſtead of your expecting mine. It is the firſt in the torch-race that, if he fails, gives the torch to the ſecond, not the ſecond to the firſt. See ANSW. Lampas, ad fin.

62. *I am to thee Mercury.*] Do not look on me as thy neareſt kinſman, on thyſelf as my certain heir, and on my eſtate as what ought to come to you by right; but rather look on me as the god Mercury, who is the beſtower of unlooked-for and fortuitous gain.

62—3. *As he is painted.*] Mercury, as the god of fortuitous gain, was painted with a bag of money in his hand. Hercules was the god of hidden treaſures. See Sat. ii. l. 11, and note. Mercury preſided over open gain and traffic, and all unexpected advantages ariſing therefrom.

63. *Do you refuſe?*] Are not you willing to look upon me in

'Deeſt aliquid ſummæ.' Minui mihi; ſed tibi totum eſt,
Quicquid id eſt. Ubi ſit, fuge quærere, quod mihi quondam
Legârat Tadius: neu dicta repone paterna:
'Fœnoris accedat merces; hinc exime ſumptus.'
'Quid reliquum eſt?' reliquum? Nunc, nunc impenſius unge,
Unge, puer, caules. Mihi, feſta luce, coquatur
Urtica, & fiſſa fumoſum ſinciput aure;
Ut tuus iſte nepos, olim, ſatur anſeris extis,

this light, and to accept what I may leave, as merely adventitious.

——An magis excors
Rejectâ prædâ, quam præſens Mercurius fert?
Hor. Lib. ii. Sat. iii. l. 67—8.

63. *Will you rejoice in what is left?*] Will you thankfully and joyfully take what I leave?

64. *There is wanting ſomething, &c.*] But methinks you grumble, and find fault that a part of the eſtate has been ſpent.

—— *Diminiſhed it for myſelf.*] Well, ſuppoſe my eſtate be leſs than it was, I, that had the right ſo to do, ſpent the part of it that is gone upon myſelf and my own concerns.

65. *But you have the whole, &c.*] But you have all at my deceaſe, whatever that all may be; you could have no right to any part while I was alive; ſo that you have no right to complain, when what I leave comes whole and entire to you.

—— *Avoid to aſk, &c.*] Don't offer to enquire what I have done with the legacy which my friend Tadius left me, or to bring me to an account concerning that, or any thing elſe.

66. *Paternal ſayings.*] Nor think of laying down to me, as a rule, the leſſon that old covetous fathers inculcate to their ſons, whom they wiſh to make as ſordid as themſelves. Perhaps repone may here be rightly tranſlated retort (comp. Juv. Sat. i. l. 1, and note)—q. d. Don't caſt this in my teeth.

67. *Let the gains of uſury, &c.*] q. d. "Put your money out "to uſury, and live upon the intereſt which you make, reſerv-"ing the principal entire:"—let me hear none of this, ſays Perſius, as if I were bound to live on the intereſt of what I have, that the principal may come to you.

68. *What is the reſidue?*] Well, but though I may not call you to an account about your expences, yet let me aſk you how much, after all, may be left for me to inherit.

68. *The*

"There is wanting ſomething of the ſum:" "I have di-
"miniſhed it for myſelf,
"But you have the whole, whatever that is: avoid to aſk
"where that is which
"Tadius formerly left me, nor lay down paternal ſay-
"ings—
"Let the gains of uſury accede; hence take out your ex-
"pence."
"What is the reſidue?"—"the reſidue!—Now—now—
"more expenſively anoint,
"Anoint, boy, the pot-herbs. Shall there be for me on a
"feſtival-day boiled
"A nettle, and a ſmoky hog's cheek with a cracked ear,
"That that grandſon of yours ſhould hereafter be ſtuff'd
"with a gooſe's bowels,

68. *The reſidue!*] ſays Perſius, with indignation; ſince you can aſk ſuch a queſtion, as if you meant to bind me down to leave you a certain ſum, you ſhall have nothing, I'll ſpend away as faſt as I can.

—— *Now, now more expenſively, &c.*] "Here," ſays Perſius, "ſlave, bring more oil, pour it more profuſely over my "diſh of pot-herbs. Now I ſee that your avarice leads you to "be more concerned about what I am to leave, than you are "about my comfort while I live, or for my friendſhip and re-"gard, I'll e'en ſpend away faſter than ever."

70. *A nettle.*] Shall I, even upon feaſt-days, when even the poor live better, content myſelf with having a nettle cooked for my dinner?—i. e. any vile worthleſs weed.

—— *And a ſmoky hog's cheek.*] An old ruſty hog's cheek, with an hole made in the ear by the ſtring which paſſed through it to hang it up the chimney.

Sinciput—the fore-part, or perhaps one half of the head; alſo a hog's cheek. See Juv. Sat. xiii. l. 85, and note.

Here it is put for any vile and cheap eatable.

71. *That that grandſon of yours, &c.*] That ſome of your deſcendents may hereafter live in riot, however ſparing and covetous you may be.

—— *A gooſe's bowels.*] The liver of a gooſe was eſteemed by the Romans as a moſt delicious morſel. They crammed the animal with a certain food (of which figs were the main ingre-

Cum morosa vago singultiet inguine vena,
Patriciæ immeiat vulvæ? Mihi trama figuræ
Sit reliqua? ast illi tremat omento popa venter?
'Vende animam lucro; mercare; atque excute solers
'Omne latus mundi: Ne sit præstantior alter
'Cappadocas rigida pingues plausisse catasta.
'Rem duplica.' 'Feci.—Jam triplex; jam mihi quarto,

dient) that made the liver grow to an amazing size. See Hor. Lib. ii. Sat. viii. l. 88; and Juv. Sat. v. l. 114.

72. *His froward humour, &c.*] When at the same time he is absurdly keeping an expensive and high-bred mistress.

73. *A woof of a figure, &c.*] Trama is the woof in weaving, which is composed of thin threads which lie parallel to each other, when shot through the warp. These do not appear while the cloth is fresh, and has the nap on; but when the cloth loses the nap, and becomes thread-bare, then the threads are seen, and have a poor, thin, and shabby appearance. Now, says Persius, shall I reduce myself to the appearance of the texture in an old, worne-out, thread-bare coat?—q. d. Shall I make myself a mere skeleton? mere skin and bone, as we say. Trama figuræ, for figura tramæ. Hypall.

74. *A gluttonous belly, &c.*] That he may have his gluttonous belly shake like a quag, as he walks along, with the fatness of his caul.

This is well opposed to the trama figuræ.

Popa is, properly, the priest who slew the sacrifices, and offered them up when slain: they had a portion of the sacrifices, on which they constantly feasted, and were usually fat and well-liking—hence popa signifies also gluttonous, greedy, dainty. Metaph.

75. *Sell your life for gain.*] Persius having pretty largely set forth how he should treat his supposed heir, who presumed to interfere with his manner of living, or with the disposal of his fortune while alive; and all this in answer to what the miser had said, on not daring to sell any part of his estate in order to relieve his shipwrecked friend, for fear his heir should resent it after his decease (see l. 33—7.) now concludes the Satire with some ironical advice to the miser, in which he shews that the demands of avarice are insatiable.

—— *Sell your life for gain.*] If, after all I have said, you still persist in laying up riches, and hoarding for those who are to come after you, e'en take your course, and see what will be the end of it; or rather you will see no end of it, for neither you,

 nor

"When his froward humour ſhall long to gratify itſelf
"With ſome lady of quality? Shall a woof of a figure
"Be left to me: but to him ſhall a gluttonous belly trem-
"ble with caul?—
"Sell your life for gain; buy, and, cunning, ſearch
"Every ſide of the world: let not another exceed you
"In applauding fat Cappadocians in a rigid cage.
"Double your eſtate:"—"I have done it:—Now three-
"fold, now to me the fourth time,

nor your heir, will ever be ſatisfied. However, ſell your life and all the comforts of it—i. e. expoſe it to every difficulty and danger: in ſhort, take all occaſions to make money, let the riſque be what it may. See Sat. v. l. 133—6. Epitrope.

75. *Buy.*] Purchaſe whatever will turn to profit.

——*Cunning.*] Shrewd, dextrous, in your dealings.

75—6. *Search every ſide of the world.*] Sail to every part of the world, that you may find new articles of merchandize.

76. *Let not another exceed, &c.*] Make yourſelf thorough maſter of the ſlave-trade, that you may know how to bring ſlaves to market, and to commend and ſet them off to the beſt advantage.—Plauſiſſe—literally, to have clapped with the hand. It was cuſtomary for the Mangones, or thoſe who deal in ſlaves, to put them into a ſort of cage, called cataſta, in the forum, or market-place, where the buyers might ſee them: to whom the owners commended them for their health, ſtrength, and fitneſs for the buſineſs for which they wanted them; alſo they clapped or ſlapped their bodies with their hands, to ſhew the hardneſs and firmneſs of their fleſh. The ſlaves had fetters on; therefore the poet ſays—rigida cataſta. They had arts to pamper them, to make them look ſleek and fat; they alſo painted them to ſet them off, as to their complexion and countenance: hence the ſlave-dealers were called Mangones. See Ainsw. Mango; and Juv. xi. l. 147.

77. *Fat Cappadocians.*] Cappadocia was a large country in the Leſſer Aſia, famous for horſes, mules, and ſlaves. It has been before obſerved, that the ſlaves, when imported for ſale, were pampered to make them appear ſleek and fat—or perhaps we may underſtand, by pingues, here, that the Cappadocians were naturally more plump and luſty than others.

78. *Double your eſtate.*] I. e. By the intereſt which you make.

——*I have done it.*] That, ſays the miſer, I have already done.

'Jam decies redit in rugam. Depunge ubi ſiſtam,
'Inventus, Chryſippe, tui finitor acervi!' 80

79. *Ten times it returns into a fold.*] i. e. It is now tenfold. Metaph. from garments, which, the fuller they are, the more folds they make: hence duplex, from duo, two, and plico, to fold—triplex, from tres and plico, &c. So the verbs, duplico, to double, to make twofold—triplico, &c. Ruga, Gr. Ῥύϰς a Ῥύω—i. e. Ἕλϰω traho, quòd ruga cutim aut veſtem in plicas contrahat. See AINSW.

79. *Mark down, &c.*] Depunge—metaph. from marking points on a balance, at which the needle, or beam, ſtopping, gave the exact weight. See Juv. Sat. v. l. 100, and note.

The miſer, finding his deſires increaſe as his riches increaſe, knows not where to ſtop—

Creſcit amor nummi quantùm ipſa pecunia creſcit.
Juv. Sat. xiv. l. 139.

80. *O Chryſippus, &c.*] A Stoic philoſopher, a diſciple of Zeno, or, according to others, of Cleanthes. He was the inventor of the argument, or vicious ſyllogiſm, called ſorites, from Gr. σωρός, an heap, it conſiſting of a great number of propoſitions heaped one upon the other, ſo that there was hardly any end to be found—A proper emblem of covetous deſire, which is continually increaſing.

Perſius calls Chryſippus, inventus finitor, the only finiſher, that was found, of his own heap—becauſe he inveſtigated the method of putting an end to the propoſitions, or queſtions, in that mode of argument, and wrote four books on the ſubject.

This the poet may be ſuppoſed to be deriding in this place, as in truth an impoſſible thing, Chryſippus himſelf having deviſed no better expedient, than to ſtate only a certain number of propoſitions, and then to be ſilent.—But this would not do, he might be forced on, ad infinitum, by a queſtion on what he ſaid laſt. See Cic. Acad. Qu. Lib. ii. 29.

Marſhall reads this line—

"Inventor, Chryſippe, tui, & finitor acervi."

"Sic legas meo periculo, ſays he, ſenſu multo concinniore."

O Chryſippus! thou that couldſt invent, and ſet bounds to thy increaſing ſorites, teach me to ſet bounds to my increaſing avarice. Iron.—The miſer is ſuppoſed to be wearied out with the inſatiableneſs of his avaritious deſires, and longs to ſee an end put to them—but in vain.

Having now finiſhed my work, which, like the ſorites of Chryſippus, has, from the variety and redundancy of the matter,

" Now ten times it returns into a fold; mark down where
" I ſhall ſtop,
" O Chryſippus, the found finiſher of your own heap." 80

ter, been ſo long increaſing under my hands, much beyond what I at firſt expected, I ſhould hope that the Reader, ſo far from blaming the length of the performance, will approve the particularity, and even minuteneſs, of the obſervations, which I have made on the preceding Satires of Juvenal and Perſius, as on all hands they are allowed to be the moſt difficult of the Latin writers: therefore mere curſory remarks, here and there ſcattered on particular paſſages, would aſſiſt the Reader but little, in giving him a complete and conſiſtent view of the whole; to this end every ſeparate part ſhould be explained, that it may be well underſtood and properly arranged within the mind: this, I truſt, will ſtand as an apology for the length of theſe papers, which, wherever they may find their way, will be attended with the Editor's beſt wiſhes, that they may carry thoſe ſolid and weighty inſtructions to the mind, which it is the buſineſs of our two Satiriſts to recommend—Delectando pariterque monendo.

However Perſius may be deemed inferior to Juvenal as a poet, yet he is his equal as a moraliſt; and as to the honeſty and ſincerity with which he wrote—" There is a ſpirit of ſincerity," ſays Mr. Dryden, " in all he ſays—in this he is equal to Juve-
" nal, who was as honeſt and ſerious as Perſius, and more he
" could not be."

I have obſerved, in ſeveral parts of the foregoing notes on Perſius, his imitations of Horace—The reader may ſee the whole of theſe accurately collected, and obſerved upon—CASAUB. Perſiana Horatii Imitatio, at the end of his Commentaries on the Satires.

END OF THE SIXTH SATIRE.

FINIS.


BRITISH MUSEUM
23
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FEB

CORRECTIONS and ADDITIONS to Vol. II.

JUVENAL.

Sat. X.

L. 28, n. 2, l. 2, *read* Abdera.
L. 76, *dele* it—*for* that, *r.* this.
L. 91, *r.* chairs.
Add n. *Chief chairs, &c.*] Summas curules.—The poet ſpeaks in the plural number, as each of the great officers of Rome had a chair of ſtate, made of ivory, carved, and placed in a chariot—curru—in which they were wont to be carried to the ſenate; ſo the prætor had his ſella curulis, in which he was carried to the forum, and there ſat in judgment. See before, l. 35, n. N° 4. When an edile was a perſon of ſenatorial dignity, he was called curulis, from the curule chair in which he was carried.

Summas curules, here, is uſed in a metonymical ſenſe, like curule ebur, Hor. Lib. i. Epiſt. vi. l. 53—4. to denote the chief offices in the ſtate, which had all been in the diſpoſal of the once-proſperous Sejanus. See the laſt n. ad fin.
L. 153, n. 2, l. 10, *r.* Polybius.
L. 239, n. *add at the end*—Carcer ſignifies alſo a ſtarting-place at the chariot-races—hence, by metonym. a beginning: in this ſenſe it may mean the entrance of a brothel, where the harlots preſented themſelves to the view of the paſſers-by. Comp. Sat. iii. l. 65, n. 1.
L. 250, n. l. 1, *r.* Muſtum.
L. 363, n. l. 15, *for* del, *r.* det.

Sat. XI.

L. 59, n. l. 3, *r.* liba.
L. 84, *for* as a birth-day preſent, *r.* a birth-day feaſt.
L. 139, n. 2, *add at the end*—Phœnicopterus.

Dat mihi penna rubens nomen: ſed lingua guloſis
Noſtra ſapit. Mart. Epigr. lxxi. Lib. xiii.

Sat. XII.

L. 39, n. l. 3, *for* Mæcenas, *r.* Mæcenates.
L. 56, n. l. 2, *after* lighter, *add*—and leſs expoſed to the wind, as by cutting away her maſts—
L. 112, n. l. 1, *for* Syn. *r.* Meton; and l. 4, *for*—the ſame figure, *r.* Syneç.

L. 102,

L. 102, *r.* Foraſmuch as there are no elephants to be ſold, neither here,
Nor in Latium, &c.

L. 107, *add* note—*Indeed.*] Prateus, in his Interpretatio in uſum Delph. explains ſiquidem by enimverò, verily, truly, indeed—Marſhall, by verò, which is much of the ſame import, and ſeems to mark a ſarcaſtical contraſt between the uſe of thoſe noble animals by the warlike kings and generals of old time, and Domitian's getting them to Rome at a vaſt expence, for the empty gratification of his pride and oſtentation.

Sat. XIII.

L. 4, *r.* ſhould have overcome.

L. 13, *add* note—*Tho' you, &c.*] The poet here reproves the impatience and anger of his friend, who, inſtead of apportioning his grief to his loſs, which was comparatively ſmall, according to the preceding maxim (l. 11, 12.) ſhewed a violence of grief and reſentment on the occaſion, which beſpake him unable to bear, in any meaſure as he ought, a light injury or misfortune.

L. 16, *for* this, *r.* theſe things.

L. 28, n. l. 4, *r.* Octogeſimum.

L. 62, n. 1, *add at the end*—A like ſentiment occurs in Ter. Phorm. Act i. Sc. ii. where Davus returns to Geta ſome money which he had borrowed.

Dav. Accipe, hem:
Lectum eſt, conveniet numerus quantùm debui.
Get. Amo te, & non neglexiſſe habeo gratiam.
Dav. Præſertim ut nunc ſunt mores: adeò res redit
Si quis quid reddit, magna habenda eſt gratia.

L. 200, *add note—Becauſe he doubted.*] Could ſuffer himſelf even to entertain a doubt in ſuch a caſe as this.

L. 246, *r.* Or a rock of the Ægean Sea, and the rocks frequent
To great exiles, &c.

Sat. XIV.

L. 25, *r.* delight.

L. 145, *for* is, *r.* be.

L. 243, n. l. 3, *r.* ſignal.

L. 276, n. l. 3, Synec. *r.* Meton.

Sat. XV.

L. 30, n. l. 5, *r.* going to.

L. 126,

L. 126, *r.* vulgar raged.

The literal tranſlation of this, and the two preceding lines, is as follows:

With which neither the terrible Cimbri, nor the Britons ever,
And the fierce Sauromatæ, or the cruel Agathyrſi,
With this fury the weak and uſeleſs vulgar raged,
Accuſtomed, &c.

L. 166, n. *r.* Is to be looked upon as a trifle, in compariſon of what mankind are now capable of. See l. 161—71.

Sat. XVI.

L. 2. *Now ſince.*] The ſubject of the Satire is propoſed, l. 1, though not entered upon till l. 7. The intermediate lines, beginning at Nam ſi, &c. l. 2, to the end of l. 6, are digreſſional, and humourouſly introduce the poet, now eighty years old, and forced into the ſervice as a puniſhment, wiſhing to enter into the army with a lucky planet, as a ſoldier of fortune: the chearfulneſs with which he appears to bear his misfortune, muſt have afforded no ſmall diſappointment to his enemies.—I have rendered the Nam ſi, as marking the tranſition to the poet's wiſh for himſelf. See Ainsw. Nam, N° 5, 6; and Si, N° 2.

L. 5, *for* was, *r.* were.

Corrections and Additions to PERSIUS.

Prol. l. 14, n. l. 1, *r.* they would do this, &c. and n. l. 2, *for* produce, *r.* produced.

Sat. I.

L. 62, *after* backs, *put*— !

L. 70, n. l. 4, *for* êre, *r.* ere.

L. 85, n. l. 3, *r.* condemned.

L. 109. Canina may here belong to litera.

r. ——here from the noſtril ſounds the canine letter—which perhaps is beſt.—See n. on l. 109—10.

Sat. II.

L. 4, n. l. 4, *for* inſtruct, *r.* intruſt.

L. 58, n. l. 10, *r.* the ſeveral, &c.

Ib. l. 13, *r.* Oſiris.

Sat.

CORRECTIONS and ADDITIONS to Vol. II.

Sat. III.

L. 3, n. 3, l. 10, *r.* ſober.
L. 4, *for* dum, *r.* jam.
L. 9, *for* Finditur, *r.* "Findor:"—"ut.

Sat. IV.

L. 15. Caudam jactare, in this line, is by ſome interpreted by wagging the tail—metaph. alluding to dogs wagging the tail, when they ſeem to fawn and flatter, in order to ingratiate themſelves with thoſe whom they approach. Comp. Sat. i. 87, and note. This undoubtedly gives a very good ſenſe to the paſſage, as deſcriptive of Nero's flatteries and blandiſhments towards the populace at Rome, in order to gain their favour. But I rather think that the interpretation which I have preferred (for both are to be found in commentators) is moſt agreeable to the preceding line—

Quin tu, igitur, ſummâ nequicquam pelle decorus—

which ſeems to allude to the appearance which Nero made, when, to draw the eyes and affections of the people upon him, he exhibited himſelf in a triumphal robe at the Circenſian games. See l. 14, note 1.

Caſaubon concludes his note on l. 15, as giving a preference to the alluſion which I have adopted—"Hoc autem ve-
"nuſtè dictum à Perſio—jactare ſe populo—Ut apud Juve-
"nalem,

"Ipſe lacernatæ cum ſe jactaret amicæ. Juv. Sat. i. l. 62.
"Tranſlatum a pavonibus, quando
"——pictâ pandunt ſpectacula caudâ. Hor. Sat. ii. Lib. ii. l. 26.
"Tunc enim creduntur jactare ſe fœminis, &c."

L. 17, *at the end of* n. 2, *add*—This is what Perſius ſuppoſes to be Nero's anſwer.
L. 19, n. 2, l. 6, *r.* Agrippina.
L. 26, *r.* oberret.
L. 49, *for* ſtripe, *r.* wale.

Sat. V.

L. 124. Subdite—comp. Sat. iii. l. 28, and note.
L. 141, n. 3, l. 2, *for* Syn. the whole ſhip, *r.* Meton. the ſhip itſelf.
L. 150. *At the end of the line put*—?

Sat. VI.

L. 3, n. 4, l. 6, *r.* Caſaubono.

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